

The Lutheran.

God's word and Luther's teaching forgive now and never.

Twenty-first year.

1864—1865.

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Register for the twenty-first year of The Lutheran.

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(Sent in by Rev. P. Beyer.)

Prayer of the Lutherans at the beginning of the 21st year of their "Lutheran."

God, we thank you for your goodness, for you have made us richly blessed.

No matter how the enemy tried, he did not crush us.

From the Word's Sources of Life

Do you give strength to the weary souls

Now already full twenty years by the "Lutheran" represent.

Indeed, we must mournfully lament it:

Our guilt is not small;

For we still run and chase after many a vain thing, But thy fair speech, thy word's holy place

And the "Lutheran" teaching often seems dispensable to us, Lord.

Is that why you want to be right with us?

Do you want to withdraw your word from us?

Oh, be merciful to your servants, Do not accept the gift yet.

See, we plead in Christ's name: Scatter your seed once more,

Furthermore, let your word still through the "Lutheran".

You, Lord, know our situation better than all of us;

Are they the last days after all;

Satan's kingdom is raging.

Law and order shall depart, Christ shall descend from the throne

From the injustice that now reigns and scatters discord.

Who shall give us counsel, protect us when world power threatens? Who shall heal our wounds?

Who will help us in distress?

Lord, you can do it. And our banner

Be your work, the "Lutheran." The receive also this year

Your little Christian crowd.

Fill it from your fullness;

Gird him with your armor;

Guide him to reveal faithfully

Satan's snares and his army.

Strengthen the hearts of Christians through him, so that they do not forfeit the crown, do not devote themselves to the world again.

And enjoy their favor.

Let him in the confused days

Be a sky guide, A full harvest wagon,

In the wounds oil and wine;

By the pestilential breath of our times

Pure air to feed the heart;

A light in the dark place, And this through your pure word.

Foreword by the editor

to

twenty-first year of the "Lutheran."

"You alone want to be right!" - is now the main accusation leveled against us Lutherans by the Missouri Synod and therefore also against the "Lutheran". It used to be said, "You condemn everything!" But after we have repeated over and over again that we by no means belong to those Lutherans who hold the visible Lutheran church to be the whole holy Christian church, apart from which there is no salvation and no blessedness; after we have declared over and over again that we hold our Lutheran church to be only a right-believing particular church, apart from which there are therefore also true Christians who will be blessed; after it has been seen that we are seriously fighting against those Lutherans who have this papist doctrine that outside the visible Lutheran church no one can be saved; after we have confessed without any reserve also to these propositions of our symbolic books : "that the multitude and the people are the true church, who now and then in the world, from the going out of the sun until the going down, truly believe in Christ," and: "that some are God's children now and then in all the world, in all kinds of kingdoms, islands, countries, cities, from the going out of the sun until the going down, who believe in Christ and the gospel.

2

In short, after we have only unreservedly expressed the belief that the church of which the third article of our holy Christian faith speaks is not a visible but an invisible church of all true believers in Christ, which exists everywhere where God's word still remains essential - now the accusation that we condemn everything is more and more silent. Only here and there we are still accused of this by people who either know it only from hearsay, or maliciously, against their own conscience, seek only to bring us into disrepute and to harm us. But even from those who no longer dare to accuse us of damnation, we have not yet found peace. They very often say: "It may be true that you do not condemn everything that does not belong to you, as we thought; but this much is certain: you alone want to be right!"

What shall we say to this? - We are allowed to answer this accusation once in this preface. Our answer to it, however, will necessarily have to be twofold. Whether we admit guilt or not will depend on what our opponents mean by this accusation.

Those who accuse us of wanting to be right alone obviously want to say this: we believe that we are the only ones in the world or the only ones in America who have the truth. - To these among our accusers we simply answer: It is not true! Rather, we believe it to be true. Thank God! We know that outside of our synod, on the other side of the sea as well as on the fair, there are still lurkers who stand in the truth just as we do, who therefore, because they believe the same things that we believe, are naturally just as "right" as we are, and with whom we therefore recognize ourselves intimately united as brothers. And we are convinced of this not only by individual Christian people, but also by whole numerous church bodies. Only recently, for example, we had the opportunity to attend the synodal negotiations of the "Norwegian Evangelical Lutheran Church in America" and to personally convince ourselves, with heartfelt thanks to God, that this church has the jewel of truth just as much as we possess it through God's grace. Far be it from us, therefore, to have any inclination to believe that we "alone are right" in that sense, we rather seriously reject such thoughts as a haughty donatist error, like the one that the visible Lutheran Church is the One Holy Christian Church. Luther already seriously warned his Lutherans against this. Luther writes about the saying Ps. 19, 5: "Her cord" (that is, the preaching of the pure gospel) "goes out into all the world."

Augustine directs this place against the Donatists, who shut the kitchen into the corner of Africa. But much, much more must he be judged against our new Donatists, who deny that there are believers in India, Persia and Asia. For where the sound and words of the Spirit of Christ are, there without doubt is also the true kitchen of Christ; for the Spirit of Christ speaks nowhere but in His Church. Therefore, since here the text is evident that the sound of the apostles has gone out into all lands, and in no place is it read that it has been revoked, we have to 'take care' that we do not boast with the godless Donatists, be it with these or those, with the old or the new, for believers alone." (Walch's edition of Luther's works, Tomus IV, p. 1487.)

But there are others who mean something completely different when they call out to us: "You alone want to be right! Many want to say only this, that we claim: only those who believe like us are right."

Now, as far as this accusation is concerned, we immediately confess roundly and unapologetically: It is indeed so; in this sense alone we really want to be right. And it is not arrogance that we think so. Indeed, if we did not think so, we could not be righteous, truly humble Christians at all.

First of all, this is already in the nature of Christian faith. God's word says: "Faith is a certain confidence in that which is hoped for, and not doubting in that which is not seen. Ebr. 11, 1. Therefore Luther, on the basis of this passage, quite rightly says in his wonderful preface to St. Paul's letter to the Romans: "Faith is a vital, considered confidence in God's grace, so certain that it would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant, and merry toward God and all creatures, which the Holy Spirit does in faith." But how can we stand in faith, and through it be assured of the forgiveness of our sins, of God's grace, and of our salvation, and "go confidently toward death" if we are not sure of our doctrine, on which alone our faith is based? Who would we think that those who teach otherwise, even the opposite of what we teach, are just as right? This is precisely what distinguishes the faith of Christians from every other "faith," that it is irrefutably, yes, divinely certain of its cause! There are, to be sure, many who pretend to believe this and that, and who nevertheless do not decisively reject the contrary teaching of others, but "say" that these could also be right. This also pleases them very much. They are therefore regarded as dear, modest, humble, peace-loving people, and we

to a shameful pattern. But he who says that he believes something, and yet admits that those who believe the opposite of it may also be right, does not really believe! What he calls his faith is then only his opinion, his view.

We know well that we could at least say that we believe everything that is contained in the symbolic books of our Lutheran church, therefore no one would attack and scold us, if we would only let those who believe differently be right and not reject their doctrine and not fight against it. Thus, for example, there are many in the General Synod here and in the entire united church who say that they believe, among other things, in the Lutheran doctrine of Holy Communion and Holy Baptism, but because they do not reject the contrary doctrine and recognize others who do not believe and teach it as orthodox, no one challenges them for the sake of their faith. Such a faith, however, which is fraternally compatible with the unbelief of others, is nothing but a sham faith, a painted

faith, which God's Spirit has not worked in the hearts of such people, but which they have made for themselves. Of such faith Luther says in the preface already mentioned: "When they hear the gospel, they fall and make a thought in their heart of their own accord, which says: I believe; they then consider this to be a true faith. But as it is a human thought and thought, which the heart never knows, so it does nothing.

So, dear Lutheran Christian, do not be mistaken that we are now reproached for wanting to be right alone. This is so little a disgrace for us that it would rather be a disgrace for us if we could not be reproached for this. For he who doubts that his faith is the only right one has no faith at all that has been wrought by the Holy Spirit, but nothing but a self-made, human opinion, on which he certainly cannot live and die and in which he must always think that he could be wrong in this and that the other could be right.

But Christians must also confess that only he is right who believes as they do, because this demands the honor of the word of God. To want to be right alone certainly looks like arrogant arrogance; on the other hand, to let others who believe differently also be right seems to be a praiseworthy modesty and humility. But both seem only so. In earthly, western, political matters, which are not decided in God's word, one should allow differences of opinion. Whoever wants to be the only one who is right in these matters and condemns anyone who thinks differently from him, proves that he is a haughty, opinionated person. These things are subject to reason, so everyone has to admit that he is in the wrong.

3

The same is true for all other things that are not clearly revealed in God's word. And so it is with all other things that are not clearly revealed in God's word (that is, not really revealed at all). There the modesty in judgment is in its place. But what is taught in God's word in clear words has a completely different meaning. He who is yielding in these matters, who confesses the Bible doctrine as his faith, but not only wants to be right in regard to it, but admits that those who believe differently could also be right, proves himself not humble, but arrogant! His apparent humility toward men is a denial of the word of God, that is, an atrocious hopefulness toward God. He, on the other hand, who wants to be right only in the things which are clearly taught in God's Word and which he therefore believes and confesses according to God's Word, proves himself not arrogant but truly humble. His apparent humility toward men is nothing other than giving God the impression that he alone is true, but that all men are liars, as it is written: "Let it rather remain that God alone is true and all men are false" (Rom. 3:4); it is nothing other than taking his reason captive to the obedience of Christ (2 Cor. 10:5), that is, true humility toward God. For if we have the clear word of God for something, and therefore want to be right alone, we are not really asserting that we are right, but that God alone is right; we are not asserting that we are wiser and more perceptive than other people, or even that we are infallible and inerrant, but that God alone is wise and his word is infallible and inerrant. It is true that people often claim that this is not God's word at all, but only a human interpretation! But this is an empty evasion. There is, of course, an interpretation of Scripture which is something other than Scripture itself and which must therefore be rejected, namely, the "own" interpretation, as Peter calls it in 2 Pet. 1:20, i.e., that which man makes for himself according to his own reason. But the right interpretation is nothing more than such a laying out of the garden of Scripture itself, by which it becomes clear and evident that Scripture says this and nothing else. The right interpretation does not get its proofs from the opinions of reason about the biblical statement, but from the Scripture itself. The right interpretation is therefore a proof to me that, for the sake of Scripture itself, a passage cannot be understood only in this or that way, but that it must be understood in this way and not otherwise; it is therefore always the pure Scripture itself! But he who denies that such an interpretation exists is a pope who denies the clarity of the Scriptures, who denies that they are a light, that they are the Bright Sun, and makes them a dark lantern that must first be illuminated by the light of reason.

There are, of course, individual passages in Scripture that are obscure to us because of our imperfect knowledge of the language or of the antiquities; there, indeed, a dark cloud hangs before a part of the Bible sun for us; but these are only such passages in which either no articles of faith absolutely necessary for salvation can be contained, or, if they do contain them, we already have these articles in other clear passages.

Whoever does not base his faith on God's word, but on his reason, or on his heart, on his experiences and sensations, or on the reputation of men, namely on the great multitude, or on the great learning, or on the great piety of those, who believes the same - he certainly cannot say with inward, incontrovertible certainty that he alone is right, that only he who believes as he does believes right, and that everything that stands in the way of this must necessarily be wrong, error, and a lie. But he who bases his faith on God's word alone receives that precious thing, a firm heart (Ebr. 13, 9), he is no longer a child who lets himself be weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit, so that they can deceive him (Ephes. 4, 14.), he is no longer one of those who are always learning and yet cannot come to the knowledge of wisdom (2 Tim. 3, 7.), he is no longer a reed that the wind blows to and fro (Matth. 11, 7.), who declares what he believes not to be his private opinion, not his view, not merely the most acceptable and probable; no, may the whole world, may all the wise and all the pious in the world believe differently - God's word is more to him than the whole world: what he therefore asked for the clear word of God, he sticks to it, he stands by it, he does not let himself drift away from it, and without fear of being mistaken, he declares everything contrary to it to be error. If he wanted to give in to this, he would have to make God's word a lie, and he cannot do that.

Therefore, we Lutherans are not the first to say that only those who believe as we do believe rightly. The true church of all times has claimed this about itself, all prophets and apostles, all pure teachers and all orthodox Christians. None of them was uncertain of his faith. None of them thought: Maybe you can be wrong in your faith after all and maybe your opponents can be right after all. No, David, for example, says: "The testimony of the Lord is sure, and makes the foolish wise. (Ps. 19:8.) "I believe, therefore I speak; but I am greatly afflicted. I said in my trembling, All men are liars." (Ps. 116:10, 11.) Far from it, then, that David, when he was challenged for his faith, should have become uncertain and thought, perhaps my adversaries are right after all, he rather thought, when everything wanted to dispute his faith, "All men are liars."

but God's word is and remains truth, that does not lie to me. Therefore, in another place, he does not speak out of pride, but for the sake of God's word. "I am more learned than all my teachers; for thy testimonies are my speech. I am more wise than the ancients, for I keep thy commands." (Ps. 119, 99. 100.) The same certainty is pronounced by the holy apostles. St. Paul writes:

"I know in whom I believe and am certain" 2c. (2 Tim. 1, 12) Yes, Gal. i, 8.

he writes: "But if we, or an angel from heaven, preach any other gospel to you than the one we preached to you, let him be

accursed. What irrefutable certainty he must have had that his teaching alone was the right one! The same certainty that their faith and doctrine was the only right one, we then find, as I said, also with all righteous Christians and pure teachers in the following time up to this hour. When, in the first three centuries of Christianity, hundreds of thousands willingly and joyfully sacrificed their lives for their faith, even under the most terrible tortures, without thinking twice, they proved that they were divinely certain of their faith and doctrine, that they considered all opponents of their faith to be blind and themselves alone to be sighted, and therefore pledged the highest thing a human being has on earth, namely life. If the holy martyrs had not thought that only those who believed as they did believed rightly, if they had rather thought that they could be wrong, they would not have become martyrs and would not have risked their lives for such an uncertain cause. An example of how righteous, orthodox teachers in the ancient church had acted in this regard is the following.

Among others, the bishop Liberius. When during the reign of Emperor Constantius almost all teachers of the church were infected by the Arian heresy, this emperor, who was also Arian-minded, scornfully shouted to Bishop Liberius, who at that time still steadfastly adhered to the pure doctrine: "How many parts of the world are you, who stand alone with the godless man (he meant the great defender of the pure doctrine Athanasius) and disturb the peace of the whole world? The bishop replied: "The fact that I stand alone does not affect the word of faith. For even once there were only three who opposed the (royal) command." He was referring to the three men who would rather be thrown into the fiery furnace than have their faith denied. (See Daniel ch. 3.) Another shining example of this is Luther. His whole life is an uninterrupted struggle with the whole world that only he who believes as he does is right, that he alone is right in this sense. What Luther said in Worms before the emperor and the empire at the end of his confession of faith: "Here I stand, I cannot do otherwise, God help me, Amen!"

4

He remained faithful in all his confessions of faith until his death. And all faithful servants of our church followed him in this. Thus, the godly men Johann Arndt and Paul Gerhardt preferred to be deprived of their office and expelled from the country before they should have obeyed the order to abolish even one ceremony in favor of false teachers or even not to mention them by name. While the false church, which departed from God's clear words, always revealed its uncertainty and its evil conscience by wanting to accept its opponents even if one wanted to accept them as well, and therefore always sought to establish an outward union without unity in doctrine, the orthodox church, on the other hand, never recognized any other faith, but, certain of its faith, rejected every other faith. Therefore Luther wrote: "The church is, says St. Paul 2 Tim. 3, 15, a pillar and foundation of truth. It stands firm, he says, is a foundation and solid ground, not a false or lying ground, but a ground of truth, does not lie or deceive, does not deal in lies. But whatever wavers or doubts cannot be truth. And what would be the use or need of a church of God in the world if it were to waver and be uncertain in its words?" Luther continues below: "The church must teach God's word alone and be certain of it, by which it is called the foundation and pillar of truth and built on the rock, holy and irreproachable, that is, as one rightly and well says: The church cannot err; for God's word, which teaches it, cannot err. But what is taught otherwise, or there is doubt as to whether it is God's Word, cannot be the teaching of the church, but must be the teaching of the devil, lies and idolatry. (Scripture against Duke Henry of Brunswick. Walch XVII, 1680. 1686.)

But, some may say, is it not contrary to love to want to be right alone and to reject every other belief as error, and thus to cause strife and discord in Christendom? To this we still answer the following: It is love for our fellow redeemed that moves us, next to God's honor, to insist so firmly on our doctrine and to reject all teaching contrary to it. We Lutherans do not hold so firmly to our faith because we think that a good Lutheran must once stick to his Lutheran doctrine; not because this doctrine once stood in our symbolic books, which must not be dropped; not because Luther, the great reformer, taught so; no, our reason is this: because we have recognized that the Lutheran doctrine is the pure Word of God, because God's Holy Spirit has worked 'faith' in it in our hearts, and because we have experienced that this faith alone makes man certain of the forgiveness of his sins, of God's grace and of blessedness, and creates a new heart in him.

and leads him to a truly godly life. Now, as little as it would be love not to tell a man who is going on a dangerous erroneous path this, and to leave him uncertain about the right way; so little would it be love if we did not want to reprove and reject the false faith of others and to declare our right faith even for our uncertain opinion. Consider what we gain by holding, as it is called, so stiffly to our faith! Almost every paper that comes into our hands is full of the most bitter attacks more on our persons than on our doctrine. Not favor and honor, but hatred, dishonor and disgrace is all that our struggle for our faith and against that opposing it for our persons has brought us. No one can believe that we have taken this path only to increase our numbers, for it is clear that with our strictness in doctrine and practice we have a thousand times more difficulty in gathering the children of our church, who have been brought up partly in unbelief, partly in erroneous faith, partly in indifference to the faith, than those who are in error in doctrine and practice. While others accept everything that is only willing to pay into the congregation, no matter how it may stand with faith and life, we, on the other hand, immediately present to everyone who wants to be accepted into our congregations a number of conditions in that twofold relationship, which urge a decision and, as a rule, soon result in a sifting. Truly, if we were not driven by love for our fellow redeemed, we would soon yield, send ourselves into time and enter into a compromise with the opponents of our doctrine.

And that is what we are declaring to our readers at the beginning of this new year of our "Lutheran": As long as God does not let us fall, but keeps us by His Holy Spirit in faith in His Word, in His grace and in love-so long will our "Lutheran" continue to hold fast to its faith based on God's Word, not deviating a hair's breadth from it, and commanding God the thing that He called out to all the servants of His Church through His servant Paul: "Take heed to yourself, and to the doctrine, persevere in these things. For where thou doest these things, thou shalt save thyself, and they that hear thee." 1 Tim. 4, 16. But he, the faithful God, who wants all men to be helped and to come to the knowledge of the truth, and who has so far blessed our little leaf through petition and understanding, that many have come to know the truth and have thereby come on the right path to salvation, and that a large part of them have already fallen asleep confidently and blessedly on this faith - may he continue to bless our poor despised, reviled and heretical "Lutherans" for the conversion of many from the error of their ways and for their eternal salvation.

Heal. May he do this by grace for his glory for the sake of Jesus Christ, the Savior of all men. Amen!

(Sent in by Pastor Baumstark.)

Short outline of the history and doctrine of the most important recent sects.

(Continued.)

III The Quakers.

The basic error of all enthusiasts is that they despise in spiritual arrogance the external means of grace, which the merciful God in his infinite fatherly wisdom has used to communicate his heavenly goods to us, and want to know only about "spirit, spirit, without

considering that God's Spirit wants to work in us precisely through the external means of the Word and the sacraments, with regard to the not purely spiritual but bodily-spiritual nature of man, according to which the human spirit receives its impressions through external, sensual perception. This basic error of all fanatics is openly evident in the teachings and the nature of all false sects with which we are dealing here, and is especially evident in their teachings on the Word of God and the holy sacraments, in that they degrade them to dead machines and empty ceremonies, and do not want to believe that God's spirit and grace live and work in and through these external means. While other sects still shied away from openly and strictly implementing this contempt of God's external means of grace, the Quaker sect, on the other hand, gave this principle full and unrestricted dominion in its doctrine and entire church institution.

Kaspar Schwenkfeld von Ossigk in Silesia, who lived during Luther's time, can be considered the forerunner of this sect. At the beginning, he joined the Lutheran Reformation with zeal, but with his enthusiastic spirit, which despised everything external above the inward, he soon felt at odds with Luther's biblically sober and prudent nature, which left its value to the outward. And although a friendly relationship was maintained at a meeting with Luther in 1525, in that Luther still hoped the best of him and met him in a friendly manner, it soon came to an open opposition, as Schwenkfeld became more and more hardened in his errors and sought to assert them in a way that was hostile to the truth and in part abusive. Luther's faithful adherence to the words of Scripture he scolded as "literalism," the outer word having no divine power if the inner word had not first enlightened man. He mixed justification and sanctification and taught that a born-again person could live without sin. He rejected infant baptism and the true presence of the body and blood of Christ in the Lord's Supper and hated all external church order. He

declared that he would rather be papist than Lutheran, and rejected the Augsburg Confession in almost all its articles. As early as 1528 he was expelled from his homeland, and now worked in Swabia and on the Rhine in opposition to both the Lutheran and the Zwinglian Reformation in silence for a Reformation according to his sense, *) until he died in 1561 and left behind a small group of followers, who have risen in Silesia and North America to our days, although more and more melting together.

The Schwenkfeldian errors came to far greater validity and importance through George Fox, the founder of the actual sect of the Quakers. He was the son of a Presbyterian weaver, born in 1624 in Eng-
country. As an apprentice to a shoemaker and cattle dealer, he had to tend his sheep. He used the free time available to him in this occupation in abundance

to religious contemplations, in which he must have made more his own mind than God's word the rule:- His life falls into the time of the long-standing English revolution, which was at the same time political and religious in nature. In the hustle and bustle of the religious famine and confusion of the time, many more serious and profound minds felt the ruin and brokenness of the church and longed for an improvement. Then our Fox, with his sheep, had the thought that all ecclesiastical ruin comes from the fact that people forget the inward above the outward. Of course, this is unfortunately true that such purely outwardly muzzled Christianity without living faith is at all times one of the greatest dangers for Christianity and a constantly flowing source of unspeakable damage and ruin in the church. But Fox poured out the baby with

the bath. Because many people misused the means of grace, relying on their mere outward, habitual use of them in carnal trust, without desire for the benefits that these means give us, they did not take the bath.

(The fault obviously does not lie in the means of grace themselves, whose value cannot be cancelled out by man's unfaithfulness and misuse, but only in the misuse of them): so he rejected and despised the means of grace themselves as dead, useless, even harmful things, as is quite natural for a fanatic who is not guided and governed by God's word, but by his own thoughts and feelings. Thus, since 1647, he publicly appeared as a preacher of repentance and proclaimer of a purely spiritual religion, as the source and rule of which he, with disregard for the written and orally preached word of God, called the

It goes without saying that when we speak here of a reformation by Zwingli and Schwenkfeld, we use this expression only in the sense of their followers. In truth, it is only through Luther that the church has been reformed, i.e. restored, while it can only be corrupted by false teachers such as Zwingli and Schwenkfeld.

The "inner light" of the spirit, the voice of the Holy Spirit, asserted itself in the heart. He was the first to assert the voice of the Holy Spirit in the heart and aroused much unrest through his enthusiastic, impetuous eating, which was directed especially against the existing clergy. However, favored by the confusion of all circumstances and the minds in that time of political and religious agitation and the thereby aroused unclear longing for inner satisfaction, he won many followers not only in England, but also in Holland, Germany and North America, where he spread his principles through travels, and founded in 1649 a formal religious community, which called itself the Society of Friends, also the Friends and Confessors of the Light, the people

God's name. From their opponents, however, they received the derisive name Quakers, a name,

whose origin cannot be identified with complete certainty. In any case, it is based on the English word quake, i.e. to tremble, according to some, because Fox concluded his serious speech before an English judge with these words: "Tremble before the word of the Lord" (according to Isa. 32, 11.), to which the judge mockingly replied: "Behold, a trembler;" according to others, because tremulous movements of the body in some of the

first Quakers were an expression of their rapturous zeal. Even during the Founder's lifetime, their doctrine received a definite expression and firmer shape through the learned Quaker George Keith (who, however, later resigned to the English state church, the Episcopal Church, and fought the Quaker sect) and especially through Robert Barclay, d. 1690, whose writings received a high reputation among the sect.

Their refusal to perform military service, oaths and tithes, however, provoked harsh persecution, incarceration and so on. Then William Penn, d. 1718, the son of an English admiral, appeared as their savior. In return for a debt owed by his father to the government, the latter ceded to him a considerable tract of land on the Delaware in North America, which he designated as a place of refuge for all persecuted and oppressed people, not only from the Quakers, and from which the state of Pennsylvania with its capital Philadelphia arose, whose first fundamental law was perfect freedom of religion and conscience. This Penn had already joined the Quaker congregation as a twelve-year-old boy at Oxford University, powerfully moved by the sermon of a Quaker. His noble father, however, who disliked his son's pious mind, sent him to Paris, after he had tried everything else in vain to make him a worldly child again, so that he should forget his rapturous thoughts in worldly distractions there. This attempt also succeeded. Penn's youthful mind was again overwhelmed by the world and he returned to England, completely transformed. Soon, however, he was seized by remorse and longing for the godliness that had been awakened in him earlier. He fought a difficult battle with himself, and in this state he heard the same

Quakers, through whom he had been awakened earlier, preach again about the difference between the faith that overcomes the world and the faith that is overcome by the world. This sermon tipped the scales for him. He joined the Quaker community anew in

1666 and all the anger of the father, who, overcome by the steadfastness of the son, was finally reconciled with him, could no longer make him waver. Since then, he worked continuously through preaching and writing for the cause that was so sacred to him, and also endured the prison sentence for it (where he wrote a much appreciated book under the title: no cross, no crown) and provided his fellow believers, even before they were tolerated in England, with a refuge in North America in the manner described above, just as the enthusiasts in general, mostly driven by ambition and carnal desire to bring their own little fiefdom to general prominence and to enlarge their sect, but sometimes also in good opinion (as seems to be the case with Penn), by not seeing the erroneous, ungodly and dangerous nature of their doctrine out of weakness of knowledge, but considering their cause to be the cause of Christ, they exercise a zeal that would be worthy of a better cause, which puts us Lutheran Christians, who have God's Word and Sacraments pure from God's infinite grace, to shame in our lukewarmness and sloth and spurs us on to more ardent zeal, according to the saying Luc. 12, 48.: "To whom much is given, with him much will be sought; and to whom much is commanded, of him much will be required." Soon thereafter, the Quakers also gained toleration in England and the rights of the other Dissenters (i.e., the sects separated from the state church), whereby their views on military service, oaths and the like were spared as much as possible.

The initial austerity and simplicity of the Quakers in life and manners later diminished among many; these were called the wet ones, while the stricter ones were called dry ones. In more recent times, a party has emerged among the Quakers in America, with Elias Hicks at its head, who carry out the enthusiastic principles of the sect even more strictly than is done by the Quakers proper, and consequently not only subordinate the outer word of God to the inner light, but also ignore the divine inspiration of the Holy Scriptures, the deity of Christ, and the spirituality of the Church. This is a clear proof of how the swarm-spiritual principles in their consequence, i.e. when they are strictly carried out and all the consequences resulting from them are asserted, lead to total unbelief. Just as in all sects that do not want to completely reject the one reason for salvation, apart from which no one can lay another (1 Cor. 3:11-15), the well-meaning weak, who are trapped in error due to weakness of knowledge, are often saved from complete denial by God's special grace.

The Quakers, who were the first to deny the whole Christian faith, declared the rest of the American and English Quakers to be anti-Christian, and, being thus blinded, they were disfellowshipped. That party, which denied the whole Christian faith, declared the remaining American and English Quakers to be anti-Christian, disfellowshipped them, and, since their eyes were somewhat failing them, were urged to esteem the external Word of God more highly and to adopt a more sober mind.

Finally, two small sects are to be mentioned, which are spiritually related to the Quakers and can be regarded as an outgrowth of them, namely 1. the Jumpers, who appeared around 1760 in Cornwallis in England and, referring to David, who danced before the Ark of the Covenant, want to show their worship by dancing and a sound similar to the barking of dogs. There are still followers of these, albeit few, in America. And 2. the Shakers. Their "founder" was Anna Lee, d. 1782, who considered herself the bride of the Lamb, but died without having given birth to the new Messiah, as she had hoped and promised. This sect has also survived to the present day in several villages on the Hudson River. Its followers live in celibacy, in a mere sibling (?) relationship of the sexes and in community of goods. They also dance and jump to exhaustion during the service, as a sign of trembling before the wrath of God and of rejoicing over the redemption through Christ.

This, then, is in brief the history of the Quakers and some of the smaller sects related to them. As for the doctrine of the Quakers proper, of whom there are about 160,000, according to their most respected confessions, the main principles are as follows:

They assume that the Holy Scriptures are a divine revelation and inspired by the Holy Spirit, but only a revelation of a subordinate nature. However, it is only a revelation of a subordinate nature. The right and actual reason and source of all truth and the first rule of faith is the intrinsic light of the Holy Spirit in the heart. Spirit in the heart (as if the Holy Spirit were moving in the air and was not in the heart). (As if the Holy Spirit were in the air and did not work through the Word and come into the heart). The holy scripture had just flowed from the spirit. For example, the learned Quaker Robert Barclay mentioned above in his book "Defense of True Christian Theology" states in the third thesis: "From these holy revelations of the Spirit of God (according to the context, dreams, apparitions and the like are meant, through which, as they think, the Holy Spirit still enlightens people), the Spirit of God is the source of the Holy Spirit. Because they are only an explanation of the source and not the source itself, they are therefore not to be regarded as the first source of truth and knowledge, nor as the first rule of faith and life, although they are, because they are a true and faithful source of truth and knowledge, not to be regarded as the first rule of faith and life.

The first is that they contain the testimony of the first origin, are a second rule, subordinate to the spirit, and can be taken for it. It is easy to understand how fundamentally wrong this teaching is, since the Holy Spirit directly enlightened the prophets, evangelists and apostles. It is true that the Holy Spirit directly enlightened the prophets, evangelists and apostles, and from these direct divine revelations came the Holy Scriptures. Scripture emerged from these direct divine revelations. But not all Christians are prophets and apostles, but this direct divine revelation ceased after the time of the apostles and after the writing of the Holy Scriptures, because it became superfluous through the Holy Scriptures. We, who live after the time of the apostles, are bound by God to the external word of Scripture and oral preaching, and it is a sacrilegious, arrogant presumption to deny this proper means by which the Holy Spirit wants to enlighten us. It is a sacrilegious presumption to despise this ordinary means by which the Holy Spirit wants to enlighten us and to wait for extraordinary revelations, since it is written in Rom 10:17: "So faith comes from preaching, but preaching comes through the word of God.

But notice also, dear Christian, how dangerous this false doctrine is. For even though the Holy Spirit dwells in us, we still have the old Adam and the corrupt reason in us. For even though the Holy Spirit dwells in us, we still have the old Adam and the corrupt reason in us. How easily, therefore, the inner enlightenment of the Holy Spirit and the error of our mind can be confused. How easy it is for the inward enlightenment of the Holy Spirit and the errors of our own reason to intermingle, how easy it is for true and false to become mixed in our minds! How necessary it is for us, therefore, to test our faith at all times according to the unmistakable guide of the written Word of God! How can we be reconciled with this error, that everything such a fanatic claims to be the revelation of the Holy Spirit is divine truth? The door is opened to all kinds of false doctrines, just as other teachings of the Quakers are sifted out.

By the way, what the Quaker sect openly expresses in this piece, namely the subordination of the Word of God to one's own spirit, is found in all enthusiastic sects, from the Reformed on, only that most of them do not dare to express it so openly.

The Quakers have a strange opinion of the person of Christ, in that they ascribe to him a double body, as Barclay says in the thirteenth thesis: "Just as Christ had an outward and visible body or temple, which received its origin from the Virgin Mary, so he also had a spiritual body, through which he revealed himself to the children of men at all times, and through which they were at all times made partakers of eternal life." Good Barclay must have dreamed this once; for he could not find it in Scripture. They reject the Lutheran doctrine of justification, according to which the sinner who believes in Christ is declared righteous by God, and instead declare justification to be the "formation of Christ in us, that Christ is born in us," thus confounding it with the "creation of Christ in us.

Sanctification, which the whole of Scripture and especially St. Paul in Romans so precisely distinguishes. The Quakers also claim the necessity of good works for salvation (according to which it would not have been possible to be saved) and the possibility of

fulfilling the entire law. Furthermore, the Quakers claim the necessity of good works for salvation (according to which the thief on the cross could not have been saved) and the possibility of fulfilling the whole law and not sinning at all (against 1 John 1:10. Hebr. 12:1.).

The Quakers do not want to know anything about the sacraments. In instituting baptism and the Lord's Supper, Christ intended only to signify something spiritual and not to institute an external, real celebration of the sacraments; these are things that fit into Judaism and paganism. Scripture calls no other seal and pledge of our inheritance than the Spirit of God" (Barclay, 12th thesis). What blasphemy of the Lord Jesus Christ, who so solemnly instituted the two Sacraments and commanded us to keep them! They declare the church to be the community of those "who follow the divine light and the testimony of God in their hearts, so that by it they are sanctified and cleansed from evil," according to which hearing and believing the gospel is not necessary, and Jews, Turks, and pagans also belong to the church of Christ, if they follow the inner testimony of God to some extent through conscience, according to civil righteousness. Finally, the Quakers completely reject the ministry of preaching. Anyone who feels driven by the Spirit, man or woman, may preach, as Barclay says in the 10th thesis: "Those who have the authority of the Holy Spirit may and shall preach the gospel. They can and should preach the gospel, even if they lack the human mandate and are ignorant of human science," and as it is their custom that they wait in the church until one, driven by the Spirit, begins to preach, and therefore often, when the Spirit does not want to come, they return home after a long wait, without service, without having accomplished anything. See 1 Cor. 12, 28., Eph. 4, 11., 1 Cor. 14, 34. 35., 1 Tim. 2, 11. Likewise they reject all certain church and worship orders (against 1 Cor. 3, 21. 22.), forms of prayer (against the example of the Lord Christ, who himself taught us a certain form of prayer, namely the Lord's Prayer), magisterial offices and military service, oaths (see what was said about the teachings of the Mennonites), as well as all outward politeness, e.g. calling everyone "you" and the like; all foolishness that proves that they do not understand the saying: "My kingdom is not of this world.

(To be continued.)

To the ecclesiastical chronicle.

Christ reigns in the midst of his enemies. We were reminded of this word of God when we recently read the following in a German newspaper - "In France, since the spread of Renan's ungodly "Life of Jesus", the demand for Bibles and New Testaments, even un-

t "r the Catholic, increased considerably, and must therefore also hur the attacks on the word God's life will serve to pave the way for him into the houses, certainly also into many a heart". Since Renan's Life of Jesus has been published here in America in even two German translations and is eagerly distributed by godless booksellers and colporteurs, let us wish and hope that here too God will direct the evil to the good and make many who have not asked for a Bible so far eager to look into the Scriptures themselves to see if it is also true as the godless Frenchman writes.

Postage for ecclesiastical periodicals. In the interest of Lutheran readers, a postmaster friend of ours draws our attention to the following legal provision on this matter: "Smaller religious, educational and agricultural periodicals that do not appear more than once a week may be sent in leases at One Address for the price of one cent for each package that does not weigh more than four ounces. One cent more must be paid for each additional four ounces or fraction of four ounces. Postage must be prepaid quarterly or annually. " C.

Idol factories in England. It is already an old complaint of the missionaries that almost Nothing hinders the preaching of the gospel more than the ungodly lives of so many nominal Christians who, for the sake of temporal gain, have settled in the countries of the world.

of the heroes have settled down. And unfortunately, this complaint is generally only too well-founded. But it should be considered almost impossible that even in the middle of a Christian country pagan idols are fabricated and exported from there to the herds as articles of commerce. And yet this happens, and in the same England, which, on the other hand, shows such a commendable and in many respects so imitable missionary zeal.

lays. Thus we read, for example, that a trading house in Birmingham, where this disgraceful "idol business" is particularly practiced, recommends to new customers in the East Indies the idols of its factory in the following advertisement: "Yamen, the god of death, chased in fine copper.

lind very tastefully worked. Nirondi, the prince of the demons; of this a large selection, the giant on which he repents is of the boldest drawing and his saber shaped in the present manner. Varonuin, the god of the sun, very vividly depicted. His croco dil is of copper and has a silver tail. Bouberen, the god of the kingdom. This god is of quite exquisitely beautiful work and the fabricators have devoted their tested powers to making it. Smaller demigods and other subgods in the largest selection. Credit is not given, but discount is calculated for cash payments." - Hegen this shameful trade should yet

The first step was to protest so loudly and for so long that it would be turned off. (Leipz. Mtssionsbl.)

Ecclesiastical message.

After Rev. L. Dulitz had received a call from the congregation at Huntington, Ind. and had been relieved in peace from his former congregation at Buffalo, the same was introduced into his congregation by the undersigned on the 11th Sunday p. Trin. by order of the Honorable Presidency of the Middle District. May the Lord also make him a blessing to many here.

W. Sihler.

Fort Wayne, August 25, 1864.

For attention

for the

next meeting of the Allst. Ev.-Luth.

Synod of Missouri, Ohio n. a. St., on Wednesday, the 19th day of October, 1864.

God willing, the General Synod of Missouri, Ohio and other states will meet at Fort Wayne on Oct. 19, 1864. The congregations and preachers belonging to the Synod are reminded that at the next Synodal meeting a vote will be taken on the change to be made in the office of General Praeses, as well as on some changes to the Synodal Constitution, according to the "New Instrument" published in the "Lutheran", Vol. 19, No. 25, cf. Synodal Report 1863, p. 66 fg.

Furthermore, according to the synodal resolution pag. 97, 3. 4. the following items are to be presented to the synod for discussion or resolution:

1. a regulation concerning the period of study in the practical seminary for preachers and in the school seminary.
2. parochial system.
3. election mode.
4. plan for the establishment of a synod of delegates, ek. 103.

A paper will be presented to the Synod by the Eastern District Conference: "Preservation and propagation of pure Lutheran doctrine and practice among that part of our offspring among whom the German language will probably be displaced by English".

Whoever wishes to submit other matters to the Synod for discussion, shall submit them to the General Praeses four weeks in

advance and only exceptionally on the day of the opening of the Synod, cf. enp. V, A. § 4 and L. § 9 of the new Constitution.

Hopefully, due brevity will be exercised in the discussion of the business items that must be dealt with, so that there will be plenty of time left over for the discussion about

"the right shape of a 2c."

Ms. Wyneken.

Display.

The "Speech of Prof. Walther at the Laying of the Foundation Stone of the New Church Here" has just left the press and has been received by the publishers, Messrs.

Aug. Wiebusch und Sohn, broschirt and excellently equipped, for the price of 27 cents pr. copy incl. postage. Since the speech deals with the topic: "Von dem guten Grunde einer wahren evang. - luth. Kirche" ("On the good reason for a true Lutheran church") and does so in a masterly manner, it is of general ecclesiastical interest. And since the entire proceeds are intended for the benefit of the new church building, this is only one more reason to send in quite a few orders. C.

Please Prediger.

Since I am very anxious to make the preacher list of the Lutheran calendar for 1865 quite correct, I ask all my fellow ministers to notify me by letter quite soon of any changes in the list of 1864 which have occurred or will soon occur in this year.

Allentown, Pa. S. K. Brobst.

For your kind attention.

Since the 21st volume of the "Lutheraner" begins with the present number, all those who are still in arrears with the payment of their subscription are urgently requested to send it in immediately, together with the subscription amount for the newly beginning volume.

For the 21st year, the subscription price remains the same for the time being, but it is likely that it will be increased by the Synod, which, God willing, will be held next October, due to the high prices for paper and printing. The defaulters should then not be surprised if they have to pay the increased price.

By order of the Committee:

M. C. Barthel.

The "**Abendschule**," published by L. Lange in St. Louis and edited by Pastor H. Fick, begins its 11th year with the next issue. With joy we have noticed that this magazine is gaining more and more readers and is finding a more and more widespread entry into our congregations, since it is really meeting a recognized need. The "Abendschule" is an educational journal, the essays, travel descriptions, historical stories, etc. contained in it are as attractive as they are instructive, the political review is clear, accurate, short and true, and the whole thing is supervised by a thoroughly Christian spirit: so that our "Abendschule" can be thoroughly recommended to young and old. The "Evening School" should not be missing in any home where there are more or less adult children who have a desire to read, or whose desire to do so should be awakened. B.

Receipt and thanks.

With thanksgiving to God and the benevolent donors, the undersigned certifies receipt of the following gifts for deusmiary- I household and for poor students:

By Mr. Past. Dorn for poor students of Mr. i Konncmann from his parish at Boeuf Creek as a thank offering for the happy delivery of his wife \$2. !

By Mr.*Past. Claus by Mr. Stuffrage \$2.50 for the seminary budget and \$2.50 for poor students;! by Mr. Swepe \$2.50 for the seminary budget and \$2.50 for poor students; by Mr. Kracht \$1, Mr. Sackmann \$1.50 and by himself \$2.50 for Brunn's pupils.

From Mrs. Figge auö the congregation of Mr. Past. Moll 10 Dtd. Eggs.

By Mr. Past. Speckbard by Mr. G. Finzel \$3, by Mr. Herrmann \$2, by himself \$4, for poor students.

By Mr. Schneller from the Zion District here \$2.

By Mr. Past. W- Arendt collected at a baptism \$2 for Brunn's pupils.

By Mr. Past. Biedermann on Hrn.'Schmodt's Kindtaufe collected 51, on Hrn. Mirley'S \$1,05 for the Brunnsche Zöglinge.

By Mr. Past. Böse \$5 by Mr. Fr. Bokermann as a thank offering for the happy delivery of his wife, and 51 by Mr. W. Hohlt.

From the women's club of the parish of Mr. Past. Claus 12 sheets and 18 pillowcase.

By Mr. Past. Strecksuß from his branch parish at Hahlen \$1,05.

By Mrs. Pastor Hamann of the Women's Association of the local congregation \$41.30.

From the parish of Mr. Past. Hamann zu Carondelet: from Mr. Gehrke 1 barrel of kitchen vegetables and 1 Bush. Apples; from Mr. Mühlenhof 1 barrel of kitchen vegetables; from Mr. Kam- per 1 do.; from Mr. Brinkmann H Bush. Potatoes; from Mr. KrügerH Bush, do., H Bush. Apples, 1 basket of cabbage; from Mr. Horst 1 peck r. Turnips, cucumbers and cabbage; from Mr. Lahrmann 3 peck tomatoes, 1 peck cucumbers, 4 bush. Potatoes; from Mr. Heidenreich 1 basket of cabbage, 1 basket of tomatoes; from Mr. Ballmann 1 basket of cabbage. Cucumbers and soup cabbage; from Mr. ObenhaaS and Mr.; Linnemann: cabbage; from Mr. Konick 1 barrel of potatoes; i Bush. Onions, 2 dtd. Eggs, H Bush, green beans, from Mr. Dresse! 1 bush. Potatoes, 6 cabbage heads, from Mr. Breihahn H Bush. Potatoes, 14 cabbage heads 4 Bush. Onions, Bush. Tomatoes; from Mr. Kettler Z Bush. Potatoes.

From Mr. Gardener Giesekeing from the Gern, of Mr. Past. Claus several baskets of kitchen vegetables.

From the gardeners Gebrüder Faßold and -Bönig here at various times all kinds of kitchen vegetables.

From Mrs. Lindemann here \$5 for the new Brunn- schen pupils.

By Prof. Larsen of some Norwegians \$3.

From Mr. Fried. Frpe from the community of Mr. Past. Hüse- mann: one cow. A. Crämer.

With heartfelt thanks to God and to the benevolent donors, the undersigned certifies that he has received the following gifts of love for the building of the church in St. Paul:

Of the congregations of Mr. Past. Sievers\$20	,62
To wit: From the comm. in Frankenlust \$13.47, from the comm. in Amelith \$3.60, and from the comm. in Bay City \$3.55.	
From the community in Saginaw City	15,00
"Mr. Gänsbauer there	1,00
"of the congregation ofMr . Past. Mater.	7,60
*****Shepherd 5,00	
*****Sallmann 13,00	
**** 7, **** Stürken 13,50	
*****Kolb 11>,00	
**** Ahner^	5,25
**** in Altenburg, Mo.	20,00
Subsequent from the community in Fort Wayne, Ind. 7.75	
St. Paul, Minn, July 1864, E. Rolf, Rev.	

For Brunn's pupils

received through Past. Kähler, collected at the baptism of children Ed. Hoffmannö \$1, Conr. Schüllers \$1 N. Meyers \$1.

For missionary Clöter:

By Hm. Schmcilßer by Mr. Könnemann, Boeuf Creek, Mo. 50 Cts. John F. Schuricht.

Get

for the construction of the school teachers' seminary:

Bon of the parish of Mr. Past. Polack, Trete, Ill, namely: of Mr. Joh. Conr. Windheim \$45, D. Meier \$10, F. Meier u.Joh. Hartmann je \$5 \$65,00

By Mr. Ed. Noschke, Treasurer of the West! Districts Synod 199.21

Bon of the congregation of the Rev. Hattstädt, Monroe, Mich. 87.75

Bon of the congregation of Mr. Past. Ahner, Frankentrost, Mich. 11,00

By Mr. Past. Hattstädt, Treasurer of the Northern District Synod 3 .48

By G. Bartling, Rich, Cook Co, Ill, from.

H. Mahler and H. Schulze each \$10, F. Md'cker and N. N. each \$5. 30,00

By Mr. Past. Nützel, Marvsville, O., and between Ph. Bd. and C. Eb. each \$5. - M. Schd. \$4. - Hr. Br., Ph. Bsck. and M. Wf. each \$3.- C.

Schd. \$2. - M. Er., G. Er., P. Gm., K. Rsch., I. Kd. and F. N. each \$1.- M. Nb. and A. GS. each 50 Cts. 32,00

By Mr. Past. Johannes Walther, Wyandotte,

Mich, von Hilbrecht u. Joh. Homeister each 25 Cts, Skuffert, Führ, Lorenz, Zeiß, H. Nevermann, Reichenbach, Genthe u. Dinges each 50 Cts, Böhme, RLpke, Wcizel, I. Neverman, Warmbier, I. CLUn, Grams, Härtel, Chr. Schmitt, Bäumlner and W. Thon each \$1. - by himself \$5. 20,50

Don Hrn. Past. Wm. Bartling, Springfield, Ill.. 12,00 " „, H. Mensching, Rodenberg, Ill. 5,00

By Hm. S. Garbisch, Elk Grove, Ill, by.

H. Müller \$1.25. - H. Senne \$2. - C. See- gers \$5. - P. Ostmann \$7.50. - Ch. Senne \$2.50. - H. Busse \$3. - C. Niedert \$3.75. - I. Steege \$1.50. - H. Tbakc \$2.50. - F. Busse \$2.85. - H. Busse \$5. - C. Grupe \$3. - H. Fedrowitz \$2.50. - H. Reesen \$5. - P. Hinz \$1. Chr. Stumme \$4. - H. Tbakc 52. - Christ. Schönbeck \$1.

—H. Enqelking \$1. -Wittwe Drewes \$10. - Wittwe Wille \$2. ---68 ,35

By Mr. teacher Schäfer from the municipality of the		
Mr. Past. Guenther, Saginaw, Mich.	20,00	
By Mr. Past. Löber, Thornton Station, Ill. 5.00		
" „ Werfelmann 3	,00	
" „, Debnig 6	,00	
By Mr. Past. Wunder, Cbicago, Ill, by Hrn.		
Aug. Heuer 54th - H. Hofft \$4. 8	,00	
From the congregation of Mr. Past. Beyer in Chicago,		
Ill, first shipment	40,00	
By Mr. Wichmann from the municipality of Kendall- ville, Ind.	25,00	
Bon Mr. H. Nerge, Schaumbnrg, Ill. 5	,00	
"" H. Ehrenpfort,Provisö, Ill.	25,00	
"" H. Mesenbrinkjun . 0	.25	
" „ Mrs. Degener 0.	50	
"F.Liissenhop	1.00	
"" Mrs. Ahrens	5,00	
By Mr. Barthel of the municipality of Mr.		
Past. Claus, New Bremen (St. Louis), Mon., first broadcast	20.00	
From vrn. Cb. H. Brase, Morgan, Mo.	0.50	By Hrn Past. Hahn, Hillsdale, Mich.
Messrs. Sämütpeter and Schachameier each \$1, L.		
Schmitt \$3,50.	5,50	
In Addison, Ill, by H. Hachmeister \$25, - H. Marquardt, \$25, - F. Balgemann \$10, - H. Bartels sen \$10, - Pb. Strauschild 510, - Fr. Kruse sen 515, - H. Neger \$1, -		
H. Nöhrs \$5.		
G. Zinke \$2. - Cb. Kähler 55. - H. Frömm- ling 510. - Wm. Leseberg \$5. -123.	00	
		Summa827 .04
Addison, Ill, Aug. 9, 1864, H. Bartling.		

Received

in the Casse eastern district: for the synodal treasury:

By S. Mackel, Contribution,	51,00	
" the same for sold synodal.reports	2,00	
		For the general presiding officer:
Don F. Stutz in Washington,	2.00	
		For Heathen Mission:
From the community in Buffalo,	10.00	
" Anna Bindig,	2.15	
" Ms. Schroegel, 1	.05	
" F. Stutz in Washington,	2.50	
		For teacher gecklte :
From F. Stutz in Washington,	35.00	
		For poor students
From N. N. in Buffalo,	2.75	
" F. Stutz'in Wash. for St. Louis,	5.00	
" " " " " Ft. Wayne,	5.00	
		For the proseminar in Steeden:
By P. Ruhland, 1,	00	
" F. Stutz in Washington,	5.00	
		For the teaching institutions:
Don F. Stutz in Wash, for Ft. Wayne,	5.00	" of New York community, 5.80
		For inner mission:
From Father Wicting, Wollrotsville,	1.00	
" of the Buffalo community,	3.05	
" F. Stutz in Washington,	2.50	
		For the hospital in St. Louis:
By Father Wieting, WoVcottöville,	1.00	
" P. Ruhland,	1,00	
" F. Stutz in Washington,	2.50	
		For the school teachers' seminar in Addison:
From the community in Philad.,	53.75	
To Mr. teacher EggerS wedding ges.,	6,25	
From the Baltimore Gem.,	250.28	
" Schröder, Haas, Schwenk, Lürmann, Lorrsc in Buffalo (K §1.00, 5.00		
" Don Hümann in Buffalo,	2,00	
" Virgin filler " 3	,00	
" E. Zabel " 1,00		
		For the purchase of land at the college in Fort Wayne:
By I. Winneberger, Philadelphia	1.00	
		For the church purchase in New York:
From Baltimore municipality (retrospective)	1.50	
		For Pastor Röbbelen:
By F. Stutz in Washington	5,00	
		For the widow's fund:
From F. Stutz in Washington	2.50	
New York, August 6, 1864.		

I. Birkner, No. 92 William SO.

For the **Lutheran** have paid:

The 16th and 17th year:

Mr. I. Schnerer, Matthes.

The 18th year:

The men: F. Sewing, F. Großheider, Litz, H. Münz, H. Kurre, L. Wiebusch, Kamprath, Pralow, Matthees.

The 19th year:

The men: A. Oppermann, Past. P. Kleinlein, F. Krückeberg, I. A. Schmidt, I. Lunz, I. Engelhaupt, 3rd Boßcler, I. Zinn, Past. G. Grüber, L. Wegrmr, L. Wiebusch, H. Knorr, I. Bendel, Hoffman", H. Dierking, W- Patzer, H. Lentz, Past. W. Hattstädt 54.50, I. Bayer, Both, I. Schwabenberg, F. Pape, G. Held, C. Kerckhoff, Gretzel, Brück, Pralow, Klose, G. Leonhardt.

The 20th year:

Gentlemen: Past. G. Markworth, 2 Ex. Past. G. A. Sußner, C. L- Hansen 50 ctS. G. Steuber, 5 ex. Vast. F. W- John, 4 Er., C. Trüger, 50 Cts, A. Oppermann, Past. P. Kleinlein, C. Wegener, C. Wiebusch, Haupl, H. Knorr, I. Zinn, I. Brück, A. Biedinger, 50 ctS., I. Rauch, ctS-, H. Tülg, 50 ctS., Scharmann, 50ctt>, W. Lütkemeycr, S. Riedel, 6 Ex., B. Barthel, 5 Ex" G. Bernhardt, M. Günther, Past. B. MuuS, I. Eberhard, 50 ctS., Kalbfleisch Jr, 50 cts, Geißler, Rothe, Past! H. Bartelt, H. Dierking, W. Patzer, Past. .L. Frodrking, 56.50, I. Roh, I. Landender, A. Einwächter, 24 Er4, P. Sander, H. Wölbt, Past. E. Mangelsdorf, 7 Er., Field Hufen, Lindecke, Tbeis, Brckmann, Past. I. C. W. Lmde- mann, 2 Er., I. Bayer, H. Krämer, Maaßberg, L. Müller, G. Schnitze, L. Schwertseger, Both, Tbüre, Past. H. Mayer, 5 Er., W- Kemnitz, Past. L. H. Lübker, Past. I. G. F. Nützel, 5 Ex., OHlemann, Kappelmann, Past. F. Ottmann, 9 ex., H. Ebers, 2 ex., Past. C. Stücke", 37 ex., I. Schwabenborg, F. Pape, W. Backhaus, Z. Berendt, Bauch, F. Berendl, Schlorf, Emrich, Past. R. Tramm, H. A. u. C. Backhaus, Dombke, G. Held, 50 ctS., C. Kerckhoff, Pralow, Haas, Zimmermann, Köster, Hillmann, Woltcr, Schmidt, P. Mahnke, Dav. Schmidt, C. Roth, A. Luders, L. Saatfeld, G. Leonhardt, H. Hellwege, H. Drangmeister, I. A. Schmidt, I. Lunz, 3rd Engel, Past. G. Jäbkcr, Past. M. Merz, H. Lohrmann,

The 21st year:

The gentlemen: Past. G. A. Sußner, 50 cts, I. Schuh, G. Krug, C. L- Hansen, 50 ctS., C. Wegner, Past. N. Burk, I. Kühl, G. Strodcl, Ph. Setzmänn, Fr. Groß", W. Knappe, Past. Dammanu, I. F. Baycr, Past. O. Wvlf, Prof. L. Larsen, Conr Sievers, A. Franke, I.H. Stegemann, H. Lohrmann, Past. I. F. Nuoffer, Pak. F. Keller, C. Kerckhoff, I. I. Stegmann, I. ContieS,3.' v. Buren, H. Tröller, Hacker, G. Martens, C. K- v. Braunsberg, H. Voupel, I. Möller, 2 Ex., I. H. RG and Wittwe Bück.

M. C. Barthel.

Changed addresses:

Rov. 1^a. Oulitr, Lox 30: HuntinZbov, Inä.

Z. 0. Iiinäowrrnn, Du Oo., III.

St. Louis, Mo.,

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

Volume 21, St. Louis, Monday, September 15, 1864, No. 2.

Jubilee celebration of the two Lutheran congregations of Altenburg and Frohna, Perry Co, Mo,
July 27, 1864.

Twenty-five years have already passed since a large group of Lutheran Christians emigrated from the Kingdom of Saxony to North America, some of whom settled in this region and founded the first Lutheran congregations here. My two congregations decided to renew this memory of immigration and of God's gracious help and salvation from many spiritual and physical hardships by arranging a celebration for the last July 27, to which they invited not only the surrounding sister congregations, but also the congregations in St. Louis and Collinsville. Professor Walther was invited by us and asked to hold the speech; unfortunately, however, the dear servant of God could not fulfill our wish, as much as he would have liked to do so, because of the many tasks he was burdened with; instead, however, he sent us a historical report through teacher Roschke, in which he openly explained the motives for the emigration and the further course of the same, until the arrival here in America. The greatest joy, however, was given to us on the morning of the feast day, when President Pastor Büniger of St. Louis, shortly before the beginning of the service, arrived quite unexpectedly in our midst, in order to lead the congregation in the afternoon.

by a delightful heartfelt talk based on a very appropriate scriptural word. At nine o'clock in the morning the service began in the church. In spite of the oppressive heat that prevailed here in those days, many guests had gathered, among whom were also several ministers, and our church could not hold the crowd for a long time. Schreiber this, because it was not otherwise thünlich was, as well as he could just, the festive speech, because he was deceived in his expectation that another will appear to it. Because my two dear congregations would like to have a printed memorial, especially for their descendants, of this 25th anniversary celebration, they have asked me to send a so-called festive report to the esteemed editors of the "Lutheraner"; perhaps they would grant us our request and publish it in the aforementioned journal. However, I sincerely ask the dear readers in the name of my congregations that, if the matter should not interest them (and some will certainly have an interest in it), they may have forbearance and patience with us. I will now let the beginning of my speech follow verbatim.

In Christ JEsu heartily beloved the dear festive comrades!

Praise God, that is our ministry! As always, so especially on this day, when we are enjoying the many physical and spiritual benefits that the gracious and merciful God has bestowed upon us.

We want to bring before our souls the praises that the Lord has shown us from our youth and especially in this country. Then we take up the harp of David and say: "Praise, my soul, the Lord, and what is in me, his holy name; praise the Lord, my soul, and do not forget what he has done for you. And again, "I will praise the Lord always; his praise shall be in my mouth forever. Let my soul glory in the Lord, that the wretched may hear and rejoice. Praise the Lord with me, and let us exalt his name with one another. When this wretch cried out, the Lord heard and helped him out of all his troubles. Taste and see how kind the Lord is. Blessed is he that trusteth in him!"

Today's celebration, my beloved, concerns the immigration and settlement of the first German Lutheran Christians in this area, which took place twenty-five years ago. - It was in the year of Christ 1838, in the month of October, that about 800 Lutherans (men, women and children) with six Lutheran preachers and thirteen candidates emigrated from Saxony to North America and arrived in St. Louis in February 1838. *) The leader of this emigrating congregation was a certain Pastor Martin Stephan. He had been a Lutheran preacher in the small Bohemian town of St. Louis for about two decades.

This information is based on a "message to our descendants" written by the in God blessed pastor Löber, the first faithful preacher of this congregation, which can be found in our church book.

He was generally considered, loved and honored by the Lutheran Christians as a faithful son of the Reformation. - These people were now under the delusion that they were the most faithful Lutherans, and were also increasingly encouraged in this thought by their leader; they imagined that they alone were the seven thousand in the world whom the Lord had retained from the faithful sons of the Reformation. They believed that Germany had fallen (as indeed it had), never to rise again; that God's judgments were in the offing in this land, and that nothing could withstand them. It had come to such a point that there was hardly anyone left who would have accepted the pure doctrine of the Lutheran confession; The nakedest, most blatant unbelief was freely taught in public in the schools, sung and preached in the churches, defended by the universities and taken into protection by the ecclesiastical authorities, and the few Christians scattered now and then and the few orthodox preachers stood there like the bittern in the desert and like the little owl in the disturbed cities, which is a mockery to all birds. The faithful preachers were often hindered in the faithful direction of their ministry, and the sincere Christians often had to seek nourishment for their souls in other churches, because they were wolfed down in their congregation; thus they stood in great danger of either falling into a crooked direction of thought and into enthusiastic aberrations, or being carried away again by the current of the unbelieving world. Therefore, they thought, the call went out to them: "Up, up, let us depart! Flee from Babylon, lest you receive of her plagues! And behold, as soon as Pastor Stephan had expressed his long-cherished thoughts about emigration, a large number of Lutheran Christians were ready to follow the emigrating church, as they believed, and to gather where they could live their faith.

However, my beloved, these Saxons (and also some from Prussia joined them) *) undoubtedly meant it faithfully and sincerely; otherwise they would hardly have given up the dearest and most precious thing in the world! After all, wives left their husbands, children their parents, 2c. and went with a confident heart to a country known to them only by name, in which they sought nothing but freedom of conscience and worship! - But the leader of this emigrating congregation, the aforementioned Pastor Stephan, was a false spirit and a deceiver. He was a false spirit; he sought the strict Lutheranism - in contrast to the unionistic - rapturous nature of the new faith - in the fact that he himself essentially pa-

These Prussian Lutherans wanted to be forced over there to deny their dear Augsburg Confession and the devil, disguising himself as an angel of light, wanted to trap them in his Union gaukelsack.

pistically thought and taught especially about church, office 2c. He believed (as many do today) that the visible Lutheran church was the church, i.e. the only church that saves.

apart from which there is no salvation. And because he thought that only he and those who followed him were the visible Lutheran church, it was considered a foregone conclusion by the good people who followed him quite blindly: Whoever wanted to be saved had to flee with him, had to follow the church moving across the sea and gather there where the existence of a truly Lutheran congregation was possible. It is no wonder that many were confused in their conscience by such false teachings, and now, even if with bleeding hearts and dripping eyes, tore the most sacred bonds of natural love, in order to be able to follow only the beatific church. God's word was held up to the people (admittedly quite falsely) as: Whoever loves father or mother more than me is not worthy of me, 2c., in order to catch the consciences; and if someone did not want to be caught by this and join the procession, he was considered to be in great danger of his soul.

Just as the Romanizing doctrine of the church, the no less Romanizing doctrine of the ministry also had an effect. The office of the preacher was seen as a mediator between Christ and the Christians, through which alone grace and salvation could be attained. Thus, it was not allowed to be an office of service to the Word, as God alone ordained it to be in His church, but it was blasphemously made into a means of grace. It was said that the layman owed unconditional obedience to the spiritual office in all things that were not contrary to the word of God. (This sounds exactly Grabauish!) It is easy to see that the ban was imposed arbitrarily. If someone let hear only one unpleasant word against the bishop of the congregation (for which Stephan had been elected on the journey from New Orleans to St. Louis), this could be sufficient to impose on him the after-Lutheran pope-bishop's curse and ban. So it could not be otherwise: a dark, servile spirit had to develop more and more within this community; the heartfelt love among each other and the trust in each other had to disappear more and more, and a sinister feeling had to take hold of everyone. For, my beloved, only then does a fresh, joyful spirit prevail in a congregation, and only then do congregations willingly and trustingly surrender themselves to the word of their preacher and his specific pastoral care, when only God's pure word, as the supreme bishop of the congregation, is brought to bear among them, and they are thoroughly secured against all presumptions of office. But nothing banishes the fresh, joyful spirit from a congregation more than the fear of hierarchical intentions on the part of the preacher.

This was also the situation within the emigrant community. Many felt the heavy pressure that lay on them like a nightmare, and groaned for salvation; and yet it was not clear to the good, dear people themselves where they were lacking, and what they lacked, much less where help should come from. Many heard the punishing voice of the Lord calling out to them: Israel, there is a ban among you, therefore it will not depart; but the

covering of false doctrine still lay so firmly upon their eyes that they saw not where the ban lay, but groped about like a blind man, seeking in vain for hand ladders. Their bodily needs were also increasing; they lacked what was necessary for nourishment and sustenance. Then God saw in mercy! Then the guardian of Israel, who neither sleeps nor slumbers, said, "Is not Ephraim my dear son and my only child? For I still remember what I have said to him; therefore my heart breaks against him, that I must have mercy on him, saith the LORD. He allowed the sincere to succeed. When the need was greatest, He was closest with His help. He does not let his children be tempted above their ability, but hears their cry and helps them. God revealed the man who was at the head of the whole movement as a completely unfaithful, carnal man, admittedly to the horror of many; and behold, it fell like scales from many eyes. They saw how terribly they had been led astray, how they had been deceived by false teaching. With horror they realized that they, in the opinion of being the orthodox Lutheran church and sitting in the inheritance of the fathers, had moved further and further away from the Lutheran doctrine and had approached Rome. But what was to be done now? The only right way was to confess their errors, to humble themselves before God and to repent; and thank God they did so. Now they read God's Word, the confessions of our church and the writings of our orthodox fathers with different eyes than before; and so the good Lord led them from one knowledge to another. As you know, a disputation was held here, in which the truth emerged victorious from the battle; and as a result, many who had almost completely lost their faith through Stephen's revelation were set right again. And how wonderfully the gracious and merciful God has continued to help since that time, and has done above pleading and understanding! How he has spread his kingdom in this land and so far so mightily protected and shielded it! How lavishly he has blessed our ecclesiastical teaching institutions! What a small beginning our college had when it was founded in your midst 25 years ago! Now, all this has been done by the Lord, and is a miracle before our eyes! Not to us, O Lord, not to us, but to your name give glory, for the sake of your grace and truth.

God has thought it all out, And everything, everything well done. Give glory to our God.

The foregoing was the historical introduction to the speech, after which I recently recited to my listeners a word from God, which is written in Ps. 36:8-11. From it I put to their hearts:

1. That God's goodness has brought them this far. V. 8.
2. That He has abundantly fed and watered them with the goods of His house, which are Word and Sacrament. V. 9.
3. That He has enlightened them with His light, which is peace, joy, and hope of eternal life through Christ. V. 10.
4. That He will continue to do so if they remain faithful to Him. V. 11.

Finally, the dear numerous youth of our congregations were urged not to forget why their fathers had come to this country, what they had sought here. For the sake of God's word, in order to gain freedom of conscience and worship, they had left their dear old fatherland and chosen this country as their residence; they should never forget this, tell it to their descendants, and follow the godly example of their fathers. They should hold God's word, which was so abundantly told to them from their youth, dear and valuable, so that it would not be snatched away from them for the sake of their ingratitude. Unfortunately, it is common that when God's word has been preached loudly and purely in one place for a long time, people no longer respect it very much; and then God, in his righteous anger, takes away the lampstand of his word from the place and sends a hunger into the land, not for water and bread, but for his holy word. From this may God keep them in mercy.

After the service in the church was over, the whole crowd went in an orderly procession to the nearby fairground, where a simple meal was prepared for those present. After the meal, Mr. Past. Büniger, and Mr. Teacher Roschke of St. Louis entered the platform erected for this purpose. The former recited the song: Nun danket all und bringet Ehr. which was sung by the crowd. After that, Mr. Roschke read a 3/4 hour long report, written by Mr. Prof. Walther, about the migration that had taken place, which was listened to by many with the greatest attention. We could still pass on some of it from memory, but we do not consider ourselves entitled to do so, because we confidently hope that this report, and perhaps in a further version, will appear in print.

After the reading of the report, Rev. Büniger appeared and gave a soulful lecture to the congregation; for this faithful servant of God could speak from self-made experience, because he had gone through all the tribulations of the Auswanderung. Therefore, his mouth was full of praise and thanksgiving.

against the faithful God, who had done such great things to them. He said: "When I look around, my dear ones, for a scripture that is supposed to describe the course of our affair, I cannot find a more fitting one than the one written in Genesis 50:20, where Joseph says to his brothers, who had sold him into slavery in Egypt: "You intended to do evil to me, but God intended to do good, so that he would do as it is now in the day to preserve many people. On the basis of these words, the speaker now proved that the Saxon emigrants had also suffered a similar fate as Joseph, that they had been taken from their leader, the Rev. Stephan, had also been sold into servitude. First he pointed out the spiritual bondage into which they had been sold by Stephan, that he had demanded unconditional faith in his teachings from them, that he had blindly made them believe that they alone were the orthodox, visible Lutheran church, apart from which there was no salvation, that he had demanded unconditional obedience from them according to his false doctrine of the ministry and had formally tyrannized them, and that he had otherwise confused their consciences in a frightening way, and so on. But he also kept the people in formal bodily bondage, because they had to do his will in this respect as well; and because he had subjugated the consciences of the people, it was also a small thing for him to keep them in bodily dependence. In this way he had almost plunged the people into extreme poverty. He also knew, said the speaker, how roasted catfish grains tasted, because it had been mentioned in the morning sermon that the people at that time (driven there by Stephan's dissolute economy) had been happy if they could have satisfied their hunger with roasted catfish grains. In sum, Stephan intended to do evil to us; he would have cared little if all had perished, if he could only satisfy his lust for power and indulge his lusts. But God intended to do well, it was further said, and he has done well. He graciously turned our prison around. And he did this, not because of our merit, but only according to his great mercy, in order to preserve many people, many immortal souls. The speaker pointed out the flourishing of our congregations, as well as of the entire synod, and finally he called for heartfelt, fervent gratitude to God.

May the Lord also make this celebration a blessing for us and our descendants for blessed eternity. May he keep his precious word for us and our children until the last day, and all of us in true, living faith until our blessed end through our highly praised Lord and Savior Jesus Christ. Amen!

Köstering, Rev.

Report of a preacher from the military hospitals in Schleswig.

In a military hospital I found a preacher's son from the vicinity of my home congregation who still had the enemy bullet in his body from where it was supposed to exit. Both his parents had died. When he heard that I was from L., a cheerful smile crossed his melancholy face: thoughts of home went through his soul and did it good. In the next few days I found him deeply sad again and asked him why. He did not answer me for a long time and then finally asked: "Read me a chapter! His soul was in great need of

consolation. In spite of his severe wounding, he carried himself with great hope for recovery and therefore also worried about his earthly future. "Our dear Savior," I once told him, "holds all human hearts in His hand and can direct them like streams of water: He will also make it so that good things are done to you; just trust!" He did not seem to like hints of his death, but there too the Lord came to the rescue. The wife of my patron, to whose kindness and intercession I had recommended this sick man, sent one day a small picture for him, representing Abraham's calling, with the verses written by her beside and under it:

"O eternity, you beautiful.
Accustom my heart to you:
My home is not in that time!"

The well-understood image refreshed him: it was visibly good for him that someone thought of him in this way. And what the verses said came true for him. He was gradually accustomed to the blessed eternity and finally died under the loud cries of triumph: "Lord Jesus, I will soon come to You! Dearest Savior, I am coming soon!" to the home that is not in this time. A few days before his death he received from the same hand still Start's prayer book, from which he let himself read every morning. He wanted to thank her for it himself by letter, but then he owed the dear giver the thanks, which will probably follow up there and sound much nicer. A delicious prayer, which a Prussian pastor said after the victory at Düppel and which, when it reached the military hospital, had refreshed many a heart, also came into his hands. He did not let it go from him again: the currents of life rushed through it, and he had become aware that he and what he thirsted for! - —

I buried this preacher's son at the same time as another soldier, in whom the power of grace was also gloriously manifested. Only a slight wound in the arm, which healed well at first, he had to die to the pain of his doctor, because an internal disease had occurred. He received delicious letters from his family, which finally passed through my hands; they were simple but powerful testimonies of Christ. About two days before his death a letter arrived from his pious sister, which began with the words: "The grace

of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you! Amen," and which I was allowed to read to him in the presence of the doctor and many others, according to its edifying content. We were all deeply moved, and the word of the Lord flared up in me in the face of the testimony of this poor peasant girl: "He who believes in me, as the Scripture says, out of his body will flow rivers of living water. Joh. 7, 38. Even in his fantasies, this sick man was much occupied with the one thing that is necessary. Once I clearly heard him complain that all the others had received the Holy Spirit, but not he, and that the outpouring of the Holy Spirit would have been too beautiful for him to have. And he had Him and let Him drive him as God's child. Before the last hour, I read him some verses from the 91st Psalm and then exhorted him to stop praying. He understood well that he should always pray aloud, and complained to me with an anxious gesture and an already weak voice: "But I can't speak anymore! Just sigh in your heart: Lord Jesus, have mercy on me! That is enough! He denied me understanding and soon died. But I have the blessed certainty that he, too, received his crown of honor with "glory and shouts of thanks.

Many patients, especially around the time of Pentecost, were badly affected by homesickness, although some of them, under the powerful upward pull of their affliction, learned to forget their earthly home above their heavenly one. Once I was working in a very large sickroom when a wounded man called out to me from a distant bed: "Pastor, won't you pray with me? I noticed from the way he spoke that he was a Westphalian, and I went to him immediately and fulfilled his wish. But still it hung wistfully over his face. "What do you want?" I asked, gently stroking his forehead. "To be with my dear mother!" he answered, crying heavily. Later he became calmer, but since then I liked to weave into my prayers at the Säunerzenslagerern the saying, "I will comfort you as one is comforted by his mother!" and it probably never failed to have its effect. It was the same man who, when I once distributed new wills, stretched out his hands to me from afar and, when he received his treasure, exclaimed with emotion: "Well, thank God!" —

A Dane was so deeply homesick for his wife and child that he had been bought a box of toys to send home for the latter, as a diversion of this pain that endangered his existence. I just came to see him, sitting upright in bed, looking at the figures in this box with pleasure, and I had the beautiful woodcut "Christ on the Cross" by Gaber in my hand. Recognizing his condition and rolling up the picture before him happened in an instant. "Dearest Christ!" he exclaimed, half in Danish, half in German, and was overjoyed when he was told that he was looking at the
was dollmetscht, he would like to give his wife with this picture a gift.

A Prussian, to whom I gave the Holy Communion, was also suffering from longing. A Prussian to whom I gave Holy Communion also bore heavily the longing for his own. He went home after he had suffered a salutary collision with a heartfelt candidate who was a faithful helpmate of my joy. The latter just happened to see the terminally ill man being invited by letter to the "merry wedding" of a distant brother, and in his natural love of life he wanted to accept the invitation. "But you should rather think of the marriage of the Lamb!" the candidate answers him seriously and mildly. And this word grasps and ignites; it fights like grumbling, but also like surrender on the sick man's face, then he loses consciousness. Perhaps, through that word, the Lord has loosened his soul, which was so firmly attached to the world, and led it by his dug hand into the most beautiful wedding hall.

One Sunday evening, two Danish ladies came to me with the request to serve Holy Communion to a dying Prussian in a hospital that did not belong to my special pastoral care. I immediately follow them. I followed them immediately and came to a young man who was deeply moved and full of desire for forgiveness of his sins. When I had finished with him and had already been asked to go to another sick person in the same room, I got the impression that something was still on his mind. When I asked him to tell me about his pain, he started crying: "I have not always been as good as I should have been towards my deceased mother! - The strong, zealous God stood before him with His holy fourth commandment, and the poor transgressor could have wrapped himself in the most hidden fold of His garment for shame. After I had comforted him about this sin in the name of Jesus, he continued: "There are ten thalers in my leggings, which are hanging on the peg behind me," he spoke so softly that only I could hear it, "take them to yourself and send this money after my death to an uncle, whose address I will tell you, so that he can have a grave memorial erected for my mother. I did as he wished and took the money for the time being. After a few days I was told that he could possibly get better. I hurry to him with a beautiful spiritual book and the money, but he does not want to take the latter, doubting his recovery. After a long time, he wrote me a longer letter and carried out the service of love to his dear sleeper in the distant cemetery himself. On his sickbed, however, he has lifted an even more delicious treasure and is now walking the royal road of life, hopefully with many companions torn from bodily and spiritual death like him, hallelujah!

One personality who also interested me vividly was a young miner, a pearl of a Christian man. Josephson's Brosamen and Caspari's Jude und Christ, which I gave him as a lei

The words I gave him brought us closer together, and when I later gave him the Reisesalmer at his request and wrote him "Zieh in Frieden deine Pfade" ("Go your way in peace"), we became good friends. I spent many a delicious quarter of an hour at his bedside and was deeply refreshed by the deep Christian knowledge with which he was graced. He was familiar with almost all even lesser-known songs and poems through which only a breath of the Holy Spirit passed. He was familiar with almost all even lesser-known

songs and poems through which only a breath of the Holy Spirit passed. Once he asked me for Woltersdorf's songs, which I unfortunately could not get for him. Instead, he received the hymnal of the Brüdergemeinde from the donor mentioned above; she had inscribed a spiritual song in the front and a pretty miner's song in the back, which was also well known to him. However, his question about his local pastor, whose church he had avoided for a long time, was a sore point, because his sermons, which were not exactly unbelieving, gave him nothing right. Faced with this subjective judgment and action, I remarked whether he was not going too far, since the Lord had given him this preacher. His face flushed, he answered: "Yes, doesn't it sound harsh? But my wife is one with me in this, as are my parents, brothers and sisters: I go where I get food for my soul!" Since he was very excited, I could only quietly interject, "But don't forget to take your pastor into intercession, the Lord requires that of you!"

In addition to new testaments and hymnals, I was able to give the poor Danes Christian pictures, with which I was richly supplied from my home congregation. I can still see one of them feasting on the picture of the good shepherd who carried the lost sheep on his arm-pits. He found great pleasure in the Christian joy, from which he once read to me very edifyingly "O Head Full of Blood and Wounds"; he could also well play the interpreter for his non-German-speaking friends.

compatriots.

What Ezekiel 30:24 says about the whimpering of a mortally wounded man, I found in two Danes and one Prussian. Oh about the embarrassment that befalls one there! It is as if the wings of prayer were broken, and as if the Holy Spirit only wanted to give room to inexpressible sighing in the heart. The Holy Spirit only wants to give room to inexpressible sighing in the heart!

Thus I found a pious Dane, to whom I could always only throw the word "God!" like a spark of light into his soul during his hot pain. Later, like his compatriot mentioned above, he became very fond of Christian joy and other Christian images. He got better and was very fond of praying with me. Another Dane, however, seemed to have a national dislike for me and, as often as I asked about his condition, always left me very short. One day he asked me for a book with Danish and German written on one page, one language translated into the other. But with the best will in the world, I could not open such a book for a long time.

drive and the Dane hid himself from me in ever more uncomfortable brevity. At last I brought one and his face beamed with joy: I had won him, for he had felt that I loved him: unfortunately, this more favorable position between the two of us was shortly before my departure, but as far as he was concerned, I was able to enter into it without the sting in my heart that he had something against me. Another Dane had his left eye shot out: I echoed the passage Marc. 9, 47, and he thanked me in agreement.

Yes, it was a delicious ministry to be allowed to preach peace, which the world does not know, to all these dear purchased souls as a servant of Christ. Only so often have I been displeased that I have not had more skill, mouth, hands, feet and goods a thousandfold: but the Lord has been all in all and asked for my weakness! - I never felt any disgust about wounds, but I felt a great shyness when a lot of visiting public filled the huts and interrupted the blessed silence of them. I would say to myself quietly, "For Jesus' sake!" and try not to turn away from the whole world.

(Evang. Kirchen-Zeitung.)

(Submitted.)

Also a treatment of Conrad Dietrich's catechism.

Everything that has been published in the preface to Conrad Dietrich's Catechism and elsewhere in the Lutheran shall remain unchallenged. Only in regard to the longer questions, something shall be given here in brief to the best.

Learning the long questions by heart is an impossibility in our present state of the schools, and yet the children must know how to give an account of it. How can we help? Simply, by the questions themselves. If you look at the questions carefully, most of them contain 1. a general answer, 2. an answer that goes into the particular; or you can extract a short but complete answer from the long answer, containing both the general and the particular. This general or extracted short answer alone is learned by heart, the rest is told to the children to merely memorize it. This gives the children the courage to tackle the long questions, especially if the latter (which must be done) are broken down into main and subsidiary questions, and in this way the children are taught the whole content of the question secretly, but nevertheless.

The procedure is as follows: Take the catechism in the left hand and a lead pen in the right hand and look at, for example, the 6th commandment, fr. 84, underline and let underline to the question: What means adultery? the words: "illicit lust of the flesh." These words, the children are told, must be learned by heart;

the other: "outside the lawful marriage state," as well as the four specific puncta should be remembered. Similarly, in question 86, learn: "If one curbs the sinful desire for fornication," note: "through prayer, temperance, work, and the fear of God. Br. 87 is to be learned: "if one is diligent to all restraint in words," note: "flee all lewd gossip, obscenities, and angry speeches," and so on. On the blank paper pages that have been shot through, one writes only the unprinted sayings, because a written catechization is indispensable. During a repetition, one will find that the children not only know what is to be learned, but have also memorized what is to be remembered (of course, through secondary questions).

Whoever had a good lead pen could work through the entire catechism in this way and present the result at synods or conferences for the general good. This would be of multiple benefit. 1. the many teachers of their own, with all their ways and paths, would perish and be bound to this catechism; 2. the torture and torment of the children would come to an end; 3. the contents of the catechism would be made much more accessible and memorized, and finally 4. children in New York and San Francisco, in New Orleans and Superior would give one and the same answer to one and the same question.

To the ecclesiastical chronicle.

An städt of the "luth. Kirchenboten" is deeply shocked and very bitter that the Pine-Hill church trial, which was trumpeted with so many triumphant cries and lost by the Missourians, has now been won by the Missourians in the end. Now Mr. Anstädt and all the other loud, but too early Victoria hurrahbers have to give in very small, and this annoys the poor man quite desperately. In order to relieve himself, he now rails and blasphemes against the Missouri Synod: "What is one to think of a synod that makes it a publicly expressed principle to rob other synods of their church property and their congregation members, and then trumpets the robbery as 'a victory of pure doctrine over false doctrine'? No, blaspheming "church messenger," that is not the way things are; and only a Selinsgrove general synodalist who is so particularly religiously educated, who sits at the source of particularly righteous heart Christianity, is capable of making a robbery out of the reputation of a poor, shamefully neglected congregation. The principle of the Missouri Synod is: If a congregation has a wolf for a pastor, who is not visited and put in order by a righteous synod, and if the synod, of which the congregation is a member, belongs to the unrighteous, dishonest mishmash general synod, and if such a congregation wakes up and sees its ruin, and recognizes that the Missouri Synod is not faith-mongering and righteous, and

therefore appeals to it for help, the Missouri Synod will help.

Missouri Synod of such a calling congregation, and even if all General Synodals, or whoever else feels like it, stand on their heads and always cry robbery, murder and fire. - One advice which "der Kirchenbote" gives to the General Synod congregations is as follows: "As a means of protection against this ungodly activity of the Missourians, we advise all congregations standing in the General Synod, in their *charter*, to include the condition that the preacher of the congregation must belong to the respective branch synod of the General Synod. If Mr. Anstädt proves himself to be a strong screamer above, here he is only a very weak advocate or pettifogger. Doesn't Mr. Anstädt know that a municipality can also change its charter? and then he has the old misfortune and the old trouble on his neck again. No, the council is nothing. I will take the liberty of giving him a better one. He only sees to it that "the ungodly hustle and bustle" of confessional hypocrisy comes out of his general synod, and makes sure that the congregations do not get a Methodist-rationalist swarm spirit under the name of a Lutheran preacher, he also sees to it that visitations and discipline come into his synod, then the congregations remain with the synod without all *charters* and help from secular authorities. Individual clusters, which then still separate, are only the filth that a healthy body throws out from itself. B.

Ludwig the Lamented! Ludwig the Herald is in mourning, deep mourning. His Herald is not doing well. He must add, he loses money, dear, good, beautiful, useful money! "The editor of the Herald will this year not only have to do his personal work for the paper for nothing, but will also lose about \$600 cash in the process." Isn't that just awful! So you reward self-sacrificing merit, America! Ungrateful America! And why is Ludwig losing money? "The income is not as great as it used to be." The Herald is losing more and more subscribers. And why is he losing subscribers? Ludwig answers, "that's easy to explain. The Herald does not want to be either Missourian or Buffaloian, neither Ohioian nor Iowaian, neither New Measures or General Synodian (?!); and yet articles for and against all these directions have been printed in the Herald from time to time, - this inconsistency or forbearance of the editorial staff, apparent to each party, has embittered them all against it, therefore it is ousted by all these directions." Is it any wonder, then, that all of these directions are getting to him and pushing him out of the water, that he is running dry and finding it difficult to catch his breath. Poor Ludwig must "experience" that all his "forbearance" does not earn him any money. Can one blame him now for becoming unpleasant, for no longer holding on to himself, but unabashedly revealing to the world the real secret of the wickedness that is after the life of his herald? He says: "The herald defends and spreads a wicked secret.

sundes und confessionelles Lutherthum und geht ruhig seinen Gang; das ärgert alle die benannten Richtungen." There we have it Ludwig is a martyr, he suffers for the "Lutherthum," for the "healthy, confessional Lutherthum." Those directions do not want "healthy Lutherthum," nor do most Herald subscribers. And what about his synodicals, the members of the New-York Synod? They do not want Ludwig's "healthy confessional Lutheranism" either. Lamenting loudly, he exclaims: "In spite of the fact that the New York Synod has recommended the Herald as its ecclesiastical paper, and in return receives the synodal conference notices printed free of charge in the paper, we know of cases where the pastors themselves introduce the aforementioned paper (the American Ambassador) and suffer the Herald. So the Synod has decided and recommended, but the pastors and congregations have not carried out the decisions and recommendations." This is appalling! O you disobedient, rebellious pastors and congregations of the New-York Synod, how can you act like this? Do you not consider that it is in Ludwig's hands to accuse you as General-Synodal-Herolds-Recommendation-Decisions-Despisers before the Synod and to put you under restraint. Don't you think that he might even have the idea to let the Herald go and thus to take away from you the "healthy and confessional Lutheranism" completely? But no, Ludwig does not yet want to proceed to the worst, he does not yet want to wave the staff of woe, the herald shall still appear further. But listen, listen now to his lament and let it go to your heart and from there to your purse. "Brothers and sisters in the Lord, help all!" - Later, Ludwig the Lamentant changes again into Ludwig the Businessman, and there he speaks thus: "Time is money. Long overdue subscribers act very wrongly. Pay what you owe!" —B.

In the Prussian army malt cannot use Christians.

Recently, an officer of the I Prussian Guard Regiment had a deal with another officer, and the latter challenged the former, Count Xaver Kerssenbrock, to a duel. The latter, however, declared that the doctrine of his church forbade him to fight a duel. For the duel is the duel between the insulter and the insulted and has no other purpose than to avenge the insult by the blood of the insulter.- But Count Xaver Kerssenbrock declared that he would not help a comrade to the duel, neither as a witness nor as a second. When the Count's two brothers, who served as officers in the same regiment, were called before the regimental commander and asked by him whether they also held such views, they answered this question in the affirmative. The regimental command then reported this to the king, who decreed

ordered - the dismissal of the three officers from Prussian military service. The certificate issued to each of the three brothers upon their discharge states:

"His (Count Xaver's) dismissal from the Royal Prussian Army was preceded by a conflict. Army was preceded by a conflict that led him to declare (in the case of Counts Clemens and Adolf it is instead said: his dismissal was preceded by the declaration he made) that, following the precepts of his church, he would never participate in a duel, nor would he always refuse to do so to a comrade who claimed his help or support as a witness or secundant. Count Kerssenbrock has repeatedly been told that such a declaration, regardless of the motives (motives) from which it arises, is completely contrary to the context of comradeship, which is based on mutual help and support at all times, and that his remaining in service as an officer under these circumstances is an impossibility. Since Count Kerssenbrock has persisted in his declarations, this has been officially reported and Count Kerssenbrock will soon be completely discharged from military service by order of May 12 of this year. Potsdam, May 26, 1864, with the regimental seal D. 8. affixed. Gez. v. Kessel, Lieutenant Colonel and Commander of the 1st Guard Regiment on Foot."

That the three counts refused the duel not out of cowardice, but out of obedience to the divine command, they proved by asking almost imploringly that they be sent to Schleswig so that they could prove their bravery there. The request was denied them; rather, dismissal followed.

("Freimund")

Answer to prayer.

The prayer of the faithful is always heard, even if they ask for something temporal, only not always in the way they think, but always more glorious than they meant. An example of this is the famous theologian Polycarpus Leyser, then Saxon high court preacher. When he was tormented with sleeplessness on his last sickbed, he sighed, so that everyone standing around his bed could hear it, eagerly to God that he would give him just one more hour of sleep before his end. After he has prayed, he lies down to sleep, commands himself to the dear God and falls asleep - but never to awake again until the Lord will raise him together with all the dead on the last day. This happened on February 22, 1622.

Testimonies of the ancient fathers against invocation of saints.

"You must address your prayers only to JEsu Christum and to the Father JEsu Christ." Thus wrote the apostolic father Ignatius, who died in 116, in his epistle to the Philadelphians.

"If there is confidence in anyone, let us put our trust in God alone. For cursed is he who puts his hope in men, though they be saints and prophets." Thus writes the church father Jerome, died 420, on the 14th chapter of the prophet Ezekiel.

"You don't need any intercessors with God. Just be all alone and without a patron, only ask to God yourself, and you will receive your request in full." So writes the Church Father Chrysostom, died 407, in his? 52nd homily.

"The souls of the departed are in a place where they neither see nor hear what befalls or befalls people in this life." So writes the church father Augustine, died 430, in his writing of the Spirit Cap. 29.

(Submitted by Dr. Sihler.)

Filling stones.

As in every single spoiled fruit the whole power of the spoiled fruit tree is shown, so in every single real sin - be it a conscious inner movement or a gross outer deed - the whole power of the inherited sinful spoiled human nature is shown.

Among the three great punishments and plagues of God, famine, sword and pestilence, the middle one, war, is indisputably the most terrible. For the devil is not only a liar, but also a murderer; and there, under God's imposition, in every great battle he casts a thousand and a thousand unbelievers through temporal death into eternal death, since the worm of the evil conscience never dies, and the fire of God's wrath never goes out. But what are all the devastated fruit fields and burned cities, all the robbery and expulsion of the owners and inhabitants against even one immortal human soul going to hell, which the Son of God has so dearly bought and redeemed by his blood and death?

The participation of the divine nature in Christians does not consist in their becoming God-men - for Christ alone is and remains the only God-man - but in their being thoroughly Godized, thoroughly Christianized, thoroughly human beings. The foundation for this happens in the holy baptism. The foundation for this happens in holy baptism, in which they receive the grace of the Father, the merit of the Son, the power of the Holy Spirit through faith in Christ, or, in other words, 'become children of the Father, brothers or sisters of the Son, dwelling places and workshops of the Holy Spirit. But the completion follows only in their blessed and joyful resurrection on the last day. For only then will the divine image be completely restored in them according to soul and body, and the holiness and righteousness of Christ, which is only imputed to them by faith, and the spirituality which arises from it, will be restored to them.

The righteousness of life that begins with them is then completed in a holiness and righteousness that is personally undetachable to them.

How great the atonement of Christ is in God's eyes, He proves in the fact that the dear last day so warmly longed for by the faithful will not come until the last chosen one is born and the wickedness of the world, as well as the cruciformation of the church, is completed.

As through sin according to Genesis 11 the multiplicity of languages came into being, so through grace according to Acts 2 the unity of the same was spiritually restored in that the apostles proclaimed the same great deeds of God in different languages through the miracle of Pentecost. However, despite this spiritual unity, the different languages must continue until the last day, so that the wickedness of men will find an obstacle in them to build the tower of pride with united forces.

The natural man forms the earthly food into his image. But Christ, who is the heavenly food in the Gospel and Sacrament, forms man into his image through the spiritual nourishment process, that is, through faith. This is what Scripture says, that believers in Christ are flesh of His flesh and bones of His bones. So, while in this way only believers are his brothers, through the personal union of his divinity with human nature and through his birth from the Virgin Mary, he is brother to all men.

It is and always will be important for Christian knowledge and judgment to distinguish exactly between sin, nature and grace. The Lord does not punish buying and selling, building and planting, eating and drinking, being free and letting oneself be free, for these and other things belong to the realm of the natural being, which, moreover, according to its development and existence, has been put into a salutary order by God for this world. Rather, in this buying and selling, etc., Christ punishes the prevailing attitude of unbelief, that is, the sin in the buyers and sellers. And just as through unbelief all natural works and practices are corrupt and unclean and cursed before God, so again they are sanctified through faith in Christ. There is the devil's service, here God's. And as even the bodily sleeping unbeliever is cursed before God, so the sleeping believer is holy before God.

Ordinations and introductions.

On the 12th Sunday after Trinity, the candidate for the sacred office of preacher, Mr. Joh. Mr. Joh. Karrer, "isher student of the practical seminary at St. Louis, Mo., after he had passed the prescribed examination and had received an official appointment from the newly-emerged church.

The following is a summary of the duties of the ordained minister, who was received and accepted by the undersigned on behalf of the Honorable Board of Trustees of the Northern District in the presence of the assembled congregation.

May our dear Lord Jesus grant that this servant of his may also bear much fruit and that his fruit may remain for eternal life.

Address: li, ev. 1. Kairor,

Liblsv Oo., Mnn.

Henderson, Sibley Co, Minn, August 14, 1864.

A. E. Winter.

On the ninth Sunday after Trinity, the candidate for the holy preaching ministry, Mr. E. A. Fünfstück, was ordained. E. A. Fünfstück, educated at the practical seminary in St. Louis, Mo., after he had passed his examination and had received and accepted a regular appointment as assistant preacher to the undersigned from the German Lutheran congregation in Hampton, Ill, was solemnly ordained by the undersigned on behalf of the Venerable Mr. President, I. F. Bünger, before the assembled congregation and hurriedly led into his office. The Lord bless him.

I. F. Extinguisher.

Ecclesiastical message.

On the 12th n. Tr. the congregation in Kan- kakee, Ill. had a double great joy. For once they had succeeded in consecrating their new church, built of beautiful quarry stones, on the said day. Pastor W. Heinemann held the consecration sermon. She then had the pleasure of obtaining her own pastor in the person of Mr. C. Meyer, formerly of Proviso, Cook Co, Ill. He was installed in his new office by the undersigned on the aforementioned Sunday with the assistance of Pastors W. Heinemann and F. Schmidt in the midst of his congregation.

The Lord bless the shepherd and the flock!

Addison, August 31, 1864.

A. Francke.

For attention for the

next meeting of the Allg. Ev.-Luth.

Synod of Missouri, Ohio, &c. St., on Wednesday, the 19. October, 1864.

God willing, the General Synod of Missouri, Ohio and other St. will meet at Fort Wayne on Oct. 19, 1864. The congregations and

preachers belonging to the Synod are reminded that at the next meeting of the Synod, a decision will be made on the change to be made in the office of General President according to the "New Instruction" published in the Lutheran, Vol. 19, No. 25. Prases, as well as on some changes to the Synodal Constitution will be voted on, ok. Synodal Report 1863 paZ. 66 fg.

Furthermore, according to Synod resolution paZ. 97, 3. 4. the following items are to be submitted to the synod for discussion or decision:

1. A regulation concerning the period of study in the practical seminary for preachers and in the school seminary.
2. parochial system.
3. election mode.
4. plan to establish a delegate synod, ok. PEA. 103.

A paper will be presented to the Synod by the Eastern District Conference: "Preservation and Reproduction of Pure Lutheran Doctrine and

practice among that part of our descendants among whom the German language is likely to be unfortunately displaced by English."

Whoever wishes to submit other items to the Synod for discussion, shall submit them to the General Praeses four weeks in advance and only exceptionally on the day of the opening of the Synod, ok. eny. V, p 4 and 1Z. § 9 of the new Constitution.

It is to be hoped that the discussion of the business items to be necessarily agreed upon will be conducted with due brevity, so that there will be plenty of time left for the discussion of "the right form of a 2c.

Ms. Wyneken.

One request.

If those members of our Synod who have voluntarily signed a contribution for the building of the school teachers' seminary in Addison, but have been prevented until now from paying this contribution, could make their gift quite soon, and if those dear brethren who are still willing to do something for the building of the seminary would do it right now, they would thereby show a great service to the Synod. The undersigned, in the name of the building committee, would like to sincerely ask the dear brothers to do so. Addison, August 31, 1864.

A. Francke.

Request to preachers.

Since I am very anxious to make the preacher list of the Lutheran calendar for 1865 quite correct, I ask all my fellow ministers to notify me by letter quite soon of any changes in the list of 1864 which have occurred or will soon occur in this year.

Allentown, Pa.

S. K. Brobst.

For your kind attention.

Since the 21st volume of the "Lutheraner" begins with the present issue, all those who are still in arrears with the payment of their subscription are urgently requested to send it in without delay, enclosing the subscription amount for the newly beginning volume.

For the 21st year, the subscription price remains the same for the time being, but it is likely that it will be increased by the Synod, which, God willing, will be held next October, due to the high prices for paper and printing. The defaulters should then not be surprised if they have to pay the increased Pres.

By order of the Committee.M. C. Barthel.

Message.

In response to several inquiries about the condition of Prof. Walther, I am pleased to inform all the participating brothers that the merciful God has rescued our dear, beloved Prof. Walther from a serious illness and has preserved him for us. Although he is still very weak. Praise be to the merciful God! B.

Receipt and thanks.

For poor students:

Received through Pastor Loßner from Mr. Tihmar at his church on Tandy Creek. Mon. \$5,00> - —

For the Brunn's proseminar and the therefore arriving sophomores

by Pastor Ottmann in Sheboygan Falls, Wisc., from Mr. H. Borges \$2,00. - by the same from Mr. W- Hüppchen as an offering of thanksgiving for the happy delivery of his wife \$1,00. - from an unnamed \$6,00. - by Pastor Wagner from his congregation in Pleasant Nidge, Ill. \$15,00. - by Pastor Arendt a Sunday Collecte of his congregation in Midleton, Upper Canada, ^1 - \$10,10> - a collecte organized at Mr. Pastor Markworth's wedding in St. Louis: \$9,15.

For Pastor Röbbelen:

by a member of the congregation at Collinsville, Ill, \$2,00. - by Pastor Jungk at Mishawaka, Ind, the proceeds of 9 copies of Röbbelen's sermon \$2,00.

C. F. W. Walther.

From Mr. John Trapp of Longgreen for the Hospital \$1,00. ; for the Widows' Fund \$1,00.; for the maintenance of the Nassau \$1,00.; for the Heathen Mission \$1,00.

For pastor summer

from the municipality of Longgreen (\$10,75) namely: Collecte of the municipality \$3,75, from John Trapp \$5,00, from Heinrich Amrcin \$1,00, from Georg Wombarger \$1,00.

For Pastor Röbbelen

from Mrs. M. Holzen as a thank offering for gracious delivery \$5,00. - from C. H. H. \$2,50.

For Brunn's pupils

from Mrs. M. Holzen \$5,00.; from Pastor Traub, Collecte at his wedding \$35.; from C. H. H. by Pastor Köhler \$5,00.

For Pastor Kahmeyer

By G. S. Citizen in Dwight, Ill, \$5,00.; as a thank offering by Mrs. M. S. in Union Hill, Ill, \$1,00.

B.

Having received from the Women's Association in the parish of Mr. Pastor Stephan \$10,00 for the support of poor pupils, certifies with gratitude, on behalf of the local sewing associationM . Stubnatzy.

Forr Wayne, 1st Scept. 1864.

With thanksgiving to God and the benevolent givers, certifies on behalf of the Lutheran congregation in Michawaka, Ind. to have received for the payment of its debts: By Mr. Past. Schumann 516,86, to wit: \$7,39 from the congregation in De Kalb, \$6,25 from that in Kendallville, and \$3,22 from that in Noble Co, Ind; \$7,45 from the congregation of Mr. Rev. Tramm in Laporte, Ind.; \$1,50 by Mr. Past. Mark- worth by some members of his congreg. in Tanville, Ill; \$1,00 by Past. Biltz in Lafayette Co, Mo; \$1,00 by an unnamed brother minister in Henderson, Minn; \$1,00 by Mr. Herbolzheimer in New Carlile, Jud.

F. I. Th. Jungck.

Received:

For the travel expenses of the school seminar sophomores expected from Germany:

From Mr. Chr. Wetzet, Freistadt, Wisc.	\$1,00	" the women's club in Detroit	5,00
" Hrn. Past. Hügli, collected on a child baptism			
with Mr. H. Thümling in Detroit	2,00		
" Mr. Past. Winter, Henderson, Minn.....	1,00	" " Cassirer Schuricht (formerly quit by him)	6,00
		L. For poor seminarians	
By Mr. Past. Neisinger, Pekin, Ill.	5,00		
" the sewing club in Baltimore	10,00		
" of the community in Rock Island	14,50		
Addison, Ill, August 15, 1864. a. selle.			

Get

for the German Lutheran Hospital & Asylum.

From Mr. Pastor Bergt	\$1	,00
from a member of Pastor Bergt's congregation-	1,00	Collecte on Mr. Leiner's child baptism in lists 1,80 from Mrs. N. N. in the Zivns-District in St. Louis- -->. 2,00
From the Salems congregation of Mr. Past. L- E.		
charcoal burner, Glasgow, Mo.	16,00	
by Mr. E. Bühring, Minn.	2,00	
by Mrs. Wilhelminc Map	1,00	
by Mr. Pastor Saupcrt, EvanSville, Ind.		
although from Mr. Chr. Helms1	,00	
" Mr. Ernst Maier1	,00	
" Mrs. Woltg. Friedrich3	,005	,00
from Mr. F. S. as thank offering	2,00	
from Mr. W. Trampe in Carondelet	1,00	
from Mr. W. Lange there	1,00	
by Mr. I. M. Estel from Mr. Rothe in Boston .	5,00	by Mr. Lechler from the congregation of the Rev.
Stretch foot	5,00	
by an unnamed person in the ZionS District in St. Louis	1,00	by Mr. Pastor Köhler of C. H. H.
		5,00

by Mr. G. S. Bürger in Dwight, Ill. 5 ,00
 by the Virginians' Association in Fort Wayne, Ind.
 Mr. Pastor Stubnatzy35 ,75
 by Mr. Michael Schrack from the estate of Mrs.
 Widow farmer50 ,00
 from Mr. Michael Schrack, Zion District, St. Louis . 3.00 from Mr. Pastor Böse 1 .00

Further, it is acknowledged with heartfelt thanks for the following:

From den Herren Leonhardt nnd Schuricht 1 barrel of best flour.

From Mr. Pastor Riedel 3 pieces of chickens and 2 Dtd. Eggs. From the women's club in the congregation of Mr. Pastor M.

Eirich, Ehester, Ill, 3 pcs. quiltS, 4 pcs. sheets, 1 dtzd. Kiffcniiiberzüge, 1 Dtd. Towels, 3 blue men's shirts, 3 women's night jackets, 2 pairs of underpants, 7 pcs. night hoods.

L. E. Ed. Bertram, Kassircr.

Get

for the construction of the school teachers' seminary:

Vonder Gem. deSHrn. Past.Wunder, Chicago, Ill., \$22.00 undzwar: von Hrn. L. Brauns \$15., E. Jüngling 50 CtS., Chr. Grupe \$2., Joh. Brose, G. Thomas, F. Fink, I. Schuhrk (I \$1., F.

Thomas 50 Cts.

By Rich, Ill. (N. N. \$1, Fr. Marquardt \$10)- 11,00 Ion ter Gem. des Hrn. Pastor Keyl, Philadelphia,

Penn. 53,75

A Collecte, collected at the wedding of Hrn.

Teacher Eggers, Philadelphia, Pa. 6,25

From the Gem. dcS Hrn. Past. Keyl, Baltimore, Md. 250.26 From the comm. in Buffalo, N. I. UM

namely: von Schröder, Haas, Schwarth, Lürmann, Lörsch, A. Zabel G \$1., Hillmann \$2., Jungfrau Jüllner \$3.

From the Gem. of Hrn. Past. Polack, Crete, Ill.-- 28.00 and namely: by H. Krudup, Ch. Wilkening G\$1, H. Sporicder \$10, H. Tadge\$5, C. Hartmann \$2, Joh. Hartmann 55, Phil.

Scheiwe \$4,

From the comm. of Mr. Past. Winter, Henderson, Minn. 5.00

" Mr. Joh. V. Fehd,Glencoe, Ill. IM

" the comm. ofMr. Past. Stecher, Sheboygan, Wis. 25,00

From the Gem. of Mr. Past. Geyer, Carlinville, Ill. 27.00

By Mr. Past. Niethammer, Nodenberg, Ill.,

by Wittwe Hasemann \$5, Fr. Hinze \$10. 15.00

Mr. Prof. Lindemann from the church in Cleve-

country (west side) Ohio. 67.00

Von der Giern, in Grafton, Wisc. 12,05

" " ,, Cedarburg, Wisc. 13,50

" " ""in Town XI. Wisc. 2,00

By Mr. Past. Nidel, Cape Girardeau, Mo,

by K. N. \$5, L. R. 53,25, G. R. \$3, I. H.

\$1, Almst. 75c. 13,00

„ Hrn. Past. Tramm, Laporte, Ind. of W. Backhaus, L. Schumm G \$2, Joh. Derendt \$1.50, Fr. Berendt, A. Backhans, C.BackHans. W. Knuth, Th. Schloss, Emrich. W.

Knippenberg, E. Busch O \$1.00, I. Brock, mann, H. Backhaus, Kellermann, Mrs. Schneider G 50c., F. Brust 25c. 15,75

By Mr. Past. Rufs, Mequon River, Wisc. by

F. Bittner 55, A. Zeidel, W. Grill, Bischoff,

. Schwerdt G \$2, Woldt 50c., F. Gocks25c., Schmidt in Freistadt \$1.... - --- 14,75

From the comm. of Hin. Past. Krumsteg, Ebleville, Wisc. 5,50

By Mr. F. W. Kesemann of the Ziongem.

in Cole Camp, Benton Co, Mo. 3.50

In Addison, Ill;

From Wm. City \$5, Wm. Buchholz \$30, Wm. Plagge \$10, H. Buchholz \$50, D Rosenwinkel \$25, H. Pöhler \$25, H. Firne \$20, W- Thie- mann \$3, L. Notermund \$5,

W. G>ote \$25, Fr. Stünkel \$20, Wm. Nabe \$25, Ch. Martin \$5. 248.00

Addison, Ill, Scpt. 8,1864.

H. Bartling.

Get

To the synodal treasury of the western district From the congregation of Mr. Past. Heid, Peoria, Ill. \$ 9.00 From Mr. Past. A. Lehmann, St. Louis

Co, Mo.- 2W From Mr. Past. Früchtnicht, Ottawa. Ill. 1.50

By Mr. Past. C. Schuricht, Petersburg, Ill. 1,10 From the Gem. of Mr. Past. Wunder, Chicago,Ill.- 4,00 From the Zion District in St. Louis, Mo.

3,10

From the Dreicinigkeits-DDrict in St. Louis, Mo. 10.45

To the college maintenance fund:

Collecte derGem. des Hrn. Past. Neisinger, Pekin, Ill. 11,00 From the congregation of Mr. Past. Baumgart, Venedy, Ill. 17,80 Ostcreollecte der Gemeinde des

Hornn Pastor Müller,

Pittsburg, Pa. 40,50

Pentecost collecte of the same parish28 .15

From the Triune Wedge District in St. Louis, Mo.----- 11,00 From the JmmanuelS District „ " 11,00

For the general presiding officer:

From the congregation of Mr. Pastor Baumgart in Venedy, Ill. 10.00

For Prof. Biewend:

From Mrs. Ude in Carondelet, Mo. 1 .00

From the Minnesota holdem community through Syver H. Dokken	22,10	
From the Holben community tn Minnesota by Mr. G. Nvrsving15	,30	
From Fr. Wilh. Hohlt through Mr. Past. Böse, St. Louis, Mo. - 1,	00	
Subsequent to a mission collecte by Mr. Pastor Löber, Thornlon Station, Ill.	0.75	From Mr. Ricbter in Thornlon Station, Ill. 4, "
From the ZionS District in St. Louis, Mo. 4	.75	
By C. H. H- through Hcrrn Pastor E. Kähler, Chari-ton. Mo.	2,50	
From Mr. Heinrich Heimsoth, Benton Co., Mo.---- 5W		
From the TrinityS District in St. Louis, Mo.	3:15	
For inner mission:		
K. Welge in Past. Törmann's parish, Randolph Co., Ill.	1.00	
E. H. H. through Mr. Pastor E. Kähler, Chari-twn, Mon,	2.50	

For the construction of the school teachers' seminary in Addison, Ill.

From the comm. of Mr. Past. Eirich, Ehester, Ill.--55.00	From the EmanuclSgcm. dcS Hrn. Past. Jüngel, Cooper Co, Mo.	5.30	
From the comm. of Mr. Past. Wagner, PlcaSant Nidge, Ill.		15.00	
By Mr. Ludwig Lückcr, NcwGcblenbeck	, Ill.		5.00
By Mr. Carl Lückcr, New Gchlenbck, Ill.		1.00	

To purchase the land for the college at Fort Wayne - .

From Mr. Past. A. Lehmann, St. Louis Co, Mo.-- 1.00

For Mr. Past. Brunn's pupils:

By Mr. Wilh. Trampe, Carondelet, Mon 1.00 By Mr. Willi. Lange, Carondelet, Mo. 1,00 From Mr. Past. A. Lehmann, St. Louis Co, Mo.-- 1,00 Collecte of the Gem. of Mr. Past. Moll, New Gehlenbeck, Ill. 7.45

For poor students

From Mrs. Ude in Carondelet, Mo. 1	.00
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For missionary Clöter:

From Mrs. Ude in Carondelet, Mo.	50
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From C. H. H. by Mr. Past. E. Kähler, Chariten,

Mo.	2,50
-----	------

For Mr. Past. Röbbelen:

By Mr. Past. A. Lehmann, St. Louis Co, Mo.--1.00

Mr. Past. Kahmeyrr in Minnesota:

mann, St. Louis Co., Mo.- 1.00 Ed. Roschke.

For your kind attention!

The undersigned request that all books published by them be delivered to order, postage prepaid, at the next general synodal meeting in Fort Wayne, and request that orders be sent in on time.

Aug. Wiebusch and son.

Letterbox: 3975, St- Louis, Mo.

Volume 21, St. Louis, Mo., Oct. 1, 1864. No. 3

(Sent in by Pastor Baumstark.)

Short outline of the history and doctrine of the most important recent sects.

(Continued.)

IV. The Church of the Brethren or the Herrnhuter.

An ecclesiastical community of a very special, peculiar kind, which has not explicitly established its own doctrine and confession, but has generally (but more out of prudence, in order to gain recognition from the state, than from reasons of the heart) professed the Augsburg Confession, but has nevertheless taken on a decidedly separatist character through its separation from the Lutheran national church and special institutions, and a sectarian character through its strange, perverse, anti-biblical views, is the so-called Brüdergemeinde or the Herrnhuter.

The founder of the school is Nikolaus Ludwig, Count von Zinzendorf, born in Dresden in 1700. Since his father died early and his mother entered into a second marriage, his pious, pietistically-minded grandmother, a Mrs. von Gersdorf, took over the upbringing of the boy, who was endowed with rich gifts of mind and heart and who lived in intimate love and prayer contact with his Savior from childhood on. But through the purely female, grandmotherly upbringing, he was formed into a one-sided emotional and imaginative man, whereby through the lack of

The first thing he did was to learn how to use his father's discipline and guidance to regulate and strengthen his character, and he became a deeply pious and richly gifted man, but one who was very inclined to all kinds of idiosyncrasies and raptures. After he had completed his preparatory studies at the Pädagogium in Halle under the direction of A. H. Francke (in the course of which he founded an association among his fellow students, the Senfkornorden, in his fifteenth year), he was appointed to the school of education. His grandfather and father, who had begun to have doubts about his character, sent him to the strictly orthodox Lutheran University of Wittenberg to study jurisprudence. There, he shed some of his Pietist narrow-mindedness, but on the whole he retained his earlier character, which was inclined to enthusiasm. In 1719 he left Wittenberg and traveled for two years, during which he became acquainted with the most important Christian men of all confessions and his favorite idea, cherished from his youth, of a great gathering of souls for the Lord Jesus from all Christian churches and sects was nourished and further developed. After his return home, he entered the Saxon civil service according to the wishes of his relatives, but did not last long in such secular employment. He was soon to find the opportunity to found a community in which his favorite idea seemed to be realized.

The impetus for this was given by the Bohemian and Moravian brothers, the descendants of

The Reformation was the result of the death by fire at Costnitz in 1415 of those fanatical, warlike followers of Huss, the well-known forerunner of the Reformation. Driven by continued persecutions, many of them had emigrated to Prussia and Poland; but those who remained in Bohemia and Moravia were still exposed to the worst oppressions even after the Peace of Westphalia, which put an end to the Thirty Years' War, and therefore also emigrated in 1722 under the leadership of a former Catholic carpenter named Christian David, who had joined them, and sought refuge on the estates of Count Zinzendorf in Lusatia. Zinzendorf ordered them to settle on the Hutberg near Berthelsdorf. They attached a spiritual meaning to the name of this mountain, saying: "The place should not only stand under the guard of the Lord, but also stand daily on the guard of the Lord, so that day and night there is no silence with them," and that is where their name comes from: Herrnhuter. Soon the small town of Herrnhut was established here, which Zinzendorf made the center of his collection of souls, and the congregation grew more and more by the addition of further Moravian brothers and spiritually inspired people of all kinds of faiths, Pietists and Separatists of various kinds, Calvinists, Schwenckfeldians 2c. - a true, all-encompassing union and religious menagerie, before the present united church is dusted off. This colorful mixture of

Zinzendorf, with complete indifference to doctrine, but with great wisdom, prudence and firmness, brought the colony to order, gave it a common constitution outwardly modeled on the old Moravian one. Thus, in 1727, the colony constituted itself under the name of the renewed Brethren Church, which, although Zinzendorf had not thought of a separation from the Lutheran Church in the beginning and had congregated the settlers with the excellent pastor Rothe of Berthelsdorf, now declared itself to be a special ecclesiastical community. The cause of this separation were the many enthusiasts who had gathered in Herrnhut, who belonged to the Lutheran church and were too dear to the true Union man Zinzendorf to let them go for the sake of his Lutheran confession, in which he had little or no interest. Immediately after the constitution of the congregation, it began to develop an amazing activity for the expansion of its community, of which Zinzendorf was the soul. More and more new congregations were founded in Germany, Holland, England, Denmark, Norway and North America; members of the congregation were sent out to Protestant countries in order to found smaller communities within the national church in the so-called diaspora, i.e. dispersion, but with a Herrnhutian spirit and character, which was often successful; for there were enough restless, rebellious, enthusiastic and separatist spirits everywhere, to whom the Herrnhutische Brüdergemeinde was just right. In 1734 Zinzendorf was examined in Tübingen as a candidate for the preaching ministry and was ordained bishop by the Berlin court preacher Jablonsky, who was also the bishop of the Moravian Brethren. - In the meantime, however, the congregation had caused the greatest stir, so that the Electoral Saxon government sent a commission to Herrnhut in 1736, with which the famous, zealous Lutheran theologian Valentin Ernst Löschner was also present, to investigate the matter more closely. As a result, the founder was expelled from the country in the same year and lived in exile for ten years. He went to the Wetterau, a region between the rivers Main and Lahn (now mostly belonging to the Grand Duchy of Hesse-Darmstadt), which at that time was a veritable hotbed of enthusiasts and separatists, founded two new congregations here and made great journeys in Europe and America. During this time of Zinzendorf's exile, the Brethren church found its greatest expansion, but also ran the greatest risk of falling into madness over its enthusiasm and perishing. Not only the secular authorities intervened against them, but also the most respected Lutheran theologians, such as Fresenius, Walch, and Bengel, who exposed the unhealthy, enthusiastic, and dangerous nature of the new community in the light of the divine word, and with all sharpness

punished them. Even the pietists fought them, especially because of their complete indifference to sanctification and their antinomian

Contempt of the law, e.g. Bogatzky and G.

Textsteegen (in his writing: "Warnungsschreiben wider die Leichtsinnigkeit der Herrnhuter im Weg der Wahrheit"). The enthusiasts in the Wetterau also fell out with Zinzendorf and brought things to light of which they had no idea and which were not favorable to Zinzendorf's character, his sincerity and integrity. The descriptions of them were often not unfounded. This all-around and just fight against the community, especially from acknowledged believers and pious men, did not remain without a salutary influence on the community. The count gradually became more attentive to himself, more cautious in his speeches and actions, and eliminated the worst excesses of fanaticism in doctrine and practice. In 1747, the Electoral Saxon government finally lifted its ban edict against Zinzendorf, and since the congregation explicitly professed the Augsburg Confession two years later - as already mentioned, out of prudence - it gained formal recognition in Saxony and at the same time also in England. Until his death, Zinzendorf himself directed all important affairs of the community, which, as its spiritual father, was devoted to him with childlike devotion and accepted as his faithful image everything, evil as well as good, his raptures as well as his fiery love for the Savior. Zinzendorf died in 1760.

After his death, Bishop August Gottlieb Spangenberg gained an all-controlling influence over the congregation and is rightly regarded as its second founder. He brought a more prudent, more sober nature into the matter, freed it from many an enthusiasm and gave it a firmer, intelligently calculated order. At the synod in Marienbronn, the constitution was revised and completed; the supreme leadership of the entire community, which had been exercised by Zinzendorf alone like an unrestricted monarch, was handed over to the conference of the elders of the Unity. Spangenberg also gave the doctrine of the Brethren a more definite expression in his book: *Idea fidei fratrum*, i.e. "Image of the Faith of the Brethren. Externally, the community did not spread significantly after Zinzendorf's death. Rather, even before that, the flourishing
The local communities in the Wetterau were destroyed and driven out by the sovereign, the Count of Isenburg-Büdingen, for refusing the oath of homage.

Active and zealous spiritual life cannot be denied to the Brethren; indeed, in the time of the general rationalistic apostasy, as an ecclesiastical community it held fast almost solely to Christ, the reason for salvation, and was in this time an instrument in God's hand,

to save the faith of many pious souls, just as the gracious, faithful God often uses impure vessels in times of deep ruin and complete apostasy in the church, in order to at least preserve the testimony of those teachings that are absolutely necessary for the saving faith and to grant the faithful a place of refuge among men, even if only a makeshift one. Since the awakening of spiritual life at the

beginning of this century, however, the Brethren have lost this bleeding in their adherence to their unhealthy nature in doctrine and life. Only in one area does its effectiveness remain great and beneficial to this day, namely in the mission to the Gentiles, for which Zinzendorf gave the impetus and in which the Brethren have done the greatest work of all Christian communities in proportion to their resources, although their way of doing missionary work is only suitable for very crude peoples because of their contempt for science. The Church of the Brethren counts at present about 192,000 souls all over the world. As far as the doctrine of the Brethren congregation is concerned, it has already been mentioned that it has professed the Augsburg Confession, and indeed, in its doctrine, as it appears in the cited book of Bishop Spangenberg and in its edification writings, it most closely follows the Lutheran Church. Basically, however, it does not care at all about doctrine and doctrinal differences, as its thoroughly heterogeneous and unbelieving foundation and composition show, and its principle is indifference to doctrine and lack of confession. Only the feeling of love for the Savior, not doctrine and faith, should be the bond of the community (against Eph. 4, 4-6.). But even if, due to its non-denominationalism, it did not actually establish any deviating doctrines, it could not help but adopt special principles, deviating views and special institutions based on false opinions, which became generally valid for the whole community, even if some of them may have a purer understanding in these matters.

The most distinguished of these particular views and principles prevailing in the Brethren Church are as follows:

As far as the relationship of the three divine persons in the Holy Trinity is concerned, their unclear love for the Savior reveals a strange and highly dangerous tendency to hold God the Son much higher than the Father and the Holy Spirit. Spirit. Yes, the Son is called the "Father"; to Him alone belongs the creation; the Son alone is our direct heavenly Father; the Father of our Lord Jesus Christ is only "what in the world is called a father-in-law, a grandfather. The heil. The holy spirit is regarded as mother and therefore called "God-Father's eternal spouse, heart-mama, eh-mama". The holy trinity is described as: "Papa, mama and their

Little worm, little brother lamb," - a cautionary example of what mad, even blasphemous things the swarm spirits can drive a person to do, even if he is well-meaning.

As far as salvation is concerned, it is attributed to God the Son so exclusively that the involvement of the Father and the Holy Spirit is actually completely omitted. The participation of the Father and the Holy Spirit is actually completely omitted. Furthermore, the whole redemption is placed unilaterally in Christ's suffering and death alone, as if his holy life, by which he fulfilled the law for us, and his resurrection had nothing to do with it. In general, they make Christ's blood and death (the so-called "blood theology") so much the main thing that they have almost no sense or time for the other teachings of holy Scripture, which are nevertheless also useful and necessary. It is true that the doctrine of Christ and his bloody merit is the center, core and star of the doctrine of the Gospel. But one must not forget the other teachings, which God has certainly not revealed to us in vain in His Word, and the entire doctrinal context of the Holy Scriptures. However, the other teachings that God has revealed to us in his word, certainly not in vain, and the entire teaching of the Holy Scriptures, which is useful for teaching, for punishment, for correction, for chastening in righteousness (2 Tim. 3,16.), must not be neglected or disregarded. The doctrines of creation and providence, of man's ruin through sin, of the divine law through which the knowledge of sin comes, of sanctification, of the sacraments, of the last things, all have their significance, indeed they are closely connected with that central point and, as God's revealed truth, are not secondary matters but great main matters and essential things. Furthermore, they have wrong concepts of the church, in that they, like the Pietists, gave up the existing churches (against Matth. 13,24-30) as hopeless because of the many weeds that grew on the church field and wanted to found a "little church within the church". And of this Herrnhut church they have the opinion, arising from spiritual arrogance, that it is a congregation of only truly converted children of God and that it stands in a much closer connection with the Lord, and that it is dearer to Him than any other church community, which is why they concluded a special covenant with the Savior in 1741, by unanimously electing the Lord Jesus as General Elder in place of the former General Elder Leonhard Dober, who had shown himself incapable of this office, so that he would "make a special covenant with his small brotherly people, accept us as his special property," as they expressed themselves about it. In this opinion of their particularly intimate relationship to Christ, there is also a reason for the use of wanting to know the will of the Lord directly through the lot, which is obviously a superstition and presumption, since nowhere in Scripture do we find a command or promise for this.

and the only example in the New Testament, the election of the apostle Matthias Acts 1, 23-26, does not prove anything for the legitimacy of a continued use of the lot, because this lot falls into the apostolic time, in which many things took place, which cannot and should not take place now, and moreover it was a very special matter, the election of an apostle. Other enthusiastic views of the Herrnhuters, especially in regard to the marriage state (in which they carried it to the greatest indecency), their special church institutions (love feasts, foot washing, brotherly kissing things, which were nowhere commanded by God and were rightly eliminated by the church because the changed circumstances made it necessary), their peculiar constitution (which is more important to them than doctrine), and the like, we will not describe in detail for the sake of brevity. It is sufficient to have drawn attention to the main errors of the Brethren.

(Sent in by Past. Lochner.)

Sexton service and school service.

As in Germany, the sexton's service and the school service are often combined in the parishes. Where two teachers work in one congregation, it is not uncommon for one of the teachers, who has the most musical training, to be assigned the office of organist and cantor, and the other the office of sexton; often, however, the one teacher employed in a smaller congregation administers both offices, the sexton's office then usually with the assistance of the churchwardens. Only in very large urban communities, where the sexton's office requires its own man, do the circumstances require a separation of the sexton's office from the school service.

It is known that the modern schoolmaster and "educator of the people" does not want to hear anything about the service of the sexton. In his emancipation program (declaration of independence of the school from the church) the separation of the school service from the service of the sexton is at the top, and not only because of the double workload, not only because he wants the previous connection of the school with the church to be abolished, but also because he sees the service of the sexton in his wisdom and education darkness as a "humiliating" service. But also from statements of otherwise church-minded teachers and even more from the way of administration of the sexton's service it becomes clear that also, at least in a part, the same is regarded much too low and therefore it comes here and there to distressing appearances between pastor and congregation on the one hand and the teacher on the other hand. With the wish that these lines may be a salutary contribution to the ecclesiastical understanding of the sexton's service and its venerable connection with the school service, the writer asks the reader to join him in taking a look at the church ordinances of the best times of our church. They show how the

Fathers thought of church ministry and how it came to be associated with school ministry.

Sexton or "Cüstor" comes from the Latin *custos*, i.e. guard, keeper, overseer. The supervision of the church, the liturgical places in it, the holy vessels and the service of the parish priest in and out of the church. All this is the service of the sexton, with which the office of precentor and reader was often connected in the Lutheran church. The various names for the sexton's office stem from these different functions. In some places the sexton bites "bell ringer," in others "measurer," in others "kirchner"; the old church order of Hildesheim, Hesse and Nordheim calls him "Opfermann," the Roman church "Sacristan," the Swiss "Sigrist.

So the sexton's service is definitely a church service, even the next auxiliary office of the parish office. What the Levite was to the priest in the Old Testament, the sexton is to the steward of God's mysteries in the New Testament. For this reason, this office was not only entrusted to one of the presbyters in the oldest church, but also according to the Pomeranian church order of 1535, those should be accepted as sextons, "dar Höpeninge ynne is, dat se tom predickampfte mit der tydt gefordert mögen, vnde by den predikeren studeren vnde vorkamen" i.e. those who hope that in time they can be called into the preaching office and who therefore study and make progress with the preachers. In the same church order of 1559 it says again: "So Custodes syn geler4, die dem Pastore helpen mitsingen können, Psalmen vnder Lider ock lati nische Cantica, vnde dat sie den Catechismum deme Volk dütlick (deutlich) vorlesen, sonderlick ouerst (sonderlich aber) sollen die zu Cüstereien gefordert werden, dar höpen (whose hope) ys thom Predickampft, so may well be accepted in Steven skillful Cösiere, dar können mit in der Schote helpen(in the Latin school namely) öf effke in der Kercken lectiones halten (more often preach)." No wonder, therefore, that the sexton was also assigned to participate in the handling of church discipline, and it is stated in Höya's church order of 1581 that the sextons "in addition to the pastor, also have to ostracize their clergymen, and if they knew someone who was not allowed to perform the holy sacraments and other church righteousnesses, they would have to ostracize him. If they knew someone who could not partake of the holy sacraments and other church righteousness because of his impenitence and wickedness, they would report this to the pasiori. Thus, even in the best times of the Lutheran Church, the sexton's service was a preparatory stage for the parish service. Indeed, in those times, the service of sexton did not appear to be a "humiliating" service, so much so that, according to the Saxon General Articles of 1557, deacons examined and ordained by the Consistory, who were allowed to preach, hear confessions and administer the sacraments, often administered the service of sexton at the same time, and that, according to the Hamburg church order of 1529, even

poor God-fearing pastors could also obtain this office upon their request. However, craftsmen were also appointed to the office of sexton and were allowed to work as craftsmen if the sexton's salary was too low. With such a view of the sexton's office, the church ordinances therefore spread explicitly and circumstantially about the duties and rights of the sextons. Thus the Brunswick church order of 1528 says: "The sexton shall be obedient to the preachers and he shall not murmur under oge, but shall be paid in the church what they have given him and shall fetch in noeden the preachers when they have gone out. If they murmur again, are unwilling, and are sick to death, then I would do them a favor.

varen vnde neme andere." According to the Pomeranian Church Order of 1535, no sexton should be employed "who is unpleasant to the pastor. According to the Göttingen Church Order of 1530, approved by Dr. Luther, "honest sextons should be appointed in every church, who are God-fearing and obedient to the pastors, and promote God's Word with singing, reading and other things." According to the Saxon articles of visitation, the churchwardens "shall not incite anyone against the pastors, and shall not refrain from any courageous action against them. They shall sometimes, especially in winter, teach the youth and other people the Christian songs and help to sing them faithfully and properly in church. According to the 1540 Meissen Visikations Abschied, the churchwardens "are not to cause a quarrel between the parish priest and the people; they are also to teach the children diligently, sing, and, if they wish, recite the Ten Commandments, Faith, and the Little Catechism to the youth; scholars, if they can be had, are to be accepted for unscholars. In the Saxon General Articles already referred to it is said: "the village custodians shall be obliged to recite and listen to the catechism and hymns clearly to the children every Sunday afternoon and once a week, namely on the branches ; here they shall also, when the pastor preaches the early morning sermon, read the Gospel and Epistle to the people out of town in the meantime, and sing Christian German hymns; but when the pastor of the same place preaches in the afternoon, the custos at the other place shall read the catechism to the youth and diligently practice it with them." According to the Pomeranian Church Order of 1563, the "Cösters ampt, in der Kercken singen, den Catechismum afflesen, dem Pastori mit aller ehrerbiedinge am Altar helfen, vnde sonst gehör sam vnde dienstwillig syn, lüden (läuten), to close the church, to strike the prayer bell in the morning and in the evening, to see the fountain (the baptismal fountain, the baptismal font), to keep it clean and to keep it warm in the winter, before that he has to pay his dues.

Wyn vnde Brod"-for communion. The Brandenburg Visitation and Consistory Ordinance of 1573 states: "the sextons shall, in addition to the catechism and German psalms, also publicly read out and inquire of the printed church order to the children and servants," and adds in reference to the church order: "Finally, the sextons shall see to it with special diligence that the pastors also faithfully comply with this order in all points, and if they do not do so, report it to us, the patrons or our Lonsistorio. - For the sake of their service, which the sextons render to the church, their physical maintenance is therefore urged upon the congregations in the aforementioned church ordinances. Like the pastors, they are relieved of civic burdens. Of their individual duties, from ringing, sin- They are to have their "gewentlick Dranckgeldt" for the baptism of children and other service at official acts. Because they are required at any time of their office to baptize children or the sick in mortal danger and therefore cannot be responsible for temporal food, "therefore the neighbors, because the pastors and sextons are shepherds of their souls, shall willingly tend their cattle," and "so that they may have special certain dwellings, where in case

of necessity, the sextons' houses, as they were before, are to be preserved by the congregations". (Brandend. Visit. und Consist. Ord.) However, as seriously as they are commanded in the Saxon articles of general law that they "shall be kept between the common church service and

The parish priests are not to arouse any mutiny, faction, or unwillingness from which the diminishment of the parish priest and contempt for the sermon, confession, and sacrament are to follow," as much as their rights against parish priestly encroachments are protected by them, and the pastors are, e.g., inculcated that they are not to burden their parish priests "with errand-running or other things for their own benefit.

Thus, the sextons of the Lutheran church are originally assistants in every one of their tasks in the direction of the public ministry of preaching. Since they were entrusted with the instruction of the youth in the catechism and the hymnal, it was obvious to assign them the instruction of the youth also in the earthly knowledge, in reading, writing and arithmetic. Who was better suited for this? Thus the actual school service came to the sexton service, therefore also still now in Northern Germany the village schoolmaster simply bites the "sexton". According to the chursächst articles of visitation of 1580, it was therefore necessary to ask during church visitations "whether the clerk, kirchner, bell-ringer and custode in villages ver-

may the church order the school angestellet and every day onfs at least four hours schul halten (with reading, writing, singing), but especially the Catechismum the children with diligence in the schools lere and with them Dr. Luthers

spiritual singing and psalms?" But what else than sexton services are they, which Dr. Luther assigns to the schoolmaster in higher and lower schools, when he writes in his writing of the conciliis and churches, among other things: "The ceremonies should be left out of the conciliis at home in the parishes, even in the schools, that the schoolmaster would be Magister Ceremoniarum

(ceremonial master) next to the parish priest. For from the pupils all the others learn it, without all the essays and effort. So what, when and how the pupils sing or pray in church, the crowd learns it afterwards, and what they sing over the corpse or at the grave, the others learn it too; when they kneel down and fold their hands, the schoolmaster taps with the sticks while singing: *Et Homo factus est* (and is made man), so do the multitude afterward; when they take off their little hats or bend their knees, as often as the name of Jesus Christ is mentioned, and what they practice more of the same Christian discipline and deeds, the multitude also do afterwards without preaching, as if moved by living examples." (See in general Prof. Walther's book: "Die rechte Gestalt 2c." Cap. III. § 24.)

Who, after all this, does not heartily agree when the Brandenburg Visitation and Consistory Rules say that "a faithful, diligent sexton is of no small importance"? What a blessing a teacher is for a congregation, who lives in simplicity of heart in the church and with the church, and therefore, in addition to religious education, performs the other sexton services unrestrained and unforced, with as much pleasure as holy seriousness, that is what pastors and congregations know to praise, who are blessed with such a teacher. It is even more recognized by those who have to struggle with a man who, infected by the spreading nature of newfangled school teachers, performs his church service with undisguised unwillingness and nonchalance (negligence and indifference). The parish teacher who, for the sake of Christ and his church, does not consider it an undue burden or humiliation to be a faithful and diligent sexton in all ways, truly contributes to the "let everything be done honestly and properly". Praise God that the school ministry in all our congregations has kept as its main part the right main part of the sexton's ministry, namely, to teach the youth the catechism and Christian hymns. If, however, the fathers held the sexton service so highly and honestly in the other parts as well, and if the connection of this entire service with the school service seemed so natural to them, and if this has proved so beneficial to this day, then we will not attempt to loosen and dissolve in any way, without particular difficulty, what the fathers have tied not only for themselves, but also for their descendants. Certainly, our brothers in the sexton and school service, taking the stand of the fathers, will only be all the more above the beautiful, honorable and blessed things.

In view of the fact that the teachers in the schools are completely emancipated from the church, they find more and more reason to exclaim: "One thing I ask of the Lord, and that I would like, is that I may remain in the house of the Lord all my life, to watch the beautiful services of the Lord and to visit his temple. For one day in the inner courts is better than a thousand. I will rather keep the door of my God's house, than dwell long in the tabernacles of the wicked.

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In addition to other things, one man does not have all the gifts to be able to come before the Lord in prayer with the same anointing in all circumstances, and for this reason alone this "prayer treasure" is more solid and richer than the above prayer books. The list of sources from which the prayers are taken is as follows: Wilh. Alard, Superintendent at Crempa (1572-1645).

Joh. Albinus, pastor at Naumburg (died 1679).

Bernh. Albrecht, Senior zu Augsburg (1569-1636).

Joh. Arndt, General Superintendent at Selle (1555-1621), Paradiesgärtlein.

Joh. Bugenhagen, chief pastor at Wittenberg, Luther's friend and contemporary (1485- 1558).

Joh. Crüger, pastor at Stettin (d. 1616), Uebung der Gottseligkeit.

Geo. Dedekennus, pastor at Hamburg (1564-1628).

Joh. Mich. Dilherr, Oberprediger zu Nürnberg (1604-1669), Weg zur Seligkeit.

Joh. Georg Drechsler (c. 1677).

Joh. Eichorn, (died 1564), armory and treasury (1715).

Joh. Embdenius, pastor at Nordhausen (1595-1660).

Christoph S. Faciides, Pastor zu Frankenberg (c. 1660), Guldne Nüchwerkschaale.

Joh. Feinler, pastor at Gleina (c. 1674), Trostührlein.

Joh. Gerhard, Professor at Jena (1582- 1637), Uebung der Gottseligkeit.

Nic. Haas, Pastor prim. at Bautzen (1665- 1715), Das in Gott andächtige Frauenzimmer.

Joh. Habermann, Superintendent at Zeitz (1516-1590), Christian Prayer Book.

Hartmann, Superintendent at Rotenburg (1640-1684), Handbook.

Joh. Heermann, pastor at Koben (1564-

1647), penitential leader.

Salom. Liscovius, Pastor zu Otterwisch (d. 1716), Der zu seinem Jesu sich nahende Sünder.

V. E. Löscher, Superintendent at Dresden (1672-1749), Innocent News.

Mart. Luther (1483-1546), Prayer Blocks by Pet. Trewer.

Joh. Matthesius, pastor at Joachimsthal (1504-1568), Andächtige und gemeine christliche Gebete.

Joh. Olearius, Prof, zu Leipz. (1611-1684). Andr. Pancratius, Superintendent at Hof

(1531-1576), house and church register.

Joh. Quirsfeld, archdeacon at Pirna (1642- 1686), clerical myrrh garden.

Sigism. Scherertz, Superintendent at Lüneburg (1584-1639), Seelen-Arznei und Spiegel der geistlichen Anfechtungen.

Georg Schimmer, preacher at Wittenberg (1652-1695), Biblisches Seelenkleinod.

Joh. Schrader, (in the 17th century).

Christ. Scriver, Oberhofprediger zu Quedlinburg (1629-1693), prayer gem.

Georg Zeämann, Superintendent at Stralsund (1580-1638), Geistliches Vade Mecum.

Nuremberg Children's Textbook.

Prayer book of Churf. Christian the First (1589).

Riegian Prayer Book (1719). Heavenly Bride Chamber.

Torgau Catechism or Manual (1676).

Mich. Cubach, Great and Perfect Prayer Book (1655).

An ancient prayer book (untitled). Israel's Comfort and Joy (1660). Crone of the ancients.

Heavenly Feast of Joy. Wroclaw hymnal (1751). Eisenach hymnal (1760). Freiberg hymnal.

Leipzig hymnal (1730). Marburg hymnal. Seckendorf hymnal. Schwarzbürger Agende (1650).

To give the reader some idea of the richness of this collection, know that it contains 482 major and minor core prayers under the headings: I. Preparatory Prayers; II. Dr. M. Luther's Morning and Evening Blessings; III. Table Prayers; IV. Prayers for each day of the week; V. Prayers for various times, A. Daily prayers, B. General Sunday prayers, C. Prayers for each Sunday and feast day of the church year; VI. Vocational prayers; under this heading are the following individual prayers:

Nutritional status.

Prayer of parents for their children. Arndt.
Prayer when parents send their children to school. Matthesius.
Prayer of parents for their adult children, that God will provide them with a pious spouse. Cubach.
Prayer of a mother for advised children. Haas. Prayer of consolation in the midst of a challenge to one's profession. Luther. Another. Luther.
Travel prayer of a house father who changes his place of residence with his family. Cubach.
Prayer of a guardian. Shimmer.
Prayer of the children. Niegian prayer book.
Prayer of a servant. Prayer book of Churf. Christian the First.
Prayer of young people who are willing to enter into matrimony. Luther.
Another. Luther.
Prayer of young people for a pious spouse. Luther.
Prayer of a young man who is about to ask for a husband. Eichorn.
Prayer of a virgin who has been desired for marriage. Cubach. Prayer in the bridal bouquet. Cubach.
Prayer fiancé on the wedding day. Eichorn.
Prayer of a Husband. Prayer book Churf. Christian the First.
Prayer of a Wife. Prayer book of Churf. Christian the First. Prayer for marriage blessing. Glimmer.
Prayer at felt marriage blessing. Shimmer.
Prayer when the woman is afraid of childbirth. Shimmer. Prayer when the hour of birth is approaching. Cubach. Prayer when there is danger of death in childbirth. Cubach.
Another. Shimmer.
Acknowledgement after happy birth. Cubach.
Prayer of a husband after the delivery of his wife before a dead child. Wroclaw hymnal.
Prayer of a mother who gave birth to a frail child. Cubach.
Prayer of a mother after her newborn child died without baptism. Haas.
Prayer of a mother holding the first church service. Cubach. Prayer of a man who has a wicked wife. Cubach.
Prayer of a woman who has a bad husband. Quirsfeld.
Prayer of a woman who has a desolate and unkind husband. Cubach.
Prayer when one spouse has left the other. Cubach. Prayer of a widower. Glimmer.
Prayer of a widow. Arndt.
Prayer of a highly distressed widow. Cubach.
Prayer of a midwife. Cubach.

Prayer of young people. Shimmer.

Prayer of a young man. Heavenly bridal chamber.

Prayer for Christian household. Luther.

Prayer of a house father who is a farmer. Heermann.

Prayer of a merchant. Eichorn.

Prayer of an old abandoned person. Alard.

Prayer of an old person. Crone of the elderly.

Prayer when choosing a profession. Cubach.

Prayer when one starts a business. Shimmer.

Prayer when one has something important to do. An ancient prayer book.

Prayer for the right execution of his business. Dilherr.

Prayer before work. Zeßmann.

Prayer for blessings in professional work. Cubach.

Prayer for the household. Riegian prayer book.

Luther's prayer about the saying: Cast all your cares upon God, for he cares for you. Luther.

Prayer of one whom God has blessed with earthly goods. Sriver.

Prayer at the beginning of a journey. Leipzig hymnal.

Prayer on the journey. Quirsfeld.

Prayer at exit into the sea. Cubach.

Prayer of a sailor in a storm. Embdenius.

Prayer in extreme water distress. Nuremberg Children's Textbook.

B. Teaching Stand.

Prayer of a Preacher. Habermaun.

Another. Luther.

Another. Luther.

Another. Luther.

Prayer of a Preacher to Study the Holy Scriptures Fruitfully. Luther.

Another. Luther.

Defiance and comfort of a diligent preacher in his studies.

Luther.

Prayer of a preacher in front of sermon. Pancratius.

Another. Luther.

Another. Luther.

Another one. Pancratius.

Prayer of a preacher after the sermon. Luther.

Another. Cnbach.

Prayer of a preacher before confession. Pancratius.

Prayer of a preacher when he has to do something heavy. Pancratius.

Prayer of a preacher before visiting the sick. Schrader.

Prayer of a pastor in plague timem. Hartmann.

Thanksgiving of a preacher after completed official work.

Pancratius.

Another. Luther.

Prayer of a teacher. Cubach.

Another. Albinus.

Prayer of a student. Olearius.

Prayer of a college - student. Cubach.

Prayer of a student challenged by poverty to abandon his studies. Turner.

Prayer of a student of theology. Sriver.

Prayer of a student of theology before studying.

Olearius.

After studying. Olearius.

C. Weapons stand.

Prayer of a person in authority. Shimmer.

Prayer of a judicial perlon. Heermann.

Prayer of a juror who is to judge in a criminal case. Cubach.

Prayer of a bailiff, lawyer or councilman. Luther.

General prayer of a soldier. Luther.

Another. Cubach.

Morning prayer of a soldier. Riegian prayer book.

Another. Bugenhagen.

Evening prayer of a soldier. Riegian prayer book.

Another. Riegian Prayer Book.

Prayer for hearty courage. Cubach.

Prayer at the guard post. Cubach.

Prayer before the battle. Luther.

Shock sighs during the battle. Wroclaw hymnal.
 Prayer after victorious battle. Shimmer.
 Prayer of a wounded man. Wroclaw hymnal.
 Prayer in great pain. Cubach.
 Prayer before surgery. Haas.
 Prayer in sickness. Arndt.
 Prayer of thanksgiving and repentance after salvation from many a danger.
 Shimmer.

Prayer of Christian soldiers in community to speak. Riegian prayer book.
 Prayer of a soldier for his loved ones at home.
 Cubach.
 Prayer of the relatives at home for the soldier in the field.
 Cubach.
 Prayer in fear of death. Luther.
 Three Prayers in the Time of Death. Arndt.
 Prayer for peace. Luther.
 The Little Litany.

VII Intercessions.

Prayer of Christian women for a woman in need of a child.
 Bresl. Gesangb.
 Prayer of a mother for her infant. Scriver.
 Prayer of one who is to be godfather. Facilides.
 Prayer of parents for their child who is traveling. Heavenly bride c.
 Prayer for a son who is in a foreign land. Haas.
 Prayer for a sick child. Haas.
 Intercession of small children for their father who is on a journey. Matthesius.
 Prayer of pious children for their parents. Arndt.
 Prayer of the children for their father who is traveling. Riegian prayer book.
 Prayer of pious children for their sick father. Albrecht.
 Prayer of the godparents. Cubach.
 Intercession for the confirmands. Schwarzburger Agende.
 Prayer of a householder for the servants. Cubach.
 Prayer for the sick in general. Habermann.
 Prayer for a sick person. Scriver.
 Three intercessions for a possessed man. Extinguisher.
 Prayer for a person possessed by Satan. Luther.
 Prayer for a sick challenged person. Luther.
 Prayer at a funeral. Shimmer.
 Prayer of a listener for his pastor. Albrecht.
 Prayer of a parishioner. Habermann.
 Prayer for righteous preachers, especially to pray in vacancy. Habermann.
 Prayer at the Bible Festival. Arndt.
 Prayer for missionary lessons. Habermann.
 Prayer for the church. Shimmer.
 Prayer for the Christian Church and against its Enemies. Luther.
 Prayer against the Antichrist and Pope of Rome with his followers. Luther.
 Prayer of faithful teachers and preachers at pastoral conferences. Luther.
 Prayer for constancy and preservation in the beatific word at the conclusion of pastoral conferences. Luther.
 Prayer in community meetings. Habermann.
 Prayer for the church in community meetings. Israel's comfort and joy.
 Prayer for peace in the community. Shimmer.
 Prayer for conversion of the deceived. Habermann.
 Prayer against atheism and epicurean certainty.
 Shimmer.
 Prayer for the married state. Habermann.
 Prayer when choosing new authorities. Cubach.
 Prayer for the secular authorities. An ancient prayer book.
 Prayer for the prosperity of the fruits of the land. Prayer book of Prince Christian the First.
 Intercession for the benefactors. Habermann.
 Intercession for the enemies. Prayer book of Prince Christian the First.
 Heartfelt prayer and groaning for the future of Christ. Zeämann.

VIII. Prayers of Penance, Confession and Communion;

IX. Catechism prayers; X. Weather prayers;

XI. Cross and emergency prayers:

Prayer in great weakness of faith. Albinus.
 Complaint for lack of devotion in prayer. Scherertz.
 Prayer in anguish and anxiety of heart. Scherertz.
 Prayer in great anguish of sin. Albrecht.
 Prayer after a deep fall into sin. Riegian prayer book.
 Prayer in challenge to despair. Prayer Book of Prince Christian the First.

Refuge in Christ in the anguish of sin. Luther.
 Another prayer. Luther.
 In great melancholy and sadness of mind. Scherertz.
 Prayer when one is challenged because of the eternal providence. Albrecht.
 Prayer in satanic temptations. Scherertz,
 Short prayer against Satan's murder arrows. Shimmer.
 Thanksgiving after overcoming temptation. Embdenius.
 Prayer in case of danger of seduction. Habermann.
 Prayer for innocent (prisoners) persecuted. Cubach.
 Prayer of displaced and persecuted people. Arndt.
 Prayer of a Christian who has to live among misbelievers. Dillherr.
 Prayer against fear during eerie haunting. Shimmer.
 Prayer against the slanderers. Haas.
 Prayer when children are sick. Luther.
 Prayer of a poor imprisoned sinner for forgiveness of sins. Cubach.
 Prayer of a criminal sentenced to death. Cubach.
 Three prayers of a man sentenced to death in the last hour. Cubach.
 Prayer of a poor abandoned orphan. Shimmer.
 Prayer in Armuth. Arndt.
 Comfort in poverty and lack. Luther.
 Prayer for overcoming in all distress. Luther.
 Prayer of an oppressed person for the sake of currency. Luther.
 Prayer of a Christian involved in a lawsuit. Glimmer.
 Prayer in loss of temporal possessions. Cubach.
 Prayer in danger of fire. Olearius.
 Prayer in great water distress. Shimmer.
 Prayer when one has become a cripple. Shimmer.
 Prayer in great distress and danger. Facildes.
 Another. Luther.
 Another. Luther.
 Another. Luther.
 Prayer in great repugnance. Luther.
 Another. Luther.
 Prayer in precious time. Zcämann.
 Prayer in contagious epidemics and dying runs. Riegian Prayer Book.
 Prayer of one who can flee for the sake of office at the time of pestilence M.t. Luther.
 If one is not bound, but at pestilence and death, one flees and fledges. Luther.
 Prayer in war distress. Facildes.
 Another. Luther.
 Prayer for peace in time of war. Luther.
 Prayer for general punishments and land plagues. Luther.
 Another. Luther.
 Prayer for patience and overcoming. Luther.

The Litany, or Humble Intercession for the General Necessity of All Christendom. Pancratius.

XII. Prayers of thanksgiving and praise; XIII. prayers for the sick and exiled, including a rich collection of biblical sayings of consolation, as well as songs and song verses.-The pre-printed "Verzeichnis der Ueberschriften sämmtlicher Gebete" and the attached, accurate, "alphabetical subject index" will greatly facilitate the use of the book, despite its great richness.

The enclosed "Hausgesangbüchlein" with its 106 excellent songs is also available in a special small format, so that each member can get hold of the text of the songs to be sung at the home service. The melodies that are not already in our melody booklet are printed separately.

To show the size and clarity of the print, here is the first prayer:

1. for true devotion.

Lord, because you want and command me to pray and come to you, I will come and bring enough to pray, and the very thing that hinders me most and drives me back from you, which is my sin that lies on my neck and presses, that you will take it from me and forgive it, for Christ's sake. Amen.

We close our announcement with the wish of the aforementioned pre-reminder: "May this treasure of prayer become a real treasure for the souls of many who are eager for salvation, and may the prayers who make use of it use it as much as possible.

that they not only repeat the prayers contained therein with mouth and heart and present them to God in the name of Jesus Christ in true faith, but that they also learn from them and become inflamed to pour out their hearts praying, resting, praising and thanking also with their own words before the throne of grace".

B.

Dear Mr. Lutheran!

A great and distressing lack of "human dignity" has become noticeable among the Germans in San Francisco. A "dark monkish direction," probably still from the first resettlement of Spanish monks, is spreading more and more, so that "light, enlightenment" and the said "human dignity" is decreasing more and more, and is in danger of almost falling off its feet. The "First German Lutheran Community" (a curious title for the gentlemen entrepreneurs) has now taken care of the great need of the Germans there, and wants to break the way for the "religiosity worthy of man alone" among them again, so that they will get back to the highly necessary three pieces: light, enlightenment, and human dignity, and not down the dear beer like stupid unenlightened squirts, but with understanding, decency, and religiosity. She has therefore turned to Doctor Dulon in New York, who had to make bankruptcy with his "Human Dignity" in Bremen, since he could not sell it there, and is now doing his business - hopefully with more success in New York, - and he has now sent her the desired article in Mr. Hansen and recommended it to her in the best possible way, he will probably get it going, and set the Germans straight again. Since the matter is important, however, and we Germans often neglect the most important things, the aforementioned community is calling the attention of all Germans, especially here in America, to their real task and duty by means of the following appeal, which happened to come into my hands.

Since you, highly honored Mr. Lutheran, as befits you, also think something of "human dignity", and since it is certainly important to you, as a philanthropic man, that our dear compatriots regain their lost "human dignity", you would perhaps not be averse to including the "Aufruf" in your esteemed newspaper, and thus to support the just claims which light, enlightenment and human dignity have to make on us Germans.

By the way, I remain your old friend Hans in quite a devotion.

Call.

After it had long been a deeply felt need to have a preacher here in San Francisco who would teach Christianity in a sensible, free-minded manner that would be adequate to the issues of the day, the undersigned congregation believes in its preacher, Mr. Hansen, who arrived here only last week - and who was born in San Francisco - a preacher who would teach Christianity in a sensible, free-minded manner that would be adequate to the issues of the day.

Dr. Dulon in New York is recommended to the best - to have found a man who will counter the prevailing direction of a long past and outlived time in a way that is as thorough as it is decisive. The undersigned community therefore considers it its duty to draw the attention of the German public, to whom light, enlightenment and human dignity are worth more than an empty, incomprehensible ringing of words, to the fact that it is now the task of all Germans to work unitedly and vigorously for the prosperity of this cause. It is the mission of the Germans in America, through solid thoroughness, to set a dam against the dark and monkish direction that is spreading more and more, and to break the way for a religiousness that is worthy of man alone. Since the education of young people is a very important moment for the development of a free, sensible spiritual direction, the next meetings will discuss the most appropriate means of organizing such an institution.

Also, the municipality has been in contact with Messrs :

Ch. Koehler, Montgomery street, No. 626; H. Hoefer, Clay street, No. 888; A. Fenkhausen, Kearney street, No. 308; A. Wohlgenuth, Montgomery street, Meyers Hotel; L. Schneider, Mason street, near Broadway; I. Kramer, corner of Greenwich and Dupont streets,

Lists are laid out in which those who wish to become members of the community may enter their names.

The First German Lutheran Congregation, Greenwich Street, San Francisco.

To the ecclesiastical chronicle.

What the united "Berlin Society for the German Evangelical Mission in America" (Wisconsin Synod) holds up to its emissaries in an appeal to persuade them to serve the church in America "be it for life, be it for a shorter series of years": "The individual consistories, in agreement with the Reverend Supreme Church Council, with most grateful willingness, grant our emissaries ordination to the preaching ministry before their departure, and reserve for them the employment in their home province for five to six years against proof of an impeccable conduct of the ministry. The connection with the home church is maintained by annual reports to the respective consistory.

The undersigned association grants its spiritual emissaries the costs of the passage and journey and refers them first to the president of the Lutheran Wisconsin Synod (at present Pastor Bading, currently working in Germany for the seminary of his synod), who will discuss with them which of the pastorless congregations should be provided for first. The maintenance offered is adequate everywhere, even if it varies greatly according to the size and circumstances of the congregations, so that the marriage of the clergy

is not only possible, but for some reasons even desirable.

B.

Ecclesiastical message.

After the candidate of the holy preaching office Mr. H. Oscar Schmidt. After the candidate of the holy preaching ministry, Mr. Oscar Schmidt, had received and accepted a regular profession from my previous congregation in Terre Haute, Ind., he was ordained by me on the 13th Sunday after Trinity by order of the Reverend Presidium of the middle district of our Synod, with the assistance of Pastor Seuel, in the midst of his congregation, according to the order of our Agenda, and inducted into his office.

May Jesus Christ, the Archpastor of His Churches, bless this underpastor in his ministry for the salvation of many souls.

H. W. Rincker.

Address: Usv. 8. O. Keümiät,

^601'6 Hwuts, Inä.

For attention

for the

next assembly of the Allst. Ev.-Luth.

Synod of Missouri, Ohio n. a. St., on Wednesday, the 19th day of October, 1864.

God willing, the General Synod of Missouri, Ohio and other St. will meet at Fort Wayne on Oct. 19, 1864. The congregations and preachers belonging to the Synod are reminded that at the next Synodal meeting a vote will be taken on the change to be made in the office of General Praeses, as well as on some changes in the Synodal Constitution, according to the "New Instruction" published in the "Lutheran", Vol. 19, No. 25. "L. Synodal Report 1863 pag. 66 fg.

Furthermore, according to Synodal Resolution pag. 97, 3.4., the following items shall be presented to Synod for discussion or resolution:

1. a regulation concerning the period of study in the practical seminary for preachers and in the school seminary.
2. parochial system.
3. election mode.
4. plan for the establishment of a delegate synod, ok. pag. 103.

A paper will be presented to the Synod by the Eastern District Conference: "Preservation and propagation of pure Lutheran doctrine and practice among that part of our posterity among whom the German language will probably be unfortunately displaced by English."

Whoever wishes to submit other matters to the Synod for discussion shall submit them to the General Praeses four weeks in advance and only exceptionally on the day of the opening of the Synod, cf. V, A.. § 4 and B. § 9 of the new Constitution.

It is to be hoped that the discussion of the business to be transacted will be conducted with due brevity, so that there will be plenty of time left for the discussion of "the right form of a 2c.

Fri, Wyneken.

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio, and other states will, God willing, be held on

Wednesday, October 19, this year, at Fort Wayne, Ind. The pastors entitled to vote do not want to forget to submit their parochial reports of the year 1863 in such a way that the marginal glosses still necessary in the synodal report can finally be omitted.

J. A. F. W. Müller, Secretary.

Friendly request.

All members of the Synod as well as any guests are hereby kindly requested to indicate by October 9 at the latest that they intend to come to the Synodal Assembly. The dear brothers in office are especially requested to note at the same time whether they are accompanied by a deputy or not. This request is made so that we can gain an overview of how many visitors there will be room for.

Fort Wayne, September 12, 1864.
W. S. Stubnatzy, Rev.

Please.

The recent arrival of 8 persons assigned to us by Mr. Brunn has resulted in a rather significant deficit in the travel fund for students of the German School Seminary. We also have to cover the travel expenses from New York to Addison for two other students who are expected to arrive from Germany in November. The dear congregations who have not yet contributed to the above fund are kindly requested to take this to heart.

At the same time, I would like to indicate to the dear women's associations within our synod that, with the significantly increased number of our often poor scholars, gifts of love, consisting of bedding and body and bed linen, would be very welcome. Smaller packages could be given to me in Fort Wayne at the time of the synod meeting there.

Addison, Ills, 23rd A. Selle.
Sept. v. 1864.

The Lutheran.

Second edition of the first three volumes from 1844 to 1847.

The urgently expressed wish of many later subscribers of the "Lutheraner" to get hold of the first volumes of this journal, which had long been out of print, was fulfilled by Aug.

complied with. Since the first three volumes were published in different formats, the publishers have now brought all three volumes into the same form and, with beautiful printing on good paper, they form a volume bound in half-frank at the price of \$3.25. The printing is completely unchanged. - Thus, the readers of "Lutheraner" now have the opportunity to read the first fresh, lively, powerful testimonies of this journal for Lutheran doctrine and life and to be refreshed by the faithful love for the Lutheran Church, which was misunderstood and challenged by all sects and false brethren, especially in those days. B.

Genuine evangelical interpretation_{the}

Sundays and feast days - Gospels of the church year,
translated and extracted from the harmony of Chemnitz, Leyser and Gerhard.

Fourth volume.

Contents: Interpretation of the Protestant pericopes from Trinity Sunday to the 18th Sunday after Trinity.

With the Lord's help, the fourth part of this excellent work is now completed, and the enterprising publishers A. Wiebusch and Son have not spared the great expense, even in this enormously expensive time, in order to serve the church in its part. Whoever knows the work will agree with us when we claim that it far, far surpasses all recent homiletical aids in thoroughness and anointing. Where are now theologians like Chemnitz, Leyser, Gerhard!-This fourth volume, bound in half French, will be sent promptly to those who order it, against payment of \$1,50, and if sent by mail, 22 Cts. for postage extra.

All three books indicated in this "Lutheran", if ordered early, will be brought postage paid to Ft. Wayne for Synod meetings.
B.

Receipt and thanks.

For the travel fund of the general praeses
 received from the municipalities: Wolcottsville T 6.10
 Boston 25
 The congregation of Mr. Pastor Ernst in Canada paid for the trip from Suspension Bridge and back.
 Ms. Wyneken.

For poor students
 Collected by Rev. Fr. Schaller zu Red Bud at the wedding of Rev. Burgdorf \$5,35. - As a thank-offering from the wife of Heinr. Wclge by Rev. Dörmaun
 \$5,00. - From the congregation of Pastor Eirich \$8,00.

For the pupils of Pastor Brunn newly arrived from Germany
 collected by Rev. Fr. Schaller on Ch. Gubert's infant baptism \$2,70. B.

Received:

rr. Travel allowance for the seminary students from Germany:
 By Past. Trautmann, collected at Mr. Stege's wedding \$7 55

" Schlepfiel's parish 5,50
 From Paff Hahn's community 10,00
 Through Past. Miracles, from his Young Men's Association 13,60

d. to maintain poor students:
 By Mr. Wm. Leseberg, Addison 2,00

" Mrs. Kornhaus, Addison, \$1.00 Silver(2.30) 3,30
 and \$1.00 5,00

By Prof. F. Gray, Addison 2,00

By Prof. Lindemann 24 1,00

By H. Fiene, Addison, 2,00

By N. N. Addison 15,00

From Baltimore sewing club 10,00

From the Community of Fort Wayne (for Fechtmann) 25,00

in Boston 10,00

" W. Stunkel, Addison, 2,00

" the Community of Loganport, Ind. (for Ködrl) 27,00

in Peru, Ind. (for code!) 11,65

" Past. Schumann's Communities in Noble LDe 25,00

Calf Co. Ind (for miller) 25,00

Addison, Ills, Sept. 23, A. Selle.

v. 1864.

The following books are in stock at the bookstore of L. Dolkening, St. Louis, Mo:

Lassenius, Dr. Joh., 82 Consolations \$1,00

Layriz, Dr. F., Choral Book for Church and Home-- 2,25

The same shot through with note paper.... - 3,50

Small Mission Scharf 0,20

Heshusius, Dr. F., Who Violence, Fug and Law 0,15

to call preachers ? 0,15

Stier, R., Polyglot Bible, New Testament-- 6,00 Graul, K., The Christian Church on the Threshold of the 2,75

Jehaeen age 2,75

New Testament, Greek and German 2,75

Kie sew c t t e r s. Dr. L., recent complete 6,25

Foreign dictionary 6,25

Organ pipe Lib n ch. A collection of church classical organ pieces by Kocher, Silcher and Frech- 8,75

Kaltschmidt, English-German and German-English Dictionary-5 ,50

Luther's works. Altenburg edition 70,00

Lutheran Church. 10 volumes 27 0,00

Walch philosophical lexicon in 1. volume 4,00

The same in 2 volumes 7,50

Joh. Gerhards loci theolox-iel85 7,00

Seckendorfs Instoria Dutderunismi 7,75

The German edition 8,00

Brockhaus. Conversationslexicon, small edition 14.00 large edition 40 0,00

Libra Hlustrst-i from Calov 30,00

Schellers Latin-German Lexicon-- . - 6,50

Paul Gerhard's picture 0,80

Changed addresses:

Hov. 8. 4V. Children

Zlwid^vills, Stiels 6o., III,

Istov. <1.

your ok kev. k. Hupproelit ^, rebidulä, l^ulton Oo., 0.

II. Hoeltor,

ears ok OsorZs 4Vllner, No. 464, 9tū 8tr. 4Ve8t, botv. V & K.

4Va8ÜinZton, v. 6.

For your kind attention!

The undersigned request that all books sent to them be delivered postage paid to the next general synodal meeting in Fort Wayne, and request that the orders be sent in good time. Aug. Wiebusch and Son. Letterbo^ 3075, Gt Louis, Mo.

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Kb" Due to lack of space, mehrg receipts could not be included.

Volume 21, St. Louis, Monday, October 15, 1864, No. 4.

(Submitted.)

All the Lutheran readers and all the Lutheran Christians in and outside the Missouri Synod.

Beloved brothers!

It is hereby brought to mind that for the past five years there has existed within our Synod a so-called Luther Association. It was founded in May 1859 during the meetings of the Western District at Addison, Ill, with a true zeal, endowed with rich gifts, especially on the part of the Addison congregation members, and has the purpose to print complete writings of Dr. Luther and to give them into the hands of our Lutheran Christian people, so that they may get to know the man of God from his own mighty speech and strengthen and refresh themselves by his pithy, powerful exposition of heavenly truth in these slack times. Everyone who pays in 5l) cents is a member of the association for one year and receives in return everything that can be printed in that one year for the incoming money. At our last general synodal meeting it turned out that within four years the number of members of this beautiful association has shrunk dangerously. Instead of the ten thousand subscribers in the first year, there were only five thousand in the fourth year. Truly a bad honor, a sad testimony of poverty for us German Lutherans in America!

But what is the reason that our Luther Association does not now have at least twenty thousand members? Is there a lack of Lutheran people? No; the country is full of them. Or is there a lack of money? God has blessed us here with earthly goods and is blessing many thousands of us even now in the midst of the misery of the bloody civil war. What is lacking?—Think a little, you Lutheran fathers and mothers and young men and maidens, who have enough money, or at least half a thaler a year to spare,—what keeps you from becoming members of the Luther Association and obtaining the delicious pearls of Lutheran writings?

The synod said in its report a year ago that we pastors were to blame because we had failed to give the glorious enterprise the eloquent and fervent recommendation in the congregations of which it is well worthy. Well, we have taken the rebuke calmly, and even those of us who have by no means been lacking in recommendations have been silent about it; for even if, as you well know, we have often encouraged you to take part in the noble work, we do not want to be such hopeful people as to claim that we have done everything we were obliged to do, and could not have admonished you even more urgently and fervently. So we preachers want to put our share of the blame on

We have already improved in the course of the past year and have encouraged you more heartily and urgently for the good cause. But, dear ones, should the blame for the fact that our Luther Association is threatening its downfall lie only with us pastors? and you parishioners would go out completely free and would have no blame, none at all? You could say with a clear conscience: We wash our hands in innocence?—Well then, tell me: What has kept you from listening to our recommendations of Luther's writings with deaf ears? And what still prevents you from joining the Luther Association?

I hear well what many of you answer. I see two dreadful monsters of excuses striding along quite formidably. On high stilts they approach to seem giants, although they are only miserable hunchbacked dwarfs. "No time" is one, "no money" another. Let us look at the two monsters a little in the light.

You say: I have my Bible, my catechism, my hymn and prayer book, that is enough for me, I cannot read more because I have no time, and I do not need more. I answer: That's right, my friend! These are books that must not be missing in any Lutheran household, they must be there to be used, and to be used as diligently as possible.

Time must be made for this, God also gives time for this in every profession and profession, if one only knows how to buy time, the noble gift of God, and wants to run out of it. When Lutheran fathers and mothers have the Bible and prayer book lying under the dust, let the catechism get moldy or torn, and at most take the hymnal out of the corner once a Sunday, instead of using these books with their children and housemates every day, at least in the morning and evening, and then want to come up with the lame, pathetic excuse that they would not have had time to read the Bible and prayer book, If they then want to come up with the lame, pitiful excuse that they have no time, they may see what they will answer the Lord Jesus on the last day, when he asks them whether they, too, as righteous household priests, have brought up their children in discipline and admonition to the Lord and have sanctified their house with the Word of God and prayer, governed it and made it a true house of God. So, dear Christian reader, if you really cannot read anything else besides the above-mentioned books, if God has placed you in your profession and position in such a way that you have no time to read anything else, except at most a Lutheran magazine, then I also say: Bible and prayer book, catechism and hymnal are enough for you; only read and use them quite diligently with your own, then there will be no lack of advice and comfort in life, suffering and death. But I would still like to give you something to consider, namely three things, two questions and one good piece of advice.

The first question: Is it also true that you have no time?

Many people say: I have no time to read this or that good paper or book that is offered to me, and yet I find time enough to read one, or even two or three political newspapers every day, German and English. Are you one of them? And if you are one of them, can you come before God with a calm and happy conscience and say: Dear God, I beg you, excuse me that I read little or even nothing about spiritual and heavenly things, I need my remaining time for reading newspapers? And do you seriously hope to find an excuse with that? - That I want to say that a Christian should not read a secular newspaper does not occur to me, nor will the sensible reader trust me. No, a Christian is not only allowed, but should even concern himself with current affairs and world events and inform himself about them, partly because they are signs of the times, to which he as a Christian must keep a watchful eye for the sake of the last day, which they announce, and partly because as a citizen, especially here, where he governs the country, at least some knowledge of the political circumstances and conditions of his fatherland is indispensable to him. Who would therefore want to blame him if, by reading it

What is to be censured here is merely the shameful lie and hypocrisy of so many who have the time and the abundance to read one or more newspapers daily with all diligence, or even - often deep into the night - to feast on the devil's filth of slippery light novels and novella newspapers, and who nevertheless want to make the one who offers them a Christian teaching paper or a good book know that they have no time to read it. If, however, my dear too busy friend, you are not one of those who, however much they lie and pretend, in a certain sense also speak the truth and in fact have no time to read something spiritual and divine, because they waste their precious time reading either too many worldly things or (what is even worse) unworthy books; if, on the contrary, the lack of time is correct with you, - well, then listen to my

Second question: If you don't have time to read Luther's writings yourself, won't you purchase them for your children?

Sieve, if your children are already old and intelligent enough to do so, they could already read them now, could read something from them to you and your family - perhaps even at your work - now and then, especially in the evening, and don't you think that this would be a better use of their free time than if they either roamed the streets with all kinds of useless bums, or read all kinds of useless stuff from godless newspapers and slippery entertainment books? If, however, your children are still too young and unintelligent, then you will save Luther's books for them until they are old enough to understand and leave them to them as a beautiful, valuable legacy. Believe me, it is truly not the worst inheritance if you bequeath a collection of selected Lutheran writings to your descendants! They are more precious than many thousands of pieces of gold and silver. No interpreter has brought to light from the deep well of the divine word such rich treasures of wisdom and knowledge of God and his ways and works as Luther, and no one introduces the reader to the right understanding of the Bible as deeply as he does. Luther's simple and yet profound, his powerful and yet sweet interpretations make the Holy Scriptures a true pleasure garden full of beautiful flowers and fruit trees for the common man, in which one can walk with a true joy of heart, refresh and strengthen oneself, refresh and invigorate oneself. - If I were to give wealthy fathers and mothers, in general all those who can spare the money, a good advice, then it is this: Take not only one copy of Luther's writings, but as many copies as you have children,

so that you can give and leave one to each of your dear children. The little bit of earthly gold that you would have to spend on it would truly be quite insignificant compared to the heavenly gold, the gold of worthiness, which you would buy for your children with it. Yes, if you yourselves, together with them, were to become fond of Luther's books through diligent use, if you were to read into them and live into them, if you were to turn them into sap and blood, as it were, you would have to confess after some time and with joy that you had a treasure in them that could not be paid for with gold at all. By the way, the thought just expressed is not new; individual old members of the Luther Association have already thought of it and also carried it out, i.e. they have made all their

children members of the association. But these are just so far only individuals, and their example is commended here, so that it may soon find many imitators and one must no longer ask wistfully in the future: Why are there still hundreds in our congregations who could pay for two, three and more copies, and do not even order a single one, and let all the encouragements of their pastors and other members of the association go in one ear and out the other? - —

Now thirdly the good advice.

So it says: If you don't have time, take your time. Wonderful advice, you say, how should I start this? - I will tell you right away, just take note and take it to heart! May your office and business, in which God has placed you, be what it will, may it call you much or little from the circle of your family, there are nevertheless certain times every day when you are together with wife, child and servants in the house; namely, in the morning, at noon and in the evening. At least this is the rule, and individual exceptions, which do exist, do not nullify the rule and cannot prove the opposite of what I want to say. Now I presuppose that your house is a house of God, that is, that the dear word of God and prayer dwells in it. You pray together before you go to bed and when you get up. You do not go to the table like pigs and other unreasonable animals to the trough, but enjoy your meals with prayer before eating and thanksgiving after eating. You also read at least one or two chapters of the Bible every day. It would be dreadful to think that there should be a Christian house in which all this was missing, in which there would be nothing at all of the Word of God and prayer! Your house, then, like every Christian house, is a house of prayer; everything, waking and sleeping, eating and drinking, going in and out, is sanctified by the word of God and prayer: well, then, once a day, after the meal, when you are all full and sitting around the table, take ten minutes or a quarter of an hour and read

earn their daily bread by the skin of their teeth. - But, but! How few are there among you who "have no money," really so poor in money that they could not spare half a Thaler annually! The best proofs of this are at games. Whoever looks at the tawdriness of many wives and daughters, for example, is not easily tempted to think that the purse of the householder has consumption. Whoever looks at your houses and fields and lots and businesses will hardly be tempted to exclaim: The poor wretches! How miserably they must eke out their existence, how scarce the money must be with them! And why can many of you pay for one, even two or more daily newspapers, one of which costs more than Lutherans, night school and Luther club put together?

What may be behind it, if people, who can spend money in abundance for house and farm, field and cattle, finery and state, dock, as soon as you give them a treasure, like Luther's writings, and indeed for a true begging price offers, can say, they have no money? Yes, what might be behind it?

Finally, you dear Lutheran fathers and mothers and young men and maidens, who are not yet members of the Luther Association and who are reading this, do not get angry with me and do not grumble about the fact that I have "one up" your old Adam here and there! What I have reproached you with, I have also reproached myself with; for you know that a preacher is also a poor sinner and has to struggle with the old Adam as hard as you do. From the Bible and the small catechism you also know very well that the old Adam is not only to "get one off" now and then, but he is to be crucified, drowned and die with all his sins and evil lusts. Therefore, away with all grumbling and grumbling - that only comes from the old Adam again: fresh to work, put your hands on, pull out the purse, the mammon, so that our beautiful Luther Association may revive, grow and spread throughout our entire German-American Lutheran Church! You members of the association who have read the first ten volumes, tell your brothers what delicious treasures are contained therein! Who of you does not still think with joy of the marvelous instruction on the Holy Communion and the masterly instruction to pray rightly to "Master Peter, Barber," in the first volume? Who would not have read with true heartfelt delight the tremendous sermons on the resurrection of the flesh in the second volume? Who would not have enjoyed the delicious

What would not have been a true feast of heartfelt delight and refreshment in Luther's letters? Who would not have enjoyed the Interpretation of the Sermon on the Mount, this masterpiece of Luther, has shed a wonderfully bright light on this sermon of our Lord Jesus Christ? So you members of the association, you have already lifted the treasures of wisdom and knowledge in Luther's writings a little and looked, you

read a few pages from Luther's writings to your family and do this regularly every day, or as often as possible, and do not always think of the shameful American saying, at least in the sense of the mammon servants and angry speculators: "Time is money", and do not always stand so dangerously on the verge of work, - and what does it matter? In this way you can read throughout the year not only the couple of volumes published by the Luther Society, but also many other things for your own and your whole family's edification. Now put your hand on your heart, dear friend, and tell me sincerely and honestly: Couldn't we miserably lazy and reading-lazy busy Christians of this last sad time all together take many, many quarter hours of time, if we only wanted to?

Shall I now tell you briefly and succinctly what I think of such speeches: "I have my Bible, my catechism, my Hymn and prayer book, that's enough for me, I can't read more because I don't have time, and I don't need more," actually think? In many cases I consider them to be "lazy", for although there are true, righteous Christians who use these books diligently in the home and for various reasons can really read nothing or little more besides them, even with the best will in the world, experience teaches that the most eager readers of these necessary books and especially of the dear Bible are also the most diligent and eager readers of other Christian writings, especially Luther's, when they have first become acquainted with them, because they well! They feel how much they need a good manual to understand the Holy Scriptures and what an excellent manual they have in Luther. The eager newspaper readers and restless businessmen, on the other hand, who have no time to read a good Christian paper or book, usually also have no time to take the Bible and prayer book to hand.

We come to the second excuse. It's called "I don't have any money." I can make it short with this one. If you have no money, you can certainly not spend it, not even for the Luther Society, that is certain; for where there is nothing, even the emperor has lost his right, even if it were the Turkish or Russian. It would be foolishness, unkindness, impudence to demand from a poor widow or a frail beggar, who are supported by the charity of the church, that they should join the Lutherverein and pay annually the half thaler they do not have. Here, it would be kind and appropriate if the rich and wealthy in the congregations would also take care of such needy people by providing them with some spiritual food in addition to the physical food, by paying for a copy of Luther's writings for them. I also exclude those who, in spite of all their work

If the strengthening and comfort from these books has flowed into your heart, well! Now stir yourselves and encourage your fellow believers to acquire these books as well. You preachers and schoolmasters, do not tire of recommending, encouraging and inciting, and do not lose heart if people do not enlist in droves for the association. You know this before many others: Good things take time, and with the harvest wagon one does not drive immediately behind the sowing!

Certainly, if we all do our duty, our shamefully degenerated Luther Association can become great and strong again, greater and stronger than ever before; if we all move a little and stand up for a good cause with heart and mouth, with word and deed, Luther's writings can be brought into thousands and thousands of Lutheran hands and hearts and thereby an incalculable blessing can be brought about. A field of seed lies before us, which we are all called to cultivate and which promises an immeasurable harvest, let us well consider that! In addition to the Bible translated by Luther, the wonderful hymns and the Small Catechism, it was Luther's writings that made such steadfast and brave Christians three hundred years ago, who for the sake of Luther's teachings, because they are Christ's teachings, gave everything, body and life, goods and blood to them; If we Lutheran Christians want to become lively, strong and firm in these terrible times of spiritual sluggishness and drowsiness, we must take Luther's writings into our hands and hearts again as a guide to the Holy Scriptures and divine truth. Happy are we if we are diligent in reading, studying and spreading them! The fruit will not fail to come, just as it will not fail to come forth in the

blessed time of the Reformation has failed to materialize. Shame and disgrace on us rich Americans, however, if the beautiful and beneficial enterprise of the Luther Association, which has been started, dies and spoils because of our indifference and sleep addiction and because of our avarice and gives it up to the grave!

One who knows Luther's writings and
preaches from the same.

For some Methodists, it's starting to become light.

We find in the "Christian Messenger," a Methodist paper, the following about "rapture:" - "We are not at all afraid to make the assertion that a great majority of the cases of unconsciousness which follow great religious joy are nothing but an acquired disease, just as much as hysteria or other similar complaints peculiar to the female sex, the origin of which is in the nervous system. It is a reliable fact that a man who is "free from all righteousness," can disguise himself in these particular revelations so precisely that

the deception is not easy to detect; and so even a sincere seeker of salvation can innocently be similarly affected by means of a sympathetic influence. Consequently, the fact of the mere presentation or expression of these peculiar symptoms is no undoubted proof of conversion. We do not deny that by contemplating the marvelous works of God, or some extraordinary object, man can be brought into a state of spiritual rapture, where the activity of the mind is suspended for a time; but as it exists and is manifoldly manifested in our day, it is, we repeat, nothing but a dissimulation or accident of a nervous complaint, and as such it should be avoided and, if possible, entirely eradicated.

But, someone may say, his experiences are diametrically opposed to our argument, and he himself has had the most extraordinary revelations and phenomena, and consequently all logic on earth is insufficient to convince him that it is only delusion. We do not ask what astonishing stories someone has to tell about the wonderful visions he saw, about his visit to the regions of the blessed, about delightful harmony and splendor, about inexpressible pleasure of the senses and feelings, if, through an over-excitement induced on the spiritual functions - a special deep exaltation of thought, for example, or an overwhelming excitement of mind or feeling, is produced, and he has nothing else to base his faith on, then he is deceived.

After many occasions of personal observation and careful consideration, we have come to the conclusion that a great number of the seekers of salvation who "pretend" to be at meetings are deceived because of lack of proper instruction about the important and mysterious work in which they are about to engage. They have an idea that one must struggle to enter through the narrow gate, that the Kingdom of Heaven suffers violence, and do violence to snatch it away. As a result of the erroneous notions they have of these scriptural passages, they then begin to exert their bodily powers to wrest the kingdom of heaven to themselves by all force, and because they are not lacking in ineffectual counsel, they also learn that they should be satisfied with nothing less than a complete such "breakthrough." They strive to have an experience similar to others, such as having an extraordinary sensation and hearing phenomena. - The excitement surrounded by the singing of exciting melodies, reinforced with certain accompaniments, causes a similar sympathetic influence on the imagination and the feeling. He "wrestles" with all the forces of his body and mind, and after a longer or shorter duration, depending on the individual's capacity to hold on - both the physical and

When the mental organization is strained to its utmost capacity, it can no longer resist, and the exhausted nature finds refuge in unconsciousness. Or if perhaps a supernatural "apparition" satisfying the person appeared, the overexertion of the body and overextension of the mind may have been omitted before nature is forced to succumb. In the meantime, the surrounding friends make known their great joy and let out their constricting feelings, with extraordinary cheering, shouting, clapping of hands and stamping of feet, so that the scenes that often occur on such occasions are an annoyance to all humble believers and an abomination to God. After the supposed new converts have regained their consciousness, the deceived souls are then congratulated by the simple-minded on their happy passage from death to life. And in passing we take the liberty of protesting against the habit of allowing rash, underage children, who have not the slightest idea of their own condition and the order of salvation, to give themselves up. The whole procedure from beginning to end, as described above, is a burlesque on the true work of conversion and brings dishonor and shame to the participants. - Does anyone need to be surprised at the large number of apostates? Soon such deceived souls learn that no true change of heart has taken place in them, and the next thing one hears from them, they go with the world again. Others unconsciously persist in their error, to their own and others' harm.

Paul says, "Let all things be done honestly and properly." How one could reconcile conduct on some occasions of worship with the clearest precepts of Scripture is impossible to comprehend. Noise with clapping and stamping and violent movement of the head during worship is a clear violation of decency and good order. - Such behavior is senseless, disrespectful and completely inconsistent with the solemnity of the worship. Of course, it is impossible to avoid all excitement on every occasion, especially at prolonged meetings where there may be a number of salvation-seekers crying out for mercy; but the rapturous behavior described above does not constitute a permissible part of a proper Christian worship service. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

The accusation that one is against a lively church service must not deter us from rebuking and condemning what is false, harmful and disorderly in the church service, while we defend and recommend what is genuine. We have as strong an aversion to the punctual exercise at the command of the "dumb dogs" of the dead churches as we have to rapture. Extremes are an evil in all things, as well as in

religious matters than in any other. The middle course is always the safest. The manifestation of a high degree of zeal and fervor in devotion cannot rightly be branded with the name of enthusiasm, but is, on the contrary, highly recommendable and unobjectionable. But any overstraining of the mental functions or imagination in order to produce certain feelings, or any endeavor with the intention of working oneself into a religious excitement, is undeniably a violation of the immutable laws of God and nature.

Dr. J. S. Schelmer."

(Submitted by Prof. Crämer.)

Mission Trip Report.

It has long been a concern of the members of our dear Wisconsin Conference that they should visit the region of Lake Superior, which belongs to the State of Michigan, where many of their former church members had moved and from where they had repeatedly received requests for visits. This summer they asked our pastor J. J. Hoffmann to undertake a trip there. He also found himself willing to do so, set out on foot on Aug. 8 of this year, happily covered the long, weary and perilous way under God's protection, and gave me the following report on his arrival at the place of his destiny and his effectiveness there, which I believe I must share with the dear readers of the "Lutheran".

"I finally got to Rockland Monday at noon, which is the town where the Rockland, Minnesota and National Mines are.

Shortly before my departure I had heard that there was a German preacher in Minnesota (now called Rockland); it was also claimed that he was Lutheran. If everything had not already been ordered, this could have induced me to postpone the trip and first make more inquiries; but as things stood, I had to make the trip now; moreover, I knew that he was not from our synod and that therefore nothing would be served for our former parishioners. I first asked my host about this preacher, who was a finely educated man, an old soldier, and had served in Italy and France. But now he was on his deathbed. He had been struck by a blow at the top of the house stairs, fallen down and from then on had completely lost all feeling from the chest down. Although no one was supposed to disturb him, in such a state he needed me to talk to him all the more. I soon found that he was also one of the poor people who have lost their faith through the baseness and shameful avarice of a large part of the so-called clergy in Germany. By one of them he had been deprived of his entire paternal fortune of about 30,000 thalers.

den. When I asked him if he thought that what was written in God's word was true, he only said that he had made up his own ideas. But he suffered because I preached the law and the gospel to him again and again as best I could in between the conversation, and although he then answered nothing, one tear followed the other.

He also informed me about the pastor and had me led to him. He was a pupil of the Mission Institute in Basel. That he was therefore not a Lutheran could not surprise me. However, he said yes to the fact that the Basel Mission Institute is actually an absurdity, since it has to say to the Reformed as well as to the Lutheran and non-Lutheran students when sending them out: "You may have different convictions, but each one of you should use his own; it is all from the Holy Spirit and therefore act and live according to it. It is all of the Holy Spirit, and therefore each one should act and teach according to his own convictions. The institution also has no confession whatsoever that would be Lutheran - not even Luther's small catechism is practiced there, not even the Augsburg Confession. It is completely caught up in the current of the spirit of the times and wants to train people who should only preach "Christ", as if that were possible without preaching his teachings completely and loudly. And the Michigan and Wisconsin Synods get their preachers from such an institution and still want to be called Lutheran, although their pastors from the institution do not know the symbolic books of the Lutheran Church and thus its doctrine at all. From this I showed him how the Michigan Synod, to which he belonged, could not be quite Lutheran. He admitted this also, and seemed to have a desire at all to become quite Lutheran. I told him I would not preach in Rockland and asked if he did not know someone there who had formerly been in our congregation, to which he replied in the negative. When I returned to Rockland later, I could not understand, from what I learned, that he was not aware that there were many Missourians there. Tuesday morning I rode the Stage 12 miles to Ontonagon, quite a town on Lake Superior, to which the pastor in Rockland made no claim. I asked a Lutheran there and happened to meet him as I was getting off. He was holding an inn while pouring beer. It was otherwise quite a noble man, but he immediately said, "Nothing will be done here; the people will probably not come. I don't go to church either, but my wife and some other women like to go." Another said: "Prischter? go to me! The priest! He helps me as little as e" A third: "The people here are too smart, they don't let themselves be fooled; probably no one will come" (and not me either, he should have added cheaply). Another: "There are not many Lutherans here (but there are 18 families), and many of them go to the English church; I also go, since I understand English as well as German," and thereby

She speaks English in such a way that it could have taken one's breath away, as I had the opportunity to hear.

On the other hand, I also met many honest souls; they also greatly mourned the lack of love for God's Word, but most of all they complained that through ignorant preachers the people had become even more indifferent and therefore very much wished that a competent man would gather them. In many places along the shore of Lake, I met some who had moved there from our congregations. They were very happy about the assurance that our synod would provide them with a preacher at their request and asked me to take care of it. So I collected addresses of people from the following places: Buchanan, Burlington and Portland in Minnesota; Superior City, La Pointe, Bayfield and Bay City together with Ashland in Wisconsin; and from Marquette and Mumsing in Michigan. I also met several from Portage Lake who told me that there were about 100 families living in the area (and probably more) who were without preachers and who also expressed the desire that I would see to it that a capable man came there. I told them that Father St. in Nockland had approached his synod on their behalf; but they testified that they knew nothing about it and wanted nothing to do with it, since they could have no confidence in the synod. - Wednesday evening I held church, to which the Presbyterians came, since it was the time of their weekly service and since their preacher is at war, I spoke to them at their request about the 32nd Psalm; to the Germans about the Summa of all Gospels, John 3:16-18. After church I met another Missourian, with whom I talked for a long time and who also came again in the morning, since he could not get full. I also managed to get a pair of ex. "Lutheran" and "Doctrine and Weir," as missionaries and surely they will produce abundant fruit under God's blessing. I also brought a copy of the "Abendschule" (Evening School), and this, too, certainly contributes more to making the reader a healthy Christian than many a so-called Lutheran paper. By chance, the Herald also came into my hands and I found the article about the slave drivers in the Missouri Synod. You can imagine the effect it had on former members of our congregations. If they had previously considered the Herald to be a good Christian paper, now that I explained to them the context of the history of this article, their eyes were opened to this offspring of the Michigan Synod. In the morning at 8 o'clock I drove back to Rockland, since I unfortunately did not have time to follow the various invitations, because the steamships here go so irregularly. When I arrived there by day, my innkeeper's health was getting worse. I asked him if he would allow me to speak a few words to him as a preacher. To all such inquiries he only said that his head could not stand it. When I asked him if he would like me to pray for him, that God would bless him, he said, "I'm sorry.

If he did not know whether he was doing well, or whether he was merciful after all, he answered affirmatively: "I thank you sincerely for it. Friday morning I found him all withered away. I stood alone at his bedside for a while and shooed the flies away. Then suddenly, in great excitement, he called out probably ten times in succession: "Pastor! Pastor!" I understood the "Pastor" quite

clearly, the second word, which could not be heard so clearly, was probably the name of the pastor who had robbed him of his paternal fortune. I bent over him and called out to him whether I should pray with him, whereupon he clearly slurred, inclining his head, "Yes." I knelt down and grasped his already cold hands and prayed. It was his last word. I thought he would live until evening, and when his wife came in and cried anxiously, "Oh, leave my husband alone, leave my husband alone," I went off to see the mines. I went down 1200 feet into a box with my companion. Then we got out and walked all around the mine, and after we had come from 1500 to 1200 feet underground again, we sat down and ate our midday meal. Afterwards I went up alone - in 2 minutes I was back on the surface of the earth, and now I heard that the host had died. I found some Missourians who belonged to the congregation and was asked to preach to them on Sunday, and since their pastor was satisfied and seemed to mean well, I did so. After church, many Missourians stopped at the church door, and when I asked if there were any from our congregation, I heard many "I" and "me too. In the evening these people gathered, and there I learned what I would never have thought. The congregation was founded by Missourians who came together as the "Lutheran Zion Congregation", just as the church property was procured through their work. The former preacher was also from the Michigan Synod. After his departure, the Board of Directors, through Mr. P. Stecher, approached our Synod for a preacher. During this time, the Michigan Synod sent the current Pastor St. to the congregation without their request or prior knowledge. Thus the congregation had accepted him pro tempore, as it were, until one of us came, which was not done at that time. Since they wanted advice, I had to tell them that since the congregation was to be a Lutheran congregation and was founded for that purpose, they should also see to it with all rigor that Lutheran doctrine and practice would prevail in the congregation; but if they could not achieve that, they should not remain in the association of the congregation or the synod. The pastor was present at this meeting and seemed to understand that it was necessary to adhere firmly and exactly to Lutheran doctrine and practice, or else to give up the name "Lutheran. May the Lord grant that the congregation may become more and more what it was founded to be.

So much has been gained by this trip, that we know who to turn to and that I can give the brother who is going to do missionary work there full information about the whole situation of the people and the country. God grant that these poor people, who are in need of help, may soon be helped. To this end, we must diligently ask the Lord of the harvest to fill the hearts of our students and many others who will join them with a true love for Christ and their fellow redeemed, so that they may devote themselves with earnestness and sacrifice to the arduous service of missionary work; that he will also open the hands of our parishioners, so that such spry, but mostly poor disciples can be trained, and that he will also bless the work of our dear Pastor Brunn, so that we can follow the call for help of our dear scattered confreres and thus also help to fill the heavenly barns of our Savior.

I will not bother you further with the description of my return journey; I will only say that I left on Monday morning at 9 o'clock and returned to Jenny on Saturday, 1/2-10 o'clock in the morning, August 27, after the border of my parish. I was so tired, however, that I could hardly walk in the parlor because I was so stiff. It is certainly 200 miles from here to Minnesota, although it would not be that much on the map according to the measurements given. Now, thank God, I have recovered to some extent; at the beginning, however, I was almost lame for 2 weeks. But now I ask you, dear Professor, to work with me so that the Synod sends a capable man to that region. Material for congregations is abundantly available and several more could be gathered by and by, and then the desire of the Christians would be fulfilled and even those who did not ask for God would learn to seek and find Him again.

May the Lord of the great harvest also help here according to his grace for the sake of his name. Amen.

Yours, J. Jacob Hoffmann."

Dear Hans!

I don't want to boast, but you know that I have always had a soft heart. This still comes from my good grandmother, who had a touching mind, all the world's misery came to her heart, even the dear cattle was not indifferent to her, I still remember that once, when our best black-colored cow had the hoof disease, her eyes went over in silence. I inherited the softness from her, so you can imagine, dear Hans, what I felt at the misfortune of the Germans in San Francisco, who lost their "human dignity". Because what is man without "human dignity," or as they say even now among the educated.

without developed, self-confident humanity? What is a cozy beer house society without "enlightenment"? What is the whole, big, wide world without "light"? O, it is terrible to think!!! terrible to say!!! But take it easy, dear Hans, don't be too frightened, be confident, I believe the San Franciscans will be helped. The "human dignity" will probably soon arrive in San Francisco, and moreover probably equipped with a good bag full of cash, (because what is "human dignity" without cash!). You know how happy New-York has been so far, it had dignity, enlightenment, light, because that doctor from Bremen settled there, who was "a champion of a direction of education free of religious fetters," who was "a director of one of the most renowned German-American schools," who was "a thorn in the side of all obscurants in the old and new world," who was "human dignity and enlightenment" in his own person. - All at once - o, best Hans! o, poor New-York, recommends itself the "human dignity," goes through, does not go through at all, or as the uneducated express themselves, "pinches out"! Hans, "human dignity" has disappeared from New-York! - I'm not joking, I'm just listening to what the New-Yorker Handelszeitung reports: "The sudden disappearance of the board of directors of one of the most renowned German-American schools, leaving behind a very considerable debt, has caused a great stir in German circles here. This incident is to be regretted all the more, as the gentleman in question was one of the pioneers of a direction of the school system free of religious fetters and had really done a lot for its improvement. He was therefore a thorn in the flesh of the obscurantists here, as he had been in the old fatherland - especially in Bremen, from where they expelled him about 15 years ago.

Where could the disappeared "board of directors," the flown-out "champion," the evaporated "human dignity" go more expediently than to California? He would certainly be the man "who could confront in as thorough as decisive a manner the prevailing direction there of a time long past and outlived," that obscurantist direction which is still dominated by the power and the damnability of the

The first part of the book is about sin and the need for help and salvation from it. - —

Dear Hans! The "human dignity" has certainly suffered for a long time, but I suspect that with the current potato and butter prices, the "stomach dignity" will also suffer somewhat. It could be, however, that through the suffering of the latter, the former would recover somewhat.

Farewell, Hans, and write again soon. Your well affectionate cousin!

To the ecclesiastical chronicle.

Mr. Past. **Brunn** reports the following in the "Stader Sonntagsblatt":

"At the beginning of July, a total of 19 students left for America, namely:

1. The students of my institution left for the preacher's seminary in St. Louis: 1. H. Fischer from Königsberg in Prussia, 2. G. Lehnigk from Silesia, 3. R. Köhler from Treuenbitzen in Prussia, 4. W. Sanders from Erfurt in Prussia, 5. Joh. Feiertag from Berlin, 6. E. F. Liebe from Lößnitz in Saxony, 7. Gust. Hieronymus and 8. Heinr. Hieronymus, both from Glauchau in Saxony, 9. Ed. Struve

from Hanover;

II. The following have been sent to the school teachers' seminar in Fort Wayne and to the school board in general: 1. Th. Dießner from Lesum, 2. Könnemann from Bremerhaven, 3. R. Müller from Angermünde in Prussia, 4. R. Vogel from Berlin, 5. K. Köbel from Anhalt, 6. teacher Linz from Waffensen near Verben in Hanover. In addition, there were two teachers who had already left in the spring: 7. teacher Hesse from Daverden in Hanover, 8. Nic. Müller from Hesse, and finally two young teachers who have agreed to leave for America this fall as soon as they have arranged their affairs, 9. teacher Wählers and 10. teacher Meibohm, both from Hanover.

Some of these senders paid for their travel expenses and equipment out of their own funds. But what significantly increased the costs this year were the ship prices, which had risen by a third. For all the travelers, I have paid a round sum of 1300 Thaler from my missionary treasury for travel expenses to New York, including equipment. Thank God that I was able to do it.

So far the Lord has helped; He has given not only the means, but above all the people themselves, that in three years we have already been able to send over 40 workers to America for churches and schools. Of course, I should hardly say it, and my pen almost falls out of my hand as I write, for I fear with trembling and shaking that someone would think of me that I want to count by numbers in the work for the Kingdom of God, or even boast of the great numbers; but I cannot refrain from it, I have to cite the numbers as the great and glorious testimony of God's blessing, which has been with our missionary work up to this point.

I have again accepted twelve new students into my institution, several more than before; but if the Lord gives the means, and suitable young people come forward, indeed actually push their way in, who can resist? I have by no means taken in all those who have come forward. The sooner I could select those in whom I believed I could place a well-founded trust. However, I have also accepted several younger ones of 14 and 16 years of age, because if the training of the older ones is so hurried that they are given barely two to three years to do so, for the sake of the great need of the church in America, then it becomes all the more urgent to bring in younger ones who have the time for a longer and thorough study before them. This will give me for next year two different

There are only a few classes of students, and one teacher, who is also a pastor, is not enough to teach several classes. But the Lord will already help.

Sinngedichte.

Once and Now.

In the beginning the earth was empty, in the end the heads are more.

(Matthias Claudius, d. 1815.)

To the brooders.

Don't break your head too much, break your will, that's more.

(Same.)

End of bondage.

You know, where there is no master and no servant? Where one serves the other, because one loves the other. (Friedrich Rückert.)

Long article.

Getretner Ouark Becomes wide, not strong.

(Göthe.)

Receipt and thanks.

For poor students

by Pastor Biedermann from Fr. Kösel	\$2,00
by the same from carriage	.15
by G. Dobler in New York	.00

E. A. Brewer.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the Seminar household and for poor students:

From N. N. from the district of Mr. Past. Böse \$5.00 for the new Brunn'schen Zöglinge and \$2.00 for two other poor students.

Bon Mr. Lechler from the congregation of the Rev. Streckius \$5.00.

From the parish of Mr. Pastor Hamann: from Mr. Gerke 2 barrels of apples and 2 barrels of various kitchen vegetables; from Mr. Schäfer 1L barrel of apples and various kitchen vegetables; from Heim Kasterbaum 4 bushels of onions; from Mrs. Lindemann 3 doz. Eggs, 2ld butter, H barrel vegetables md apples; from Mr. Lilienkamp: barrel vegetables; from Mr. Laute! 2 bushels of potatoes; from Mr. Mühlcnhof bushels of potatoes and 2 barrels of vegetables.

Ans of the congregation of Mr. Past. Claus: from Mr. W. Walke 1 box of soap; from N. N. a piece of grayish and a piece of white cotton cloth.

Collected from the congregation of Mr. P. Fick at the wedding of Mr. Gotth. Richter \$6.35 for poor students. Bon Mr. Pastor Schuricht \$ 5.00.

From the Fran Wittwe Hahn dabier \$1.00.

From the women's club of Mr. P. Claus: 23 Gall. Aepfel- dutter and i z barrel of apples; from himself 1 Bush. Potato.

From the municipality of Mr. P. Moll 824 ld flour.

By Mr. P. Böse, \$1 by Pet. Horstmann; \$3.50 by N. N. from the Zion District here.

Through Mr. P. Holls of the Women's Association of his Gern, in Emtreville: 6 sheets and 6 undershirts.

! By Mr. teacher Barthel, of the virgins' association of 'Hm. P. Claus \$ 13.

From the Gcm. of Mr. Past. Hamann: from Mr. Brek- halm 1 Bush. Apples and z Bnsh. Sweet potatoes; from Mr. Dreßcl H bushel sweet and other potatoes; from Mr. Wes- sklmann, F,ß kitchen vegetables and 1 barrel apples; from Mr. Aünike 1 barrel potatoes, bushel beans, 4 doz. Eggs; from Mr. Hinteresche 4 barrels of kitchen vegetables; from Mr. Melkers bushel of potatoes; from Mr. Richmann bushel of potatoes and bushel of red and yellow hubs; from Mr. Wol- ter barrel of apples and z barrel of kitchen vegetables.

Bon of the municipality of Mr. P. Köstering \$ 33.20 for "rme students. C.

With heartfelt thanks to God and the benevolent givers, the undersigned certifies on behalf of his congregation to have received the following gifts of love for their church building:

by Mr. Pastor Bünger of the JmmanuelSdistrict	
in St. Louis\$76	.80

by Mr. Pastor Jabker of his congregation - --33.50 ' by Mr. Pastor Loßner of his congregation - 8.00 Humboldt, Kans. the 7th Oct. 1864.

Wm. Long.

On behalf of the Lutheran congregation at Mishawaka, Ind. certified to have received with thanksgiving against God and the bountiful givers for the payment of their debts \$4.57 by Rev. Schuster of the Woodland congregation: \$5.00 by Rev. Kähler of SalemSparish in Chariten Co, Mo; \$1.00 by Rev. Riedel in Cape Girardeau, Mo; \$1.00 by Rev. Keyl in Philadelphia, Pa. from G. Pfeifer, scn; \$3.00 by Rev. Tramm, Laporte, Ind. namely \$1.00 from himself, \$1.00 from Louise Schamm, 50 Cts. from Julie Schneider, 50 Cts. from Matth. Held; \$5.00 by Mr. Vöglein of Rev. Bode's congregation at Fort Wayne; \$13.25 by Mr. Schuricht from some members of the Trinity - District at St. Louis, Mo.; \$9.00 by Mr. Peter Schuster from the congregation at Detroit, Mich, namely, from F. Walz, I. Braun, and H. Töpel, each \$1.00.; from K. Bieth, L. Herbst, Johann Maul, Joh. Reif, H. Deltmer, F. Hainbauer, and two unnamed, each 50 cts.; from M. Miller and K. Flach, each 25 centsS, from the bearer himself \$1.50.

F. 3. Th. Jungck, Pastor.

Having received \$36.00 through Dr. Sihler from his congregation in Fort Wayne to the missionary fund of the same, hereby certifies sincerely thanking

I. Jacob Hoffmann.

I have received the following contributions for the construction of the English Lutheran Church here:

from an unnamed	\$2 .05
from Mr. Jäger jun. in Milwaukie	1,00

by Mr. Pastor N. Brandt of the following nor-.

wegisch-lutheran hercen pastors 19,00

namely by Mr. Pastors Ottesen and Magelsen each \$5.00.; by Mr. Pastors Brodabl and Krähn each \$3.00.; by Mr. Pastor Auborg \$2.00.r by Mr. Pastor Fjeld \$1.00.

from widowed Mrs. Schäfer 1,00

Baltimore, Oct. 4, 1864, W. Keyl.

The undersigned certifies receipt of the following monies for Mr. Pastor K. Röbbelen:

1862. sept. 2. bon Mr. E. Roschke\$ 2.00 Oct. 22. "" Wm. Meyer 73.04
Nov. 111. ""Pastor Dicke 10.00

29. ""Birkner, 1 sermon ----0.05

Dec. 20. ""Pastor Hattstädt 17.12

1863. Jan. 7. "", Keyl'sGemeinde 4.25

22. ""Kinneberger 0 .50

„ ""Past. Bernreuther 1,00

„ N. N. 3,00

Feb. 16. ""Pastor Sievers- 20,00

"" of the municipality in Logansport-8 ,00

"" A. Wicbusch L son 57.87

19. " Mr. Pastor Hattstädt 16,00

"" of the New Orleans community11 .90

March 9 " Mr. Haserodt 1.00

20. "" Roschke

34.67

""Prof. Walther 31.50

April4 . ""Pastor Bünger 2.00

May13 . ""Wm. Meyer 62.55

23. " Mrs. Melcher 2,00

June29 . "Mr. Pastor Hattstädt 88. !2

„ "" Tirmenstein --- 20.00

22 „ " Joachim Birkner 7,50

29,, " N. N. 13,16

July28 . "" Prof. Walther 36.25

Aug. 3. "Joachim Birkner 5.75

10. ""Pastor Hattstädt 7 ,00

18. ""H. Claussen 2.75

31. ""Joachim B'rkner 2.5""

Oct. 28. "" F. Meyer

22.85

Nov. 29. ""Pastor Hattstädt 12.00

Dec. 17. " .the same 3.05

2. "" 6,65

1861. jan. 4. bon Mr. Joachim Birkner 9.00

Feb. 11 " ""chönewald32 ,47

March29 . "" Tirmenstein---17 ,52

April4 . "" Hattstädt 11,00

May6 . "" Joachim Birkner 24.12

13. "" Schuricht 10!,27

June1 . ""Ludwig for sermons-0. 64

July2 . ""Pastor Hattstädt 91,54

Aug. 7. ""Joachim Birkner 7.50

Sept. 15. "Wise! scn., onMr.

25. " the same -- 14.20

C. MaierS Child baptism collected - - 9.50
together \$990,15 were spent:

1862.

Dec. 19. louisd'orthlr. 80.59 (1105z Cts. P 85,26 1863.

April 7. " 130.00 (1120 Cts. 156 . 00

July 17. " 130.00G101 Cts. 13!,30

Nov. 16. fl. 308.57 G6!zCts . 190,00

1864.

Feb >2. " 222 .13G67z Cts. 150 . 00

May 17. louisd'orthl. 125.00 G 134z Cts. 167.81 880.37

Cash in hand 109.78

New York, Sept. 15, 1864.

Received for missionary Clötör of Past. Hattstädt from his congregation in Monroe \$31.05

*****19.85

*****2,00

*****2,50

by Pastor Abner from his congregation in Frankentrost 00.20

by the same from an unnamed person 3,00

from Past. Strieter from his comm. in Stone-Hill 15.00 from schoolteacher Bürger in WolcottSville 1.00

by the same from his school children2 ,16

I. H. Bergmann.

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on I. Ströbel's infant baptism in Saginaw City collected 2.25 on Trier's infant baptism in Saginaw City collected - - 3.00 from an unnamed person in Saginaw City 50 Cts. in		
Silver or 1	.25	
		Summa----84.26
		Ferdinand Sievers, Pastor.

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Gentlemen: G. Mittenzwei, I. Johannes 50 cts., F. Washausen, C. Drebrt, Fr. Heckendorf, L. Dohle, F. Max, A. Fischer, C. Feig, C. Scholl, I. Srey, F. Krücke-
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The 10th year:

Messrs: A. Wchlan, C. Schnell, P. Rückrich, I. Hoffhcr, Past. I. Virkmann 10 Er., G. Mittenzwei, C. Drebrt, F. Heckendorf, B. Kohistvck, Dcrtcring, F. Was-
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M. C. Barthel.

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O. Geisel, teacher

your oli kev. 3a6ob Lsläel, l^etterdox 483. III.

Il'x. Loäemsr, teacher your ok likil 3. l-lulr, IVawrtoxvn, lVi80.

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St. Louis, Mo,
Syrwdal-Trnckerei by Aug. Wiebusch u. Svhv.

The city of Magdeburg during the Schmalkaldic War, a teaching and comforting image for us in the present time and national turmoil.

The signature of our time is war, war both in the ecclesiastical and secular spheres, war rages in the church: the true Christians recognize that the fight for the Lord and his truth, the fight against Satan and all his lies is a blessed discord, a holy glorious fight and quarrel, a war of the Lord, of Christ against Belial, of light against darkness, of heaven against hell, and the devil with all his scales runs an ever more furious storm against the army camp of Christ and his beloved city. "We do not want this one to rule over us!" - "Let us break their bands, and cast from us their cords!" is the watchword of the generation of our day. "Lord, the rivers of water are rising, the rivers of water are roaring, the rivers of water are lifting up the waves, the waves of the sea are great and roaring; but the Lord is greater still on high," is the cry of distress of Christianity today. War rages and threatens in the kingdoms of the world: everywhere the secure and reliable peace is shaken and it boils and boils and sways and sways. The prophecy of the Lord Matth. 24, 6. 2c. is fulfilled more and more: "You will hear wars and cries of wars:

For nation shall rise against nation, and kingdom against kingdom. After men have forgotten God in the times of physical rest, he wants to try it with them by the terror of war, by the discipline he exercises, by the earnestness he reveals, and by the help and salvation from adversity he gives, he wants to lead them to repentance. He wants to tear apart the old darkness that lies over hearts and consciences, so that the exit from on high, Jesus Christ full of grace and truth, will be transfigured again before all the people. He wants to rain fire on us, so that our full hearts become thirsty for his eternal grace and for the peace that is higher than all reason. Yes, he even wants to destroy our earthly welfare, so that all the vanity and care of the world, in which our souls are so deeply stuck, will be broken and he alone will be and remain our comfort and part. And who is a true Christian and has not learned through this war of our country to pay more anxious attention to God's Word, to draw more eagerly from it for salvation, to pray more fervently and to trust more firmly in God? Who really carries his soul in his hands and has not become more penitent and humble under this bloody discipline of God, more joyful and blessed in the spiritual protection and peace under Christ's wings of grace? Who is frightened and anxious in the present storm and roar, and does not flee out of the dull chamber of the present into the free and wide spaces of the

What do we do in church history to refresh ourselves with God's glorious miracles and to learn from His people how to behave in such times of terror? This is what Assaph once did in his time, as he describes to us in Psalm 77, vv. 12-21, and this is what we also want to do and look at Lutheran Magdeburg at the time of the Schmalkaldic War as an example of teaching and consolation for us in the present turmoil of time and country.

Memorable words are when Luther writes in his "Faithful Exhortation to True Repentance and Christian Prayer": "I have asked God with great earnestness, and still ask daily, that he will control their (the papists') counsel and let no war come to Germany during my life, and I am sure that God will truly hear such my prayer, and know that, because I live, there will be no war in Germany. Now when I die, rest and sleep, pray also." As long as Luther lived and made himself a wall with hot pleading, begging, sighing and crying and stood against God before the crack, God spared the ungrateful Germany and did not let the misery of a war break out over it. But as soon as Luther had entered into eternal rest by a blessed death in 1546, February 18, the dam of divine wrath was broken and misfortune came like a weather and sorrow like a storm wind. Brenz suspected it, for when he received the news of Luther's death, he wrote to Amsdorf: "Alas, that I was-.

I would have enough to weep for the forsaken of the daughters of my people! You say: Christ is alive after all; well, but his chosen equipment is withdrawn from us. The death of great people in general is not a good harbinger. What shall we hope for?" What Brenz and with him all the faithful watchmen on Zion's walls had suspected and feared came to pass. The Schmalkaldic War came upon Germany, our Lutheran Church was torn and bound and bled from a thousand wounds. It was a religious war, and the Roman Curia and its accomplices wanted nothing more than to destroy the Reformation from the bottom up, to eradicate Protestantism, and to restore the papacy to sole rule. But God wanted to reveal his holiness and justice, his goodness and mercy, his wisdom and power, with which he governs his dear church here on earth, chastises it fatherly through heavy crosses and threatening dangers, but at the same time purifies and proves it, and finally brings everything to a good end, so that his enemies recognized with gnashing of teeth, his children with amazement and adoration, that he sits in the regiment and his counsel is wonderful, and leads everything out gloriously for the salvation of his faithful and for the honor of his name. With Luther's death the main battle against the Roman Antichrist and his empire had been fought, God's outstretched arm had broken the ropes with which his Christians had been bound for centuries, and the church could sing: "The rope is broken and we are free, the name of the Lord help us, the God of heaven and earth! But just as Israel, when it escaped from the house of Egypt, was persecuted by Pharaoh and his army and fell into the most bitter hardships, and was tested and purified in the desert for 40 years before it could enter the promised land of peace and tranquility, so it also happened to our Lutheran Church at that time. For a long time the popes had worked, brooded, agitated, fomented, in order to cause a bloodbath in Germany and to conjure up a storm of war over it. Only Pope Paul III succeeded in concluding an alliance with Emperor Carl V, who had been given a free hand by the end of the fourth French war and the peace treaty in Crespy, on June 26, 1546, for the extermination of the "heretics. His joy was so great that he sent a copy of it to the Swiss immediately after its conclusion, with the express remark that "the Pope and the Emperor have united to save and protect the authority of the Tridentine Concilii, the holy Christian faith and the unity of the same with the sword and armed hand against the heretics." Yes, at the same time he sent a special bull of indulgence to all countries to make the holy crusade for the extermination of heresies in Germany known everywhere. In spite of all this, in order to separate the Protestants, Emperor Carl, as a master in the arts of the Po

The Emperor of Saxony, who was the leader of the German Empire, told the world that his armaments had nothing to do with religion, but that he was only intent on waging war against some rebellious princes who disturbed the peace and tranquility of the Empire and, under the pretense of religion, tried to subjugate other estates, seize their property, and even dared to rebel against imperial sovereignty, in order to restore peace and unity to the German nation. And oh! how many allowed themselves to be deceived by this mask about the actual purpose of the war, even, like Duke Moritz of Saxony, to be lured into the Emperor's nets, because they could count on a greater satisfaction of their ambition from him. However, on July 20, the eight and eight had hardly been pronounced on Elector John Frederick of Saxony and Philip, Landgrave of Hesse, as duty- and oath-breaking rebels, violators of imperial majesty and criminals of the commonwealth. The Schmalkaldic League, which had already been formed in the thirties among the protesting princes and cities for protection against the threatening attacks of papist arrogance, awoke from all the tangle of overanxious conscientious objections, Everything that had a Lutheran heart and German courage stirred, and the zeal to risk life and limb for the precious jewel of freedom of conscience was so great that the allies had a well-armed army of 47,000 men on their feet with surprising speed and were in the field on the Danube when the emperor was still almost defenseless in Regensburg. The roar of arms roared through Germany's territories, the hearts flamed, the swords twitched! It was a crusade, it was a holy war! If the army of the Confederation had followed the advice of the brave Schertlin (the Blücher of the Schmalkaldic War) and immediately attacked the Emperor, then, according to human judgment, the war would have ended at once, and a brilliant outcome would have been won for the Protestants. But disunity, indecision and lack of plan spoiled everything. The first fire was allowed to burn out, the armies tired through incessant skirmishes and other hardships, one opportunity after another passed to attack with advantage. Then, all at once, the allies were struck by news of such terror and consternation that they decided to abandon the campaign in southern Germany and withdraw to save their own lands. For Duke Moritz had acted treacherously against the head of the Schmalkaldic League and the Protestant cause, and while the Elector had entrusted the protection of his lands to him, had invaded the latter's lands in conjunction with King Ferdinand, and had completely subjugated them with the exception of Wittenberg, Gotha and Eisenach. How much the misery of the war was increased by this hopelessly treacherous game! The princes went home, the army of the allies disbanded, and Upper Germany became a prey of the overconfident victor. Elector John Frederick, full of righteous anger against Moritz, hurried back to Saxony with his troops and in a short time not only retook his own land, but also conquered the duchy of his cousin in the first months of 1547, except for Leipzig, Dresden and Pirna. After he had succeeded, with the help of Princess Elisabeth, a sister of Landgrave Philip, in capturing Margrave Albrecht of Brandenburg in Rochlitz, whom the emperor had sent to the besieged duke with 7,000 men and 20 guns for temporary support. Once again the fortunes of war seemed to favor the Protestant arms. Moritz, despite his wisdom and bravery, got into such a fix that he had to ask

for a truce. And unfortunately! The good-natured Elector granted him a truce, and thus the Emperor, who alone could save the beleaguered man, gained sufficient time to move in with a strong army after the complete subjugation of southern Germany, to unite with his brother Ferdinand and Moritz at Eger, and to surprise the Elector, who was already about to support the Bohemians against their king, before Mühlberg on the Elbe, before the latter had any idea of the danger that lay ahead. A short but bloody battle took place on the Lochau slagheap. - The emperor's Spanish troops were literally thirsting for the blood of the "heretics. More than 8000 Saxons covered a wide area of the election site; only 400 horsemen happily escaped with the wounded Elector to the fortified Wittenberg. The brave Elector John Frederick was made a prisoner together with Duke Ernst of Brunswick after courageous resistance.

Thus the emperor was victorious: the Schmalkaldic League was dissolved, its leaders were imprisoned, and the Protestant Church lay at his feet without rights and without a soul. Alas, the "right" spiritual hardships and temptations were only to come now. Or could anything else be expected from Emperor Carl, the Pope's faithful son, the docile tool of the Roman Curia, under whose reign in the Netherlands alone more than 50,000 had been beheaded, drowned, hanged, buried alive, burned and executed with other shameful death sentences for the sake of the Gospel? But how? had God forgotten his church and turned away from it in anger? By no means; but only for this purpose he gave her for a time into the hands of his enemies, in order to reveal that not the sword of the flesh but the sword of the spirit was the weapon of his fighters, not the alliance of the strong and mighty, but he himself, the living God, was their stronghold, their helper and savior. "God lets His own sink, but not drown; He lets His own be oppressed, but not suffocated." Emperor Carl, because even at the height of his power and splendor he could not proceed against the heretics in Germany as he had done in his hereditary lands, now resorted to mischievousness and deceit.

He took refuge in the Reformation and played the role of a unionist, using cunning and deceptive appearances to lead those who had barely escaped back under the yoke of the Antichrist. At the Diet of Augsburg, where 17 years ago the main and fundamental confession of our church had been made, he had a new religious order for Protestants and Catholics forged and approved by the assembled estates as an imperial law. This imperial political religious formula was called Interim, because it was to serve as a guideline for the contending parties until a general council had reached a perfect decision - a real juggler's bag of the devil, through which the whole treasure of pure doctrine and especially the heart of evangelical truth, the doctrine of the justification of a poor sinner before God by grace for Christ's sake should be torn from the troubled and anxious consciences, and under the innocent name of mediocrity the door and gate should be opened to the pope with all abominations, lies and abuses in our church; a true Pandora's box full of mischief, discord and confusion, long after the external storms of war had subsided. For no sooner had the Augsburg Interim been drawn up on May 18, 1548, and declared legally valid by the docile Diet, than the emperor set about enforcing it in all places by all means of imperial power. Then a time of testing and sifting came upon our church, as one had hardly suspected. The Lord swept his threshing floor, and how many were revealed as chaff who could have been God's delicious wheat, how many allowed themselves to be drawn to one side or the other in the tangle, sometimes by faith, sometimes by earthly advantage! The Lord set out to melt and purify the children of Levi, and oh! how many a preacher kept silent and denied, either for love of the belly, or for fear of battle and adversity! How many a teacher fell weak and feeble, who had formerly been considered a pillar of the church! How many a city in Germany, which before, as Luther says, had wanted to devour the gospel with love, crawled to the cross, because it did not want to endure the right cross for the sake of Christ and morality! How many a prince let himself be intimidated by the fear of the emperor's soldiers, by the fear of worldly misfortune and the loss of earthly power and greatness, to attempt the introduction of the Interim into his country! Even Saxony, with Wittenberg at its head, formerly the main hearth of the Reformation, now allowed itself to be chained to the new Elector Moritz and drawn more and more cowardly into the snares of the emperor and his papacy; Melancthon no longer had Luther at his side to cheer him up with his fiery courage and carry him away in the quarrel - so he became more and more out of exaggeration.

Luther's love of peace and fear of battle and storm was like a reed woven to and fro by the wind, and his old friends and collaborators bowed too much to his authority, indeed the troop of his students, called Philippists, followed him blindly through thick and thin, and probably went beyond him in flirting with Papism and Calvinism. Thus came true what Luther had predicted of the professors of Wittenberg: "After my death, none of these theologians will remain constant;" thus it came about that in Saxony, through the patchwork of the Leipzig Interim, people wanted to come to terms with the emperor and his Interim and spare themselves the actual cross of Christ; indeed, thus our church was torn apart all the more bloody, all the more hopelessly disrupted.

In the midst of this time of cowardly turning and falling, but thanks be to God also of great heroic confession and suffering for the sake of Christ, the city of Magdeburg stands as a rock in the middle of the sea, as a fortress of the right faithful Lutheranism, which neither let itself be blinded by the cunning and lies of Satan, nor let itself be frightened by the gates of hell and the attempts of the emperor. God the Lord himself had made it so, he had spoken to it as once to the prophet Jeremiah, Cap. 1, 18. 19.: "I will make thee this day a strong city, a pillar of iron, a wall of brass throughout all the land, against the kings of Judah, against their princes, against their priests, against the people of the land; that though they fight against thee, yet shall they not prevail against thee: for I am with thee, saith the Lord, to deliver thee." Here a serious desire for the Reformation had awakened early, for since 1522 men like Eberhard Miedensee, Johann Fritz Hans, and Melchior Myritz had preached the gospel valiantly and with great blessing. In 1524, Luther was summoned to Magdeburg by the mayor, Nicolaus Sturm, and many of the townspeople to further discuss the cause of the Reformation with him and to put it into practice. Luther preached on the third Sunday of Trinity in the Jonannis Church and recommended to them, to continue the salutary work that had begun, his heart-friend and faithful comrade-in-arms Nicolaus v. Amsdorf with the words: "they could trust him in all things just as much as they trust him themselves." So Amsdorf was immediately appointed preacher at St. Ulrich and superintendent in Magdeburg, and so that the Elector in Saxony would willingly let him leave Wittenberg and the university there, the Magdeburgers sent him a letter, the beginning of which reads: "The unconquerable eternal Word of God, which until now has been obscured as with a shadow, is now in praise of God brighter than the sun for the salvation and comfort of poor sinners, for the bliss of souls, for the eternal glory of God especially in Ew. Chur - Fürstliche Gnaden Stadt Wittenberg, by the power and might of Almighty God, has risen and is preached purely and loudly;" after which they admit

The congregation of St. Ulrich, indeed the whole city, put great trust in Amsdorf, hoping to be instructed and blessed by him more and more, and therefore asking him to leave him to them for at least a year, so that he might plant the Word of God with them, understand the other preachers, and also keep the income of the Wittenberg canonry for so long. And really! no one was more suitable for Magdeburg than Amsdorf! Here it was not only a matter of planting by burning preaching of the Gospel and watering by faithful pastoral care and persistent prayer, but here also, especially in the first years, a "rebellious, obstinate, and wanton rabble," lusting after a carnal freedom, had to be held down and fought against enemies from within and without. Amsdorf was the right man

for this, for he was a ready preacher, an indomitable fighter, a fervent praying man, a true church ruler such as there have been few. For eighteen years he exercised a profound reformatory activity here, and it was only with the greatest reluctance that the people of Magdeburg let go the "valuable man" who had planted the divine word among them, when he was elected and appointed bishop in Naumburg in 1542. He himself wrote to his friend Wenzeslaus Link soon after taking up his episcopal office: "Oh, would to God that I could return to my Magdeburg, to that congregation and that council, which are so valiant and so pious, so faithful to the servants of Christ, that all Germany has none like them."

(To be continued.)

(Submitted.)

Conferellzvortrag. September 10, 1861.

The topic adopted is: May parents tell the teacher how to punish their children? Perhaps it opens the door to understanding this question better if it is posed in this way: Does it promote school discipline if parents are allowed to prescribe to the teacher how he should punish their children? For if lawful school discipline is thereby promoted, one must answer the question in the affirmative; but if school discipline were thereby undermined, one must answer the question in the negative, since without discipline nothing proper can be done in school.

But we must first be clear about what is to be understood by prescribe. A memory, an idea, allows the possibility of doing the opposite of what is demanded under certain circumstances. To prescribe, to give a regulation, however, is not a mere memory or imagination. A rule is a measured command from which one may not deviate, to which one is bound in all cases, and to which one must therefore conform exactly.

Now think of a school in which it is known that parents may come at any time and dictate to the teacher: I do not want my child punished in this way, so he shall be punished. Will the mere knowledge of this permission, even if no use has been made of it at all, be capable of keeping down the naturally restless, unruly spirit of the children? Will this spirit not rather be nourished and strengthened by it? He sees how the teacher is bound hand and foot as soon as he wants to exercise discipline, and learns to despise him like an empty shadow. For children are quick to recognize their advantage under such conditions and also learn to make use of it. Of course, this does not promote school discipline, but undermines it.

Such a permission as the one discussed, which allows parents to influence school discipline at will, brings uncertainty and insecurity into the course of punishment. This uncertainty and insecurity, this tugging back and forth, creates confusion, dulls the sense of order more and more, and probably finally kills it completely. The consequences of this soon become visible in all areas of school; in learning, in paying attention, in working out tasks, etc. It is as if an incomprehensible person were to be punished. It is like an unintelligent hand reaching into the gears of a wheel and disturbing the motion of a single wheel. This single disturbance has a disturbing effect on the course of all other wheels and shows itself everywhere.

But if the mere permission to do so must exert an evil influence on the children and on school discipline, how much more must this be the case when this permission is used? Here a father or a mother comes and says: We do not want our child to be punished with the cane, let it rather be detained; others order theirs not to be detained, one should rather use the cane; others do not want any punishment at all, except the oral one: The teacher, if he were a capable man, should be able to cope without punishment. Now the teacher follows the instructions: Soon someone comes: Why are my children beaten and the children of those and those not? They are no better than mine. Another: Why do our children always have to stay after school and other people's children don't? One explains: this or that is missing, sickness has been given as the cause, and the like. Yes, they say, if they are sick, then ours are sick too, we know them, we live next door to them, and so on. Now it also happens that the one who is supposed to have beatings is already quite thick-skinned and gives little for beatings, and the one who is supposed to be in detention stays in school past noon without that and therefore gives little for detention. These, of course, are only encouraged in their disobedience, others are infected by them, and the rest become sullen and defiant because they are not treated equally with the others. No one will be able to say that under such circumstances a

school discipline can be handled in a successful manner. On the contrary, this creates a rebellious spirit that gradually spreads to the entire school and does not allow for a successful order to arise.

It is also not possible otherwise. For since punitive acts, like amusements, wear out and require a change, and since only he who knows the course of the school exactly can know at any time which punishments are for the good, parents, who cannot possibly have this knowledge, can only disturb order by their interventions. The author must therefore answer the question posed at the beginning in the negative and must deny the parents the right to give the teacher regulations concerning the punishment of children in school.

They can and should be allowed to express their opinion to the teacher, of course with due modesty. However, since the teacher knows his school better than they do, they should allow him to act as he sees fit as far as school discipline is concerned. If the teacher does not have so much insight that this can be left to him, then he should either not be employed at all, or be dismissed. Even a subordinate commander, at the time of a battle, is not bound by any specific regulations with regard to details of execution, but is instructed to act according to his best judgment. Of course, he will be held responsible for neglect of duty. It is similar with the teacher. - In most cases, by the way, it will turn out that those parents who neglect domestic discipline the most want to give the teacher rules about school discipline. The worst thing is that in this case the children hide behind the parents and it is actually the parents who give the rules, so that the obedient servant, the teacher, really has to dance like his master's pupils whistle. That would then be exemplary school discipline.

Supplik of a student, containing the request for a scholarship.

When the later so famous Lutheran theologian Ernst Salomon Cyprian was still studying in Jena and was about to exchange the medical studies, to which he had first devoted himself, with the theological studies, he addressed the following beautiful letter of request to Paul Anton, who was at that time court preacher and church councilor of the Duke of Saxony-Eisenach. 629 f.; and which we reproduce here in a literal German translation:*)

Cyprian, who was born in 1673 on Sept. 22, was therefore not quite 21 years old at the time. For more details about his life circumstances, character and influence, see "Lehre und Wehre" II. 122 ff.

Most reverend and venerable sir! Just the other day I knocked at the door of Your Worship and now I am forced to knock for the third time. In these stormy times, my parents are forced to leave me without support at the same time as my studies, since they

themselves hardly, or even barely, have what they are supposed to live on. I don't know if it is in the right place to remark here what Curtius claims about Abdolonymus, that their honesty (which nowadays is hated and almost everywhere banished with Eusebius) is the cause of their poverty. Abandoned by all human help, I therefore turn once again to Your Reverence, humbly requesting that Your Reverence intercede with our most Serene Prince that my studies, which seem to be facing ruin, receive help. It is something honorable that I ask and I ask now not as a student of medicine, but of holy divinity. For after a fierce battle of the flesh with the spirit, and after shedding hot tears and praying fervently to God, I, heeding neither the flattery of friends nor the counter-efforts of enemies, conquered by the impulse of my conscience, finally bade farewell to medicine and began to persevere in theology, thanking God on my knees for the rest now granted to my soul. And therefore it offends me all the more deeply that the theological studies should be interrupted, because these aim more directly at God's glory than my earlier ones. And this is the cause of my boldness, which required to write this, and which has squeezed out these, as I respect, godly, complaints from me. You will be moved, dear sir, by the purpose of my studies, which - God, that some hearts permanent, knows it - is God's honor; but, what do I say, it will move? - it has undoubtedly moved you before (for I am well aware of Your Reverence's ardent eagerness to spread the honor of the Most High), but perhaps there will be other causes that I cannot be granted my wishes. But be that as it may, I will love God, and so everything will serve me best; I will look at the suffering Christ, and so everything bitter will be sweetened for me. Farewell, you refuge of many pious people on this earth; God keep you.

In deepest respect your

Ernst Salomon Cyprian.

Jena, August 4, 1694.

May our dear theological students, and those who wish to become theological students, recognize from this letter, not only with gratitude, what great benefit they experience in the abundant support they receive here, mostly through pious charitable donations, but also through the great support they receive from the Church.

We cannot refrain from wishing all the dear Christians God's abundant blessings, both temporal and eternal, who so richly endow our poor pupils and students with charitable gifts. We cannot refrain from heartily wishing all the dear Christians God's abundant temporal and eternal blessings, who so richly endow our poor pupils and students with mild gifts. Without this abundant support, our seminaries in particular would have had to be closed long ago. Consider, gentle hearts, what the Lord says Matth. 10, 41. 42. Even if our students are not yet prophets, they are nevertheless prophets' children and want to become prophets, that is, interpreters of the Scriptures. God keep us your patronage even in these dark times.

To the ecclesiastical chronicle.

Richmond, Virginia. The brethren of the Missouri Synod will be pleased to learn that Rev. Carl Gross of Richmond, one of the members of our Synod officiating in the Southern States (the other being Rev. Kilian of Texas, of whom we have had no news at all since the outbreak of the war), is still well. He writes *by flag of truce* under September 15 of this year to a friend here, among other things, as follows: "I am so happy to report to you that we are still well under all the trials and dangers that surround us, and are on the whole getting along well under the gracious guidance of our heavenly Father. On Sept. 5 we had the great joy of welcoming a small child. Mother and child are quite well. The little one was baptized the following Sunday, Sept. 11. I took the liberty of choosing your I. Frau as godmother. I suffer greatly from the lack of intercourse with our Synod."

"**Gideon.**" As we see, the church paper published by Pastor Volkert in Clodra in Weimarschen with the name "Gideon" has included in its number of July 27th the "Greeting and Testimony" of some fellow believers in Dresden, which was sent earlier to the Missouri Synod, with the remark: "The above greeting has been sent to the editor for inclusion in the Gideon. We have no hesitation in sharing it, and wish its dear authors grace and joy in the Holy Spirit, holy militancy, and a good life. Spirit, holy militancy and glorious victory."

A game won.

The pious church father Cyprian once called the game *venabulum Diaboli*, i.e. the devil's hunting spear, with which he was busy felling people. That he was right in doing so can be seen, among other things, in the case of an old king of Poland. His name was Casimir.

He liked to pass the time with games, although one would think that a king would not have much time to pass. And because he didn't have anyone bigger to beat at the game, his knights had to serve him. So one day he sits with one of his knights, Johann Cornarius, at the game. They throw the dice for amusement, as they say, and luck favors the king or the knight, depending on whether the devil wants to turn his hunting spear to one side or the other. But the day turns into night and they still sit there, as if pissed off. Then - and this is so often the end of the sad song - the knight dares to do his last, his all. He stakes all his money together, perhaps because he had won handsomely so far and hoped to take even more from the king, or did he hope to compensate himself for the previous losses by a last bold venture? - I do not know. Enough, they throw the dice again, and the king wins and calmly collects the winnings.

The knight is angry that he has to leave with an empty pocket. And over the anger, the hand in the empty pocket becomes a fist, and when the king is unobserved for a few moments, he pulls the fist out of the pocket and suddenly falls upon his prince, in order to pay him one more thing in addition to the money they had thrown in, for which they had not thrown the dice. And the king, because no one is around, has to put up with being blued grimly by the knight's fists - and they may have burst open hard. But when, finally released, he cries for help with a pained mouth, and the courtiers rush to assist the endangered one, the bird has quickly escaped out the door into the black night. The first concern is, of course, the king's swollen cheeks and mauled nose; therefore, when the culprit was asked, he was long gone.

Now hurry after him! But where to? The morning must be waited for. But when dawn comes, they set out to see the fiend. And lo and behold, they succeeded in catching the villain of the next day and captured him. They immediately bring him before the king and think that he will punish the offence against his majesty with death without delay. Quite different.

When the poor thief stands before the king, he first turns to his standing guardians and says: "Dear friends, I find the matter to be such that I am not authorized to punish him; for if he has forfeited something, I am even more worthy of punishment than he. The sudden anger has seized him over the loss of his money and has moved his courage and hand against me, so that he has acted against me carelessly and not out of intent. Now there is no one so wise and sensible that anger could not overtake him and tempt him to commit treason. If I had not provoked him to play a game, I would not have been able to this insult is not encountered." Then he turned to the knight and said: "My dear, I thank you. You have reminded me by your chastisement that I should beware of such things as do not befit a prince and serve to diminish his reputation among his subjects. Here is your money." And with that he gave him back everything he had taken from him. For he had won a greater, more dangerous game, the game against the devil's hunting spear, which had wanted to cut him down.

(The pilgrim from Saxony.)

Blessed is the man who relies on the Lord.
(Jer. 17:7.)

In the hard winter in Holland, a group of friends sits together in the evening and tells each other about God's guidance, His help and grace; and one knows more about it than the other. One of them, who would have liked to stay longer, still has a long way home and therefore leaves earlier than the others. Outside, he ties his skates and sets out onto the glassy ice, on which he flies like an arrow. On the way, however, a strap on one of his skates snapped, and so he could not skate any further.

Then he sees a cottage on the embankment nearby and notices a light in it. There he turns to ask for a ribbon and knocks on the closed door. A woman opens, looks out and calls loudly behind her, "Here comes the Lord!" - The man who entered asked in amazement what this word meant. The woman answered: "My husband is sick and has not been able to earn anything for a long time. That is why we are in great need, and my husband does not want to believe that the Lord is still kind. Last night I asked the Lord to have mercy on us and to show us His help in our suffering. He did so - and sent us a coin through a dear friend. Now I prayed again this evening for help, and that my husband's unbelief might be put to shame; and behold, here you come! Surely the Lord has sent you, and I know that the good Lord will now also believe my husband. Thus the woman. After some further conversation, the guest said, "I will come again," asked for a ribbon, made up his skates, and hurried back the same way to the circle of friends still gathered, to whom he communicated his experience, the plight of the poor family, and the joyful faith of the pious woman, and discussed it further with them. There came

The next morning all kinds of food in abundance came from many sides to the poor family's hut. The need was lifted, the man's unbelief was put to shame, and the woman's prayer of supplication and understanding was answered.

(Waldecker Sonntagsbote.)

lessed is he who does not sit where the scoffers sit.

In a port city in England, several years ago, a sermon was announced to be preached on a Sunday evening. The preacher was a man of great reputation and the sermon was to be about the Sunday celebration. These circumstances attracted many people. Just then, after the usual prayers, about to begin the sermon, the preacher paused, leaned his head on the pulpit and remained speechless for a few moments. Some thought that something had happened to him, but he soon straightened up, and addressing the congregation, he asked that he be allowed to tell a story first. It was just fifteen years ago, he said, when I was last in this church, and the reason for the meeting then was the same as now. Among those who had gathered here that evening were three dissolute youths who had come not only with the intention of mocking the venerable pastor, but even with stones in their pockets to throw at him in the pulpit. As a result, they had not listened to the sermon for long, when one of them impatiently said: "What do we need to listen to this fool any longer?" - But the second calmed him down and said, "Let us first see what he will make of this point. And no sooner was the curiosity of this "last" satisfied than he also said, "Well, let us make him mad, for it has now turned out as I thought it would, - fresh! throw now!" But here the third one put himself in the way and said: "I think it would be best to give up the intention which has led us here. The other two became angry at this and soon left the church, while the third stayed. - Now notice, my brethren," the preacher continued with great emotion, "what the fate of these three young people was. The first was already hanged many years ago in Tyburn as a counterfeiter, the second lies as a murderer in the prison of this city and awaits his death sentence, the third (here the inward movement of the speaker rose to the highest), the third, my brothers, is the same one who is about to speak to you now - give him an attentive ear!

Two judgments of God on perjurers.

We find the following in the "Apologist," who took it from a travel description of the Methodist preacher Jakobi in Germany:

We cannot refrain from mentioning two divine judgments that took place in and near Pötewitz. The following incident is recorded in the church book, which took place a hundred years ago.

An inhabitant of Pötewitz in Weimarschen had sworn falsely three times as a witness at a trial. The third time he raised his arm, he got a twinge under his arm; soon a very strong inflammation followed, and worms were found in the flesh, so that it rotted away from the bone. The same happened to the other arm. Then worms came into his body, and now he confessed that he had sworn falsely three times. He died in a terrible way, and in the coffin the three fingers that he had raised in the oath began to bleed, and his wife had to bandage them. Was this not a judgment of God?

Not far from Pötewitz, in the village of S., a man still lives as a sign that God will not be mocked. He had sworn falsely before, which, although not proven, was suspected by the authorities. For this reason, they would not allow him to take an oath, and in his anger he swore before the court: "God should let his tongue grow out of his mouth if he did not speak the truth.

And what happened? His tongue grew out of his mouth for half a cubit. He tries to hide it wrapped in his mouth like a roll, but as soon as he opens his mouth to utter almost incomprehensible words, the tongue rolls out of his mouth.

Our brother Schenkel, a pupil of the mission house, has seen him, and this event is known in the whole area, - Oh, that people would recognize that "the Lord does not delay the promises, as some consider it a delay"!

From the History of the Lutheran Church in America.

More than a hundred years ago, great confusion was caused in the Lutheran Church of America when a tailor named Johann Bernhard von Dieren, who was not only unprepared for the office of preaching, but also erroneous in his doctrine, rose to preach. As a result, the Lutheran Consistory in Amsterdam, with which the local congregations in question were in contact, issued a letter on July 5, 1730. July 1730, upon request, the Lutheran Consistory of Amsterdam issued a letter to the church council of the Lutheran congregations of New York, Albany and Hakkensack, in which, among other things, the following passage occurs: "A preacher who is not thoroughly instructed in the true doctrine himself and does not understand the difference between our religion and other religions, nor does he stick to the doctrine written in the unchanged Augsburg Confession and other symbolic books, belongs among those of whom Paul writes 1 Tim. I, 7: Want to be masters of the Scriptures, and do not understand what they say. And ch. 6, 3: "If anyone teaches otherwise, and does not abide in the saving words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened, and knows not what they say.

nothing. For a preacher must keep to the example of the salvific words of 2 Tim. 1, 13. Whoever deviates from this has to expect a

severe punishment, according to Jer. 22,40: "I will cause you eternal shame and everlasting reproach, who shall never be forgotten," cf. v. 16. If a preacher deviates from the unchanged Augsburg Confession even in the slightest part, he can no longer be recognized and respected by us as a true believer, nor as a member of our Lutheran Church. Moreover, it is proof of error when a teacher makes a change for his own head in the accepted and established ceremonies and church customs. Such people justly deserve the name of impudent and useless babblers and seducers, who teach what is not fit for the sake of shameful gain." (See: Fortgesetzte Sammlung von alten und neuen theologischen Sachen von Löscher. Volume 1732. p. 320 f.)

What was the cause that so soon came to a standstill in the reformation of the church by Luther?

It is a great annoyance, Luther writes, that those who have held fast with us and practiced the word as much as we have, and have stood stiffly with us and positioned themselves in such a way that we ourselves could have built on them, should fall. This greatly strengthens the papists and all those who are against us; so this is their cry and their glory: What should I think much of them, since they themselves are not one with one another? And I believe that our gospel would have passed through the whole world in these short years, if it had not been for the rats and sects, the Anabaptists and Sacramentarians, who threw the tree in the way; otherwise the pope and all the princes should not have done us such an injury as they just did; all the angry papists should not have done us such an injury. They have taken our name and our society, they claim that their doctrine is based on the Holy Scriptures, and they continue to claim that we are not the same as they are. When others should be brought to us, they also fall away and strengthen themselves against us; this makes our adversaries very courageous. That this should be done gently to one is impossible. (Interpretation of Joh. 6, 66. 67.)

(Submitted by Dr. Sihler.)

Filling stones.

It would be impossible for the sinful man to bear it if he were to recognize at a glance the abyss of his original sin and the satanic wickedness of his heart in relation to the holy demand of God in His law, which is spiritual.

God's eye lies bare and discovered. Such a look would kill him instantly. But just as little could the pardoned believer in Christ bear the full insight into the future bliss and glory in Christ, which awaits him, in this mortal body. This view would also kill him instantly. There is therefore a great wisdom in the educating love of God in two ways; firstly, in that he only gradually makes the Christian man, as a sinner in Adam, recognize his innate sinful misery, especially in the inner movements and motions, lust and unwillingness against God's commandments, more and more deeply and thoroughly in his conscience, in order to drive him more and more to Christ, so that he always takes grace for grace from his fullness and grows in and in Christ. Secondly, he gives the believer, the righteous in Christ, a taste of his sweet communion of love and life in Christ and the powers of the future world in his benevolent work through his spirit only drop by drop, so that the holy thirst for being drenched with lust as a stream in the blessed beholding of God may burn in him more and more.

If it were possible that there is a more or less, an inequality in the expressions of God's being or in his attributes, one would say that his love is greater than his holiness. For while he, as the holy God, should show himself as a consuming fire against his enemy, sinful man, the fervor of his merciful love is so overpowering that he prefers not to spare his own Son, and in his bloody atonement satisfies his holy punitive justice against sinners, He would rather let the saints and the righteous taste the hell of the damned on the cross than let the unholy and unrighteous be eternally lost and not be made partakers of the eternal bliss and glory in Christ.

As in bodily edible things the giant is related to the taste, so in spiritually edible goods faith is related to the sight.

Not the law, but the gospel reveals the satanically corrupted deepest heart of the sinful man. For the heart of the devil in man, the satanic arrogance, is the most prominent cause that he rejects the grace and forgiveness of sin offered in the gospel in Christ in wanton unbelief and would rather be eternally damned than be saved by grace for the sake of Christ.

That God has become man, that Christ is true God and man in one person, whom the devil's glare most fiercely opposes in all times and forms and colors, as well as in all forms and colors.

The evil, adulterous kind of the self-righteous and work-saintly Pharisees, as well as the rabble of the worldly-loving coarse and fine Epicureans, as finally also the guild of the illusory scientists and the clan of the after-theologians whoring with the philosophy of the time. To deny Christ - in this they were and are all of one heart and one soul against the testimony of the Holy Scripture, which as God's Word is also authenticated by history and impartial criticism. But that man is the highest summit and the crown of creative nature, the self-conscious God, that, blinded by the same deception of the devil, shines in splendidly to these enemies of Christ against the natural light of their own reason and against the testimony of their own conscience.

That man thinks and wants, speaks and does, is the effect of the almighty and all-sustaining power of God, which extends to all creatures, also to the devil and his angels. But the fact that man, as he is by nature and minded, thinks and wants, speaks and does evil, that is the effect of the devil and his own evil will. The fact that man finally thinks and wants, speaks and does good (namely, what is good in the sight of God) is purely the effect of the grace of the Holy Spirit. This is purely the effect of grace of the Holy Spirit, who has his dwelling place and workshop in the believers in Christ.

Ecclesiastical message.

On 19. Sunday after Trinity (Oct. 2), the candidate for the sacred office of preacher, Mr. Wilhelm Julius Friedrich, was called by the Lutheran parish of St. Johannis in St. Louis, Mo. Wilhelm Julius Friedrich, after completing his studies at the seminary in St. Louis, Mo, received and accepted a call from the Lutheran St. John's parish at Fall Creek, Eau Claire Co., Wisc., was ordained by the undersigned in the midst of his congregation by order of the Honorable Presidium of the Northern District and inducted into his office.

May Jesus Christ, the Lord of the harvest, grant that this laborer also may produce much fruit for eternal life.
Red Wing, Minn, Oct. 10, 1864.

I. Horst.

Address: Uev. 3. ik'rieärieb,

Umr Olwiro, PVw.

Solicitation.

All those who have books from the local college library are asked to send them, or at least to indicate their titles, since a new register is to be prepared. E. A. Brauer.

The Lutheran Calendar of Mr. Pastor Brobst in Mentvwn, Pa., **for the year 1865** has reappeared in well-known praiseworthy condition. It does not require our recommendation.

Receipt and thanks.

For poor students

received from the worthy women's association in Minden, Ill, through Fr. Anna Koch H6,95., as well as 1 pair of woolen socks and 1 S> woolen yarn - from the

worthy Fraurn-Vercin in Bremen (-St. Louis) 6 pieces QuiltS.

For missionary Clöter

by Pastor Matuschka of Mr. W. Wülfekotter ri,OO.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, the undersigned certifies that he has received the following gifts of love for the school seminary budget:
From the congregation of Mr. Pastor Franke from W. Rabe 4 sack potatoes, z Bush. Beans, 8z dozen eggs; from Precht 1 sack flour, 1 sack oats; from D. Rosen- Winkel 3 Bush. Wheat, 1 sack potatoes, 7 butter, 3 doz. Eggs; from H. Oehlerking 1 sack flour, 3 sack potatoes, z Bush. Beans and 6 w butter; from D. Kruse 2 sack potatoes; from W. Fiene t sack flour; from Tischler Fiene 2 sack potatoes, 1 piece bacon, 12 id butter; from Heitmann 2 Bush. Wheat, 1 pot of butter; Wittwe Hener z bushel of rye and 1 pot of butter; from Marquard z piece of bacon. 1 pot butter, 1 p. flour, 1 p. oats; from W. Stünkel 1 p. flour, 1 p. potatoes; from F. Leeseberg 2 p. potatoes, 1 pc. bacon; from F. Meier 2 sack potatoes, 1 piece bacon, 1 pot butter, z Bush. Beans; from Mr. Krage 3 sack potatoes, 1 pot beans, 1 dish butter, 1 sack flour, 1 quart meat; from F. Gehrke 2 bush. Rye, 1 S. oats.; from Kornhaus 2 S. potatoes; from Weiß 1 S. potatoes and 1 dollar; from F. Grane 2 large pots butter and 36 kd meat; from H. Buchholz IM Id meat; from H. Stünkel 5 butter; from Kruse 1 S. potatoes, 6 butter, H Bush, yellow reuben; from H. Mönch 30 w meat: from H. Frömming 1 sack oats, 10 Id butter, z Bush, rothe turnips, 6 Id bacon; from H. Lührs 2 st bacon; from Wittwe Rotermund 2 sack potatoes; from Bleckde 1 sack flour, 3 sacks potatoes; from carpenter Fiene 12 w butter; from H. Weber 10 w butter; from Gust. Graue a 6 gallon pot of canned beans.
From the parish of Mr. Pastor G. Löber 8 bags of potatoes, 2 bags of oats, 1H bag of flour, 1 bush. Rye, 2 sacks of white cabbage.
From the parish of HerrPastorNiethhammer in Roden- berg from Aug. Meier 1 sack of flour; from Fr. Hinze and H. Schnat 1 pot of butter and 5 dozen eggs; from the teachers H. Bartling, Nickel and Engelke 3 sacks of potatoes each.
Addison, Ill, September, 1864; H. Gehrke.

Get

for the construction of the school teachers' seminary:

By Mr. Pastor Loeber, Thornton Station, Ill, from Mr. H. MeihofK2	.00
By Rev. Miracle, Chicago, Ill, of	
Mr. Chr. Dorenmühle	1,00
By the same from Mr. W. Brockschmidt	10,00
Dwight, Ill, and namely by Messrs. G" M.	
Hahn, G. B. Krug and F. Frühwirth	5,00 each, by I. Rächer 4,00.
19,00	
Through the same by Messrs. I. Winterroth and	
H. Dickmann, Union Hill. Ill, 1.00	2.00 each
From Mr. H. Nebel, Proviso, Ill.	6.25
From Mr. Hörinann there	5,00
From Mr. Mariens there 1	.25
From the congregation of the Rev. Hügli, Detroit,	
Me, (instead of the promised \$20.00)	107.60
From Mr. H. Cokc, Rodenberg, Ill.	20,00
From Mr. H. Geistfeld there	10,00
In Addison, Ill: by Fr. Fiene 15.00.-H. Nosen-	
winkel 20,00. -F. Vogts 5,00. - W. Plagge	
1.55. - W. Precht 1.25. - H. D. Fischer 5.00.	
- H. Wcnnholz 5.00. -H. Kriickenberg 1,25.	
- F. Buchholz Sr. 10.00. - John Kord 2.00.	
- H. Rave 5.00.	71.05

Summa --- 255,15

Addison, Ill, Oct. 9, 1864, H. B artling.

G o'. ippus, \$1.00; Meierding, \$1,<>0; Fr. Shepherd, \$1.00 9M
From Mr. Past. Saupert himself 5M
From whose parish Collecte at the Erndtedankfeste in 1863 (delayed by mistake). 8,35

For the Addison Seminar Building:
By Mr. Pastor Sauer's Congregation. 30,25
Shoemakers 25,00
By „Schvneberg, from M. Schnaible -. 3M By „ Detzcr himself. 5M
From „ Heitmüller, from D. Haag 10M
From „ Schürmann's Gem. 18,00
„ Stürken's community, retrospectively 1,00
„ Schumanns, De Kalb Co. 25,00
„ Ernst Hüge, as a thank offering for liberation from the draw 5,00

Don Mr. Pastor Saupert's congregation, second broadcast. 22,00
From Mr. Lippelmann from Cincinnati 10,00

For Nassau Mission:
By Pastor Heitmüller, collected at Mr. D. Haag's wedding 16,72
From Mr. Pastor Kühn's Gem. Collecte Through, by F. Schumm. 1,94
Don „ Schöncberg, by Rinnebach IM
„ Hornicke's communities----- 5,40
„ self. IM
„ Merz's Community in Fairfield Co - 9.70
„ Hocking Co-- 11,00
„ Reichardt's Gem. 6.62

By „ Saupert, by C. Strieder 1.25
Don Mr. Pastor Schöneberg's congregation, „ Stürken's " 6,00
„ Horsts Gem., Collecte at the parish fair 3M
From the Women's Club from Pastor Seuel's Gem. 15,00
From Mr. Past. Schumann's Gem. - - 8,00
By „ Saupert, from Mrs. Baumann 1,00

For the general presiding officer:
Don Mr. Pastor Bauer's church 7.02
„ „, Sihler's Gem. at Ft. Wayne, Coll. 49,16

For the purchase of college land at Fort Wayne:
By Mr. H. Möllering, collected in the community at Fort Wayne 108,00
Purch Mr. Brewer, in the comm. at Ft. W., ges-- 17,00 " Sexton, 95,60
„ Fr. Tbcime 21,00
„ H. Büsche 26,50
„ From Mr. Past. Schwans Gem 49,40
„ Hattstädt's 3,00

For Mr. Pastor Röbbelen:
Don Mr. O. Noßbacher- 2,00
By Mr. Pastor Saupert from Fr. Schäker----- 1,00

For the St. Louis Debt Redemption Fund:
By Mr. Pastor Schäfer, from the women's association of his parish- 5,00

For teacher salaries:
From Mr. Past. Kunz's congregation 9,0V
„ „ Schusters Gem. in Bremen, 12,33
„ „ „, Branch, in St. Joseph Co-- 6,56
„ „ „, Centre Township 5,35
By „ Königs Gem. on teacher Käppels child baptism collected 7,80
From Mr. Lippelmann in Cincinnati 10,00

For the inner mission:
From Mr. Past. Hattstädt's Gem 6,00
„ „ Stephans „ 4 1,05
By „ Rnyprecht, by Fr. Leininger 1,05
„ „ Seuel, from the women's association s. Gem-- 15,00

For the widows' and orphans' fund:
From the Kendaüville, Ind. congregation, Collecte 6,25
By Mr. Pastor Zage! at the wedding of the Lord H. Thiele collected 7 50
BonN. N. 2,00

For Rev. Kahmeyer
For missionary Clöter

By Mr. Pastor Saupert of W. Schnute - - - 1.00
By Otto Fricke-- 25,00
From H. Steinmcyer 12,00

For the sixteen different coffers of the Synod
Received through Mr. Pastor König from Mrs. Werner of Cincinnati G IM 16,00

For poor students
Mr. Past. Kühn for Zimmermann collected by some members of his congregation 6,00
„ „ „, for the same on Schwabs
„ „ „, for theselbrn on Dietrich's
From „ Past. Kühn's Gemeinde, Collecte for
„ „ „, Branch in. for the same 3,25
Merz's Gemünde in Lancaster-- 8,00
By „ Stephan from Mrs. N. 1,00
„ „ „, Sauer von Wittwe Engel Schep- 1,50
„ „ „, by H. Mönning 1,00
„ „ „, from an unnamed person- 0,50
From the Fort Wayne Districts-Conserence 7,61
From Mr. Pastor König's Gemcinde in Cincinnati -13,50
By Mr. Pastor Saupert from some Confirmanden, u. zw.: Bippus 0.59; Brennerke 0.50; Barnickel 0.25; N. Gottschlich 0.35; C. Link 0,25; Weber IM; Ueberschuß 0,60; by Mrs. W. Schnute IM. C. B 0 nnet, Cassirer.

Misprint in No. 3 of the "Lutheran." *

Page 24, column 2, line 13 from bottom read instead of "Passport" Burgdorf": "C arl Bu rgdo r f."

St. Louis, Mo", Synodal Printing Office of Aug. Wiebusch u.Sohn.

Volume 21, St. Louis, Monday, November 15, 1864, No. 6.

(Sent in by Pastor C. Metz.)

The city of Magdeburg during the Schmalkaldic War, an instructional and comforting image for us in the present turmoil of time and country.

(Continued.)

Magdeburg, through the Reformation and the blessing of the evangelical doctrine, as well as through various trials and chastisements from above, had become a glorious, lovely garden of God, a city of the Lord, shining as on a high mountain: it recognized the time in which it was afflicted, did not let itself be lulled into lukewarmness and worldliness by the days of external rest and physical peace, but built itself up, walked in the fear of the Lord, and was filled with the comfort of the Holy Spirit. Therefore, "when a downpour fell, and a flood came, and beat upon the house, it fell not, because it was founded upon a rock." No sooner had the storm of the Schmalkaldic war broken out than Magdeburg had put on its armor and was ready to lay down everything for the cause of the Lord. It did not bow when, after the unfortunate battle of Mühlberg, all the members of the Schmalkaldic League throughout northern Germany had already laid down their arms and submitted to the emperor. All the appeals of Duke Moritz of Saxony and the emperor remained without success. Then, on July 27, 1547, the imperial oath was pronounced against "the councillors.

But the brave Magdeburgers did not let themselves be frightened by this, but decided to vigorously resist. And they resisted above all when the interim appeared and was to be introduced everywhere, despite eight and eight they fought a double battle with secular and ecclesiastical weapons. But what was it that drove them into this battle and made their hearts burning and undaunted, come what may? They were brave men who loved with all their hearts their independence and the freedom God had given them, faithful, firm Lutherans who were willing to lay down their goods and blood, body and life for the gospel; They knew and recognized that the emperor's regiment had nothing to do with conscience, and could no longer honor and obey him as emperor, where he had laid down his imperial dignity and crown at the feet of the Antichrist, in order to become, as his glad servant, a betrayer not only of the highest goods of a people, of law and freedom, but also of the church, whose patron he called himself. There was absolutely nothing "revolutionary" in this behavior of theirs, but an imposed and forced emergency defense, for the sake of God and their conscience, as Amsdorf writes in his consolation writing to the Magdeburgers and all devout Christians in 1551, June 10: "Whether we are rebels about it or not, we are not rebels about it.

praise and thanks be to God, who has made us worthy to be rebels and disobedient with his Son, our Lord Jesus Christ, and his dear apostles, and for no other reason, but that out of the commandment of Christ and his heavenly Father, we earnestly and sternly desire not to be obedient nor subject to Antichrist and his followers, that we may render due obedience to God and to his only Son, our Lord JEsu Christo." Therefore, the Magdeburg magistrate could also boast: "We have here seriously forbidden, with severe penance, not to speak of emperor, king, elector, princes and lords, which is also posted here on all city gates". While Wittenberg's light was dimmed at that time and many other Lutheran cities in northern and southern Germany were in shameful bondage, Magdeburg was a shining light in the Lord, the center of ecclesiastical and political resistance to the instrument of union, called the Interim, the main refuge of all faithful theologians and preachers persecuted by the emperor. Nicolaus von Amsdorf took refuge there as an exile of Christ (the term used at that time for those expelled for the sake of their faith) and did not care that the plague was raging there at that time, because if the plague took him away, the emperor would be able to kill him.

fer and the monks in Brussels. He wrote on his outward journey: "If I am worthy and worthy to shed my blood for the sake of God's word and obedience, let His will be done: I could not sell my life and limb more dearly. God strengthen and comfort me." Here a Matthias Flacius made his home, of whom the aging Luther had once said: "It will be this one on whom the bent hope will lean after his death." Employed as a teacher of the Hebrew language at the University of Wittenberg, he had seen with the deepest sadness and indignation the wavering behavior of the professors and preachers there, had pleaded with them footsteps and tears to be firm, had especially pleaded with Melancthon orally and in writing, Melancthon in particular had pleaded verbally and in writing not to put himself and this noble school, from which the truth had first come, in a bad light by making concessions to the "godless Achitopbels and servants of the Antichrist", and since he was not listened to, but the Leipzig Interim was introduced in Saxony, he resigned his position with a bleeding heart and took up the wandering staff. There, at last, a Nicolaus Gallus, expelled from Regensburg, found the most hospitable reception and a large sphere of activity, for he was immediately employed here as preacher and two years later as super, intendent. These were the men who stood by the side of the outlawed Magdeburg as God's faithful fighters, who directed their teaching and defense ministry inwardly and outwardly with true heroism, the true sons of Luther, without whose fiery zeal our church would hardly have escaped the snares of the Interim and the corrosive Philippism and the pure doctrine would have been preserved. How powerfully and beneficially they worked for the cause of the Lord and His kingdom, especially through the many "apologetic writings which they sent out from here like a storm-chased flare over all of Germany," and through which they roused the sleepers as if with the sound of a trumpet, fired up the mats, and punished the apostates and cowards! For here "in our Lord God's chancellery," as Magdeburg was therefore called, only the press was still free and the stalwart printers Mich. Lotther, Christian Rödinger and others were not prevented from printing against the Interim even by the Emperor's ban. "Here in these ungrateful German lands," wrote Caspar Aquila to Duke Albrecht of Prussia, "nothing may be printed that is against the Interim, with the exception of the noble, ancient, Christian, imperial city of Magdeburg - that is God's chancellery." However, not only with words and writing, but also with images and satire was the battle against the Interim. All kinds of mocking paintings were made, and so-called interim thalers were minted, on which three-headed monsters were depicted, representing either the three authors of the Interim or the three different Interim formulas (a toad's head represents the Regensburg Interim, a cunning toad represents the Regensburg Interim, a toad's head the Regensburg Interim, a toad's head the Regensburg Interim, a toad's head the Regensburg Interim).

The people sang the following: "Blessed is the man who trusts in God and does not consent to the Interim, for it has a mischief behind it. At the gaffes, however, the people sang: "Blessed is the man who can trust God and does not consent to the Interim, for it has the mischief behind it. While the fire of courage was burning in the hearts of the people of Magdeburg, the storm was gathering more and more threateningly. On May 18, 1549, the Emperor of Brussels deprived the city of all its regalia, freedoms and privileges, and since the district authorities declared that they could only enforce the Eight against Magdeburg if the empire supported them, this enforcement was entrusted to the now Elector Moritz of Saxony, who seemed all the more suitable for it, since he was also bitterly opposed from all sides because of the troublesome interim and was already involved in a feud with the city. Thus Moritz set out on Magdeburg with a significant army force, and because it was well fortified, it was besieged from October 1550 onward and, as the "Lower Saxon Bethulia," pressed ever harder. The swords were flashing, the city defended itself bravely, and although the new city was taken by surprise in November, the duke of Mecklenburg was captured on December 19, after he had previously besieged the city in the service of the cathedral chapter and the knighthood. But let us leave Magdeburg's physical war and struggle and turn first and foremost to its spiritual knighthood, as it wielded the sword of the spirit full of fear and dread in those days, fought for Christ and his pure gospel, and was great in witnessing and confessing.

As early as 1548, the first of August, the noble people of Magdeburg issued a call to arms in which, among other things, the following was written: "And we, along with all other dear Christians, want to cry out to our dear God, call out and ask that He may guide us by His bright Spirit in the pure teaching of divinely recognized truth and the clear, bright light of His holy Spirit. Spirit in the pure teaching of the divinely recognized truth and the clear bright light of His holy Gospel. He will mercifully protect us from the abominations of the Pope, idolatries and false teachings, lies and errors, as well as from the whims of men and all statutes that are contrary to His dear Word. And we have no doubt but believe with all our hearts that our dear God will graciously preserve us and all his dear Christians out of his fatherly love and promise in his holy word that makes all things holy, and will let the world see his glory, power and might."-In 1549 Magdeburg issued a second confession under the title: "The Christians of Magdeburg Apology, Plea and Common Christian Remembrance," a confession that really contains the core and marrow of Christian witness courage. In it they write: "And there are basically two special reasons why we cannot come to peace and treaty. First of all, that we do not know our dear God and

his holy word, and again place ourselves under the abominations of the pope. And even though we have most humbly asked in all our most humble petitions that we be left with the sole word of God, as proclaimed and preached by the prophets, even by our

Savior Jesus Christ Himself, His apostles and servants, among us and "in many places" long ago, and thus with the Augsburg Confession, we have never received an answer. We have never been able to get an answer to this. What is to be heard from this, we will leave to the judgment of every man of understanding.

"In addition, what the authors of the outgoing book Interim have dealt with and where their search is directed, now breaks out publicly. For although the righteousness of true faith in Jesus Christ, our only Savior and Redeemer, is the foundation of our Christian faith, by which the Christian church is built, preserved and defended, just as the Christian church cannot exist, nor can any Christian embroider, the main article of our Christian faith, and thus of our salvation, that we are justified and saved by faith in Jesus Christ alone, without any work or effort on our part, has been taken away from all Christianity, and is intended to deprive, obscure, and darken all of us, depriving us all of eternal blessedness. For if the article of faith in Jesus Christ is taken away, then all Andre is in vain. In the Interim, they also make the use of the Reverend Sacrament of the Body and Blood of Jesus Christ and the priestly marriage doubtful. They also again point to the invocation of deceased people and saints, vigils, masses for souls and sacrifices, and basically the papacy with its abominations, blasphemies and idolatries, as many pious, God-fearing, learned people with divine Scripture and from the Spirit of God clearly prove and carry out."

"How can Christians keep silent about these abominable idolatries? And to this the dear prophet David says: "Are you dumb, that you will not speak what is right? Therefore all dear Christians should sigh, cry out, cry out to our God in heaven and ask with all their heart not to allow the children of men to blaspheme and desecrate His divine honor and His holy name in this way, even if it is lamented to God in heaven that people are still being forced into such idolatry and false religion by force, and attacks many pious Christian preachers and church servants, drives them into misery with their wives and children, and even kills and murders many pious Christians; this can be seen before one's eyes, and is being done in this way in the upper country and in other places, yet one may pretend that one should not be of the opinion that one is suppressing God's Word! Does this not mean to exterminate God's word, that will be

God will judge well, and these things will not be glossed over or mastered by human means, glosses and palliatives. For this reason, all devout Christians will not blame us, but rather, out of God's right zeal, it will fall to us that we would gladly remain with the pure teaching of the holy gospel and the divine word, out of God's grace and mercy, which is why we are basically, alas, God be lamented, suffering, banished and persecuted. For we must consider that in the loss of our souls, salvation and blessedness, our God Himself speaks in His holy Gospel, John 12, and declares that those are already judged by His word who despise Him and do not receive His word, and that His word will also judge those on the last day. If then his word is to judge us at the last day, we must not depart from his word in any matter concerning our salvation, but abide by it alone."

"How can the bride of Christ, the dear Christianity, depart from her only bridegroom Jesus Christ and his word, and become unfaithful to him and his word? Moreover, it is not new, nor did it begin in our time, that believers are banished and persecuted by the world. And if the most powerful kings dared to command against God and his word, that the orthodox put their life and limb into it, and stood there before God and the whole world, and did not want to depart from the eternal living God, and that our dear God also showed his glory and miracles to the world through them, as in the Old Testament, for the comfort of all of us, many living examples are described, and in the New Testament our Savior Jesus Christ himself taught so: Pray to Caesar what is Caesar's, and to God what is God's. Say also further, Whosoever shall confess me before men, him will I also confess before my heavenly Father: but whosoever shall deny me, and be ashamed of me before men, him will I also deny before my heavenly Father: and the Son of man shall be ashamed of him again, when he cometh in the glory of his Father with his holy angels. And fear not them which kill the body, and after that can do nothing: but rather fear him which is able to damn both soul and body, and to cast them into hell. This is what the apostles taught and preached: to obey God rather than men. The holy old fathers, Augustine, Ambrose, Chrysostom, etc., also followed this and taught both emperors in their times: to obey God more than men, and when it happened in their times that the emperor commanded something against God, that they publicly taught to obey God more, and the words in all humility said to the emperor: "Stop, you good emperor, you are facing the dungeon, but God the eternal hell". Such God's and the fathers' teachings have become

The same is true of the righteous bishops of Rome at the time when they did not yet rule over emperors and kings. Now we also seek the glory of God Almighty, and are also of the opinion that we would like to remain with God and His holy word, become blessed and live forever, next to and with you and all dear Christians who love and fear God. And even if we should suffer and fail because of our sin, for which God will be merciful, God is and remains just and merciful, and we nevertheless know by God's power and grace not to accept idolatry, and it would be a thousand times better for him never to have been born than to concede such damnable ailments and to give them up. And God protect us, as the dear martyr Gerdium, when he was led to torture and publicly said to those who advised him to renounce his confession, to remain constant for the sake of Christ, to die willingly, that his tongue, which was created by Christ, could not speak against its Creator. Let us also call upon our dear God from the bottom of our hearts and pray that he will not let us fall so low, and that he will not withdraw his gracious, mighty and fatherly hand from us, and that he will protect us all with grace, so that we will not realize what it is when the Lord withdraws his hand."

"We certainly believe, however, that if our dear God were to impose persecution for the salvation, temptation, and stability of His dear Christians, there would still be many more praiseworthy pious princes and lords, even of the nobility, burghers, and peasants, regardless of whether they sit and live in the countryside unfortified, who will lay down their lives and limb."

"And if we look at what the ancient fathers of the church and the righteous bishops of Rome say about these things, they write and teach that not only those who preach and speak public lies in place of the truth obscure and betray it, but also those who may not freely confess and defend the truth recognized in divine Scripture for the sake of the people. Therefore, we must believe and trust in the Almighty, our dear God, give Him the honor, keep our footing and publicly confess divinely recognized truth, and not conceal it, nor waver, flatter and fear people, or entertain other seductive, false human thoughts. And we must all take the comforting living example of Daniel before us, take it to heart, and not let it come to pass that when he went against the great king Darii and his whole kingdom's prohibition, and openly honored and worshipped the true living God alone, he might well have believed and prayed such things in silence and secretly within himself and without danger to his body and good, which he would have wanted. But because it was the confession of his faith, the honor and the holy name of God to

Daniel stood there as a rock, undaunted and unmoved, and publicly confessed his dear God, risking life and limb, which he did not lose, but kept forever with all honors, because the king himself demanded him out of the lion's den, and all his enemies and their wives and children had to pay for it with their skins. After this, Daniel's free public confession and the God whom Daniel honored was revealed throughout the kingdom, and the great king commanded everyone to honor him alone as the right true God, and thus the great king was moved to drop his commandment that had previously gone against God." - —

The loyal Magdeburgers also addressed the emperor with harsh words and testified to a good confession before him. They write:

"We therefore hereby submit our Supplication Letter to the Roman Emperor! Majesty and most humbly request that Your Majesty will by no means concede so much as that Your Majesty and his followers. Your Majesty will by no means concede so much to the Pope and his followers that Your Majesty's highness and power will serve them. Majesty's sovereignty and power must serve them to expel and persecute Christ the Lord. For it is precisely Christ, the God and Lord of us all, who made His Majesty the Emperor of this praiseworthy country. Maj. as emperor of this praiseworthy German empire. In which empire, although Christ himself is only a guest, poor and despised, who must be and live here in sorrowful misery and vain heartache, he nevertheless takes a heartfelt liking to the faithful regiment of a trusted empire, and does not ask E. Kaiser! Maj. not for a piece of the German Empire, which he does not desire according to his honor, but only that he may be protected and that his sermon may remain unreturned, which faithful service and protection E. Kais. Maj. will care for and render to him here in this transitory realm, Christ will undoubtedly repay and pay for manifold and abundantly in His eternal kingdom on the last day."

"And since the Catholic Church cannot yet understand and comprehend that it believes or considers us poor Lutherans to be Christians and Christ's servants, let the Catholic Church, according to its Christian mind and spirit, mean against it that Christ the Lord Himself, when He was to suffer and be crucified by the chief priests and His own people, was not considered to be the Son of God, but the most wicked blasphemer and rebel, and had to die. Just as the apostles and all the dear martyrs were not treated differently after that, and were so shamefully killed and strangled by their God-ordained authorities, as Christ the Lord prophesied to His church that it would be like this John 16: "They will put you under ban," he said, "but the time will come that whoever kills you will think that he is doing God a service by doing so 2c. Yes, in this very saying Christ also wants to teach us what is the right kind and quality of the presumed

The Christian Church has never forced anyone to believe with the sword (as the Roman Church does now). The Christian church has never forced anyone to believe with the sword. Just as the Emperor allows both Jews and pagans their religion, and does not force them to the papacy.

"But what is the fault of us poor Lutherans (as we are called) that such freedom to remain with our religion and confession, which is granted to unbelievers, may not be permitted to us? We who believe, teach and confess the same Christ, the only Redeemer, Savior and Beatificator of the whole world, together with all articles of the Christian faith, with heart and mouth, at the same time together with His Holiness. And there is nothing at all that separates us from His Holiness' religion and faith, except that His Holiness hates and condemns us by the pope's false precepts, because we ascribe too much merit and honor to Christ for our salvation, justification and blessedness. And that Andre, that we adhere strictly and solely to the holy Scriptures, against and without God's Word cannot accept any articles of faith or worship. Since the E. C. M. also wants to force us besides, and rather, on the papal tradition, than on God's word."

"We ask that Your Majesty graciously take to heart how difficult and unbearable it would be for Your Majesty if Your Majesty, who wants to be a God-fearing Christian, were to persecute and persecute Christians and true members of Christ, who wants to be God-fearing and also Christian, would overreach and persecute the Christians and true members of Christ just in that and for that reason, as E. K. M. herself has to testify, that they exalt Christ and His word too high, hold them too great and too holy, yes, how badly such would get E. K. M. on the last day before the strict judgment of Christ, when E. K. M. will give an account of all her works and receive her reward as she deserves."

"What we are obligated to do over the Imperial Highness, as our highest secular authority, we not only acknowledge ourselves to be guilty of, but also offer ourselves most humbly against the Imperial Highness, as much as always possible, as the willing subjects and obedient, as we have never taught against this, but have always held with our doctrine above the secular authority, and also still always and firmly hold above it, and always incite and admonish the subjects to the owed obedience." - —

Further in Magdeburg's responsibility of all unkindness, so them in their siege of their enemies encounters, Anno 1550, it says as follows:

"It has been said to us that we might well think that no one would stand by us or help us, nor would there be anyone to pull the splinters out of our foot and put them in his own. The answer is given that this is a carnal concern, and we ourselves must confess that, according to human

It is not a matter of reason that no one likes to take on other people's rides and things, and that the wicked mob is far too many, too cunning, too strong and powerful for the poor Christians. But because this matter concerns God's glory, his holy word, and the souls and salvation of Christians, and not only us, as the fewest, but also all Christians and the common Christian welfare, and that in such matters one brother, by virtue of the divine word, should lay down his life for the other, this matter must be considered with a Christian mind and eyes and thought out to that end, that the Lord our God is even more and mightier than the whole world, and if one remembers the two glorious examples from the Holy Scriptures, the Lord has often helped his people both physically and spiritually, when it seemed to reason that it was already over and all was lost. It has been a great success, and that the Lord sent only one of his dear angels, and slew many thousands of the enemies and persecutors, and gloriously delivered and rescued his own, as the glorious and comforting examples of the Holy Scriptures indicate. Scriptures indicate. In the days of Pharaoh the king, when the Egyptians pursued after the poor Jews with great power, and defied upon their chariots, and upon their horsemen, and upon their great armed men of war, when the LORD looked upon them, they became despondent, and all perished, that not one escaped. Also in the days of Hezekiah, king of the Jews, against Sanherib, mighty and strong king of Assyria, the LORD slew 185,000 only by a holy angel. Likewise also against Benhadad king of the Syrians, when Samariam besieged them, and they were in extreme distress and hunger, and were miraculously delivered by the Lord in the midst of the cross." - —

"We also know for certain that the Lord has set a goal for our enemies, beyond which they cannot go. We also know that the Lord has set a goal for our enemies, beyond which they cannot go, and that the Scriptures give us and all Christians comfort in the above-mentioned story of the mighty king Sanherib, when the Lord said to him: "Because you rage against me, and your righteousness has come up to my ears, I will put a ring on your nose and a bit in your mouth, and I will lead you back the way you came. And the God who has often kept his people in extreme distress according to his fatherly promise, when they have called upon him from the heart and remained firm with him and his word, still lives and reigns mightily, and his arm to help is not shortened to him, and has reserved for him the power to gloriously save all Christians who trust in him and rely on him from their enemies, according to his will also bodily.

"And when the ungodly and the apostates are only concerned that we and all Christians here may have been seduced and persuaded by deceit, trickery and violence to forsake our God and His holy pure Word and to fall away from it, and to bow the knee

again to the Antichrist in Rome to eternal damnation, then according to God's will we

If we are to come to the cross in this persecution, we ask all Christians, whatever their status, to pray and call upon our dear Lord and God with a humble heart, to help us with his Holy Spirit, and also to give us the grace to rely on him in our extreme needs, and to trust that he will save us from all our enemies, both temporally and eternally, according to his gracious fatherly will, for the sake of his holy name and his dear Son, our Lord and Savior JESUS Christ, and, even if he would not save us bodily, nevertheless to preserve us and all pious Christians in the public confession of his pure holy word, and to graciously protect us from the pope's idolatry and lies. concede."

Finally, not only against the open enemies and persecutors of Christ did the Magdeburgers bear witness with burning hearts, but also against the false brothers and fickle Christians, who hang their cloaks to the wind, they told the truth unabashedly and unvarnishedly and sought to stir their dull consciences by the sword of the Word of God and to heal them of all dishonesty. "Now," she called out to them, "now is the time when Christ will and must be confessed, not only with the heart, but also with the mouth and with deeds, so that one does not act contrary to the faith of the heart and oral confession. Whoever does not now want to suffer a little damage and a little time for the sake of Christ, either in property or in body, may see to it that he does not soon have to suffer a much greater and more dangerous damage in conscience and soul, perhaps eternally, as many already complain against us and against others verbally and in writing, that they have got bad, restless, gnawing consciences, which they have made for themselves, partly out of fear of suffering, and some out of their cunning and false embellishments of the new changes in small, small middle things, as they have pretended at that time. Now, however, they learn to a certain extent that it is not a matter of small things, as they thought, and it serves them just right that they now have to bear such evil consciences, God grant that they and many others may be able to
may be for the better." - —

Who can read these heroic testimonies, these fresh, courageous confessions of the faithful and righteous Magdeburg in his deepest distress and not think of the words of the 46th Psalm about the suffering and struggling church here on earth: "Nevertheless, the city of God shall remain fine with its fountains, where the holy dwellings of the Most High are. God is with her in it, therefore she will abide well; God help her early!" Yes, with

Magdeburg was lovely and cheerful, despite all the tribulations and the night of the cross, because these fountains of God were especially open there and refreshed everything that was troubled, refreshed everything that was tired, strengthened everything that was weak. The more cross, the more consolation, the more temptation and entanglement, the more admonition and encouragement! And the faithful shepherds and spiritual champions of Magdeburg did not lack for this. In 1550, on October 16, they issued a short reminder to their Christian congregations, from which I only extract the following, for our own comfort in these present sorrowful times

"Secondly, we are admonished for the above-mentioned reasons that because of the harm we have suffered we should not turn away from God and continue to despair of His help, even if we, like our dear brothers, should all die in this matter, that we nevertheless do not want to make an unchristian peace and turn to idolatry. For God is trying us now whether we still want to stand by him and whether it has been true and serious with us that we have so far pretended to suffer and stand up against the unchristian desire of the high potentates out of love of God's word, and that for the sake of God's and our conscience we cannot grant their unchristian desire, on which desire all the pope's abominations should afterwards be rebuilt in us and other Christians. By God's miraculous providence, the longer the more it comes to light, free from Himself, what has hitherto been sought and striven for. Therefore let us God endure these and other trials, which may still follow, only boldly by His grace, not forsaking this confession and obedience; He can and will also help out again bodily, just as He also, after having tried Job long and well, here in this life repaid twofold all that He had previously let him damage through the devil and evil men. For the trial is not meant to last forever, but has a short, glorious and useful end, as with gold and silver that is purified to the purest."

"Thirdly, we are admonished to learn not to rely on any human strength or fortress, but only on God, the Father of our Lord Jesus Christ, who has given us this word by grace, because of which we suffer, and this command that we should confess it before this wicked adulterous world, regardless of all suffering. And as we do not rely on our strength and fortress, so shall we not suffer. Again, we should not be afraid of the great power of the enemy, especially because it contends against God and His word, But both fear him, the Lord, and trust in him; fear, therefore, that we may abide in his obedience alone, and not be deterred thereby; trust, that in the same obedience he will surely protect us, comfort us, and keep us safe.

save and rescue us, bless the little help we have in the human way, and disgrace and nullify the enemy's great power and wrath.

"Whether he lets us see and experience the contradiction for a little while, as if he did not want to help us, or even as if he wanted to destroy us, we must get used to this if we want to be Christians, and must not only be ready to get used to it in physical temptations, but also in spiritual ones, because it is much more difficult and hurts. But then, as David speaks and does in such spiritual trials, we must wait on the Lord, hope in his word, and wait on the Lord from morning till night, and as God's people say in Hos. 6: "Come, let us return to the Lord, for he has torn us asunder and will heal us; he has smitten us, and will bind us up." For otherwise this is our manner and nature, that we run before him that smiteth us; but here they say, because the Lord hath smitten us, let us draw near to him the more, that he may heal us again; let us not therefore leave the devil and God, loose, the glory, as if they had smitten the people, but say: God has done it, for the devil and the ungodly world, how wicked and powerful they are, would have to leave it alone, if God did not impose his good will on his own."

"In such trust and hope that God Himself will help again, it must be prayed along with it, always stopped and not let up, even if God rejects us once or twice."

"This is also our comfort, that we know what we suffer on account of these things, that we suffer in the calling which God himself has given us and commanded us, namely, he has given us preachers the command and calling to punish all errors which are contrary to his holy word, by that same word of his, and to warn the people against it. He has commanded our authorities to protect their own and others who need and desire it against false doctrine, unjust violence and tyranny on account of their office and Christian love. But our citizens, as fellow Christians and also subjects, he has commanded to obey God's word and their authorities in this, to beware of false teaching, and, as 1 John 3 says, to lay down their lives for the brethren. Therefore our suffering is a holy suffering, pleasing to God, because it is set forth in God's Word."

And because we suffer this persecution in God's name and for God's sake, we must take further comfort that God also cares for us in this, so that all suffering is according to His will, and is not due to the will of the enemy and their great power, or else it happens as Christ says: "All the hairs of your head are numbered, and not one of them can fall off without the will of My Father in heaven. And the apostle Paul says: "We know that to those whom God has given love. Everything serves only the best, even sin, the devil and death, since they have only to destroy in mind and can not do otherwise according to their nature.

(Conclusion follows.)

(Sent in by resolution of the Synod.)

**Mourning and consolation at the sudden death of our brother Mr. Georg A. Herrmann
on 27 October 1864.*)**

The death bells are ringing.

What does it mean?

O wanderer, do not ask about it;

Each beat sounds like a cry of pain.

The brother, pious and honest, was thrown down by a train.

One moment, - one cry of distress, -7- one more tremor - he was dead.

Far from the circle of his own,
Let us weep with them, When the death blow has struck him. Who is it that heals this wound?

How you will be frightened,
You will now be discovered: The father of the house, crown and honor, The dear husband comes no more.

But do not weep, dear ones, he is still with you;
God has only raptured him to himself and made him happy with eternal joy.

His death was sudden, but so was his inheritance of the joy of heaven and all the splendor that his Savior had intended for him.

You could not care for him, Not carry, lift, lay;
Because God did all this Himself according to His wonderful counsel.

You did not see him pass away;
But angels accompany us, They squeezed his eyes shut And carried him to eternal rest.

Away from the synod
He went to his death And through death to JEsu Christ, Where eternal synod is.
There he will wait for you, Until you too shall depart From this wretched time To eternal joy and glory.

God grant them to us all
And read in its halls,
When we fully understand his actions, we will see the deceased again.
Paul Beyer, Chicago pastor.

A synodical decision.

At this year's Fort Wayne Synod, the following was read from a letter written by the Rev. Brunn: "Recently I had great
The same was present as a deputy at the synod assembled in October at Fort Wayne and met his death here on an exit along the railroad.

I am delighted by the visit of your dear Pastor Steinbach from Wisconsin. I have talked and consulted with him a great deal about the institution here and would now like to present to you in earnest the plans that have been on my mind for some time, both for consultation and possibly for brotherly assistance in their execution. It concerns the enlargement of the local institution. I have not been able to resist the rush of the many applicants and have taken in 12, even though I only have room for 9. But I could not have resisted if I had not wanted to hinder God's work. Nevertheless, with pain I had to reject many whom I would have liked to accept. I have had to push some away. In addition, new messages arrive every week, while in America they cease more and more, as you write. . . . All this points urgently to an expansion of our institution, and since the Lord has so graciously and visibly provided all means of existence up to this point, I do not consider it presumptuous to make serious plans for expansion. But now we have to build. And the question is how and from where? Personally, I would not have had the courage to make an imposition on your synod in this respect, since you have the tremendous buildings in Fort Wayne and Addison. However, Pastor Steinbach encouraged me very much not to despair in this respect, but to present the matter to you once in confidence. It is, of course, in the narrowest sense the work and the benefit of your synod that is at stake, and if your synod can do something for the enlargement of the institution here, then it is its own cause that it is doing and accomplishing. Here in Germany, the participation has increased a lot, but I do not think that I am allowed to raise the amount from Germany that would be necessary for the construction of a building here in Steeden, especially since the enlargement of the institution here would cause an ever-increasing expense for daily life. My advice and my brotherly request would therefore be that you present the matter to your next General Synod and let it decide whether there is both desire and love, as well as means and fortune, to do something for the enlargement of the institution here. If the Synod decides so, then there would probably be the best seriousness and emphasis on the matter: and if its unanimous council and decision is a negative one, then I have all the more certain in it the revelation of the divine will, in which I then confidently and cheerfully submit. I really do not want to do anything presumptuous, so I would need 6-800 Thaler. With this money, I would like to build an annex to my local parsonage, which would provide us with comfortable space to accommodate 24 students. - The synod, assured of the agreement of our dear congregations, unanimously decided to authorize Pastor Brunn to build the aforementioned addition at a cost of 800 Thaler.

and to ask all congregations of our synod to organize a church collection for this purpose on the first Advent and to send the amount to the respective district treasurers of the synod. - Since sending money to Germany is absolutely impossible now because of the high gold premium, Pastor Brunn will borrow 800 Thaler in Germany, while the proceeds of the collection will be used to pay off a part of our local synodal debts.

—B.

To the friends of the inner mission.

Beloved brothers!

I have recently received letters from two ministers who entered the service of the Church in Minnesota a few months ago. According to their report, they now have many opportunities to do missionary work among our people and fellow believers; but they do not have the means to purchase horses, since they themselves are too poor to do so. In the treasury for inner missions, however, there is not enough money for this purpose either; and so I make a heartfelt and urgent request to you to remedy this need. It is only fair that our church-abandoned fellow-citizens scattered in the forests and prairies of the West and Northwest are even closer to our hearts than the heathens of this country, although we should certainly do one thing and not leave the other. It is not to the credit of our church that it has not shown any particular diligence in this work of faith and in this labor of love; for experience teaches that the swarming spirits have shown much more earnestness and zeal in spreading their errors and little human fancies among our spiritually depraved fellow-countrymen than our orthodox church has shown in spreading the pure beatific doctrine. And as bravely and persistently as our Synod has defended this doctrine in the fight against papist and fanatical errors and in the assertion of evangelical truth, and still does so orally and in writing, it has unfortunately not yet shown the same zeal, despite the urgent cause and the ample opportunity from outside, to bring the Lutherans and Germans, who are scattered to and fro and spiritually neglected, back into the realm of the preaching of the divine Word and to prepare the gathering of future congregations. In this respect, it behooves us to be more diligent, so that the unbelieving preachers and swarm spirits do not get ahead of us and draw the receptive souls to themselves, but leave the spiritually withered and dead people to us. And even though some of the sin-conscious and eager souls can be brought to Christ by the pieces of evangelical truth that a swarm spirit may still have in his sermon, history teaches us that the spirituality of the soul is not the same.

Experience shows how many eagerly throw themselves into error. And especially the false doctrine of repentance, faith and works, the highly harmful and soul-destroying mixture of justification and sanctification, by which so many souls who adhere to the swarm spirits cannot attain to a firm and certain state of grace, and can often be incurably seduced and corrupted.

Should it not be incumbent upon us, orthodox Lutherans, according to the love of Christ, to seek that which is lost and to bring back that which has gone astray? Or did the faithful shepherd not also seek, find and bring back the lost and strayed sheep, so that we would diligently do so in grateful love for Him, not only in caring shepherd loyalty, but also in seeking and gathering shepherds, loving to follow Him? And would we be blameless if we continued to watch calmly as hundreds of our fellow redeemed people and fellow believers are poisoned and eaten by the zealous preachers, this spiritual vermin?

Whoever is touched by God's heart and opens his hand to take care of this need, and whoever makes the lovely experience that, as the precious Savior says, it is more blessed to give than to receive, is kindly asked to kindly send his brotherly hand to the undersigned.

W. Sihler.

Fort Wayne the 1. November 1864.

Li

To the ecclesiastical chronicle.

Blasphemous newspaper title. A magazine is now published in Berlin under the title "der Prophet," which has already seen its second year. Probably a Christian magazine? one might assume from the title. Oh no! It is the "Organ of the Berlin Fashion

Academy for Men's Fashions," published by a "teacher of the art of tailoring" named Diete, which bears this auspicious title. - And now imagine a prophet of the Old Testament, how he might have walked, or John the Baptist with his robe of camel hair - and in addition a fashion journal with the title "Prophet.

(Pilgrim from Saxony.)

The Sects. In a letter to Past. Brunn, we wrote some time ago, among other things, how the local sects, seized by war fanaticism, were completely swallowed up by the present spirit of the times. Brunn makes the following comment on this in his missionary pamphlet: "Of course, this is not to be expected otherwise; all sectarianism, because it does not stand on the completely pure, pure foundation of the divine word, but carries more or less human things about it and mixes and weaves itself into human things, is also drawn into the whirlpool of destruction with these and therefore cannot resist such times of temptation as they now befall America's Christians. But our lute

The Lutheran church with its banner of the pure divine word will endure the test and will not be disgraced in the battle, but will only emerge purified and cleansed. Thus, the present times of war in America, which are so difficult, could also become quite significant times for our Lutheran church there. Therefore, we want to stand by her all the more faithfully and eagerly in the same."

Missouri. Without a doubt, the members of our synod will long to know how the preachers and congregations of our synodal association in the unfortunate state of Missouri are faring in these terrible times, especially now, when the cries of lamentation of the inhabitants of this state can be heard everywhere. Provided that those most severely affected will later present the story of their sufferings in more detail to our readers themselves, we will only communicate the following for this time. In the course of the last 8 weeks, 19 members (!) of Pastor Biltz's congregation in Lafayette Co., mostly fathers of families, have been shot and even more have been so plundered that they have been left with almost nothing but their bare lives. From plunder have also suffered hard many members of the Pastor Kählerin Glasgow, the pastor including. The same is true of Pastor Jüngel in Cooper Co. and his congregation, from which two members have also been killed by Bushwhackers. The congregations of Pastors Hahn in Benton Co. and John in Cole Camp Co. were also plundered and put in great distress and fear, but they did not have to mourn the murder of any of their members. Similar experiences have been had by Rev. M. Wege in Cole Co. near Jefferson City; he, too, has been plundered along with many members of his congregation, and has had to bury to the ground with heartache two members of his congregation who had been shot by roving bandits. The Rev. Graves at Pilot Knob and Wolfs at Tandy Creek, Jefferson Co. only fled in haste with their own, but suffered no loss on their return. School teacher Welder in Franklin Co. has also suffered plunder. May these brief notes serve to encourage the out-of-town brethren first of all to intercede for their hard-hit co-religionists in Missouri, for as it now appears, the present distress of the Civil War is only the initial distress, since our blinded people do not recognize the wrath and punishment of God in it, do not repent, but become ever more defiant and God-forgetful.

(From Schlitt's Sonntagsblatt.)

Why did we leave?

We the undersigned and with us a part of the members of the German-Evangel. Dreieinigkeits- Gemeinde zu Baltimore, consider it our duty to publish the following in order to testify why we could not stay any longer and have left.

- 1) Because according to God's Word and our Constitution, Mr. Kratt is not a properly called preacher.
- 2) That he made fellowship with rationalists by inviting them and holding discussions with them concerning the orphanage, and publicly presented them to the congregation as a model of virtue, declaring that people who did not go to church were often better than those who attended every Sunday. Furthermore, he even performed the duties of a publicly recognized rationalist preacher.
- 3) And because he publicly confesses and declares, "I am not Lutheran, because Lutheran is not in the Bible, am Christian."
- 4) Because he publicly and especially often and much exposed himself as lying in the church council, in congregational meetings and even in the pulpit.
- 5) We could list even more, namely unkindness, imperiousness, arrogance; but we consider the above to be enough. Also, he was not pure in his sermons according to God's Word and our Lutheran confessional writings.

Since a large part of the members of the congregation had sued him at the synod, it was also discussed at the conference on September 12 and 13 in Mannheim, Pa. and it was decided that it was the opinion of the conference that the president of the synod, Mr. Schäffer, should request Mr. M. Kratt to resign from his congregation and to stop all pastoral business until the matter could be sufficiently investigated.

But this request was not made by the President after the decision of the Conference;

When the Committee came here on September 27 to investigate the charges, as we had hoped, it did not do so, but instead read out an accusation of lies against the Church Council, and the purpose of the Committee's coming here was not pursued and an investigation did not take place.- This action of the Committee was completely against our Constitution, in that the accusation was not put together and written until September 27, nor was it even sent to the Church Council.

The complaint against Kratt was not read out, but a false peace proposal was put forward. ("And comfort my people in their calamity, that they should esteem them little, saying, Peace, peace; and yet is not peace. Jer. 6:14.")

However, we could not accept a false peace, but demanded the indictment against Mr. M. Kratt investigated, as the conference had decided. But the Committee refused us such a request. "He who does evil hates the light!"

Since we have been struggling since last April, when we accused Mr. Kratt and sent Committee to Pottstown to the Synod, and have been held up like this all this time, and have had expenses for travel money, and moreover nothing has been done, we have had no other remedy than to resign after we have given testimony.

We have already established a new congregation and have also already purchased a building for our worship service; as well as we have also decided not to call a preacher from the General Synod, but from the Missouri Synod.

We have herewith also given testimony against the Synodal Committee and leave it to every Christian to examine; for law must remain law. We, the undersigned, certify this to be true.

Baltimore 9 October 1864.

A. Schlitt. L. Felder. I. Nir.

I. Klemm. I. Pussy.

Ecclesiastical message.

Rev. S. F. Niethammer having received a call from the congregations at Lancaster, Fairfield Co., Ohio, and having accepted with

the consent of his former congregation at Bloomingdale, Dupage Co., Ill, the same was installed in his new office by the undersigned by order of the Honorable Mr. President Schwan on the 22nd Sunday after Trin.

May the Archpastor make him a blessing for his congregation! Fr. Eirich.

Address: Uov. 8. H'. NietliLmwsr,

8u\$ar 6rovo, Otüo.

Announcement.

The general synod of 1863 having established the office of proseminary teacher in St. Louis, but the first election having failed by rejection of the appointment, the electoral college has taken steps to hold a new election and has nominated Mr. H. Baumstark as a candidate. The synodal congregations are now hereby called upon to exercise their right conferred upon them by the Synodal Constitution Cap. V. L. § 4. to make use of their right and to present candidates for the conscious teaching office. Their votes must be sent in within 2 months.

St. Louis, November 11, 1864.

Th. Brohm, Secretary of the Electoral College.

Please.

In order to provide the German soldiers lying in the various hospitals with good books, to grant them physical refreshment from time to time, and in general to give a greater extension to the service of love that individual preachers living near the hospitals have rendered up to now, money is necessary, among other things, and more than the individual visitors can raise from their own means. Whoever feels compelled to contribute something to this end is asked to send his contributions to the undersigned as soon as possible.

Theodor Brohm, es.ro ok kov. 6. k. W. ^VLldor

Receipt and thanks.

For poor students

received 12 shirts, 6 handkerchiefs and 3 pairs of woolen socks from the sewing club of the Zion congregation in St. Louis through Mrs. Louise v. Renner - (especially for those who came from Steedeh) from the congregation of Pastor Arendt in Canada 82.00 (in silver).

For Mr. Pastor Sommer

by Pastor H. Bauer from Mrs. Laute as a thank offering for her husband's recovery 85.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I attest to the receipt of the following gifts for the seminary household and for poor students r

From the parish of Mr. Past. Schaller in Redbud: from Mr. A. Burdordf 12 doz. Eggs; from Mr. E. Burdordf 40 N^o beef.

From the parish of Mr. Past. Hamann: from Mr. Lindemann 1 Bush. Potatoes, 1 Bush. Potatoes and soup cabbage; from Mr. Horst 1 doz. 82.00; from Mr. Weiter 4 barrels of apples; from Mr. Frese 1 basket of kitchen vegetables; from Hm. Bobring 4 barrels of kitchen vegetables; from Mr. Heidenreich 1 peck of potatoes and 1 peck of Apples; from Hm. Lindemann 1 peck of apples; from Mr. Odenhaus 4 barrels of vegetables; from Mr. Stünkel 3 bushes, Fr. Stünkel 3 bush. Potatoes and 1 Bush. Turnips; from Mr. Brinkmeier 4 Bush. sweet and H Bush. other potatoes and some cabbage; from Mr. W. Stünkel 1 Bush. sweet and 2 Bush. other potatoes and 4 Bush. Turnips; from Mr. Menke 3 Bush. Aep- fel and 30 cabbage heads.

Cathedral Young Men's Association of the Hm. Past. Elaus baar 9.30.

From the parish of Mr. Past. Fick: from Mrs. Wittwe Launhardt 1 wagon of apples; from Mrs. Eckert 1 gallon of apple butter.

Don the miller Kalbfleisch and Lange here 8 barrels of flour and 5 sacks of bran.

Don Mr. N. N. here: 1 wash basket full of bread; 1 doz. Don Mrs. Stünkel as a contribution to the women's club of the municipality of Carondriet.

Don of the Salems parish of Mr. Past. Swensen 818.00, likewise for the Collegeschiller Küche in Fort Wayne from his St. Petri parish in Buttom 88.50, from 2 children in Bielefeld 84.00.

Don of the congregation of Mr. Past. Biedermann: 16 Bush. Wheat, 6 doz. Eggs, 1 pair of woolen socks, 1 skein of wool and 81.00, cash.

Bon Hm. Ch. Steinbrück and Hm. Herling from the cross

Parish of Mr. Past. Holls: 2z barrel apples, 24 cabbage heads and z Bush. Potatoes; 2z Bush. Potatoes and F pumpkins.

From Mr. Schneller of the Zion District of the local community: \$2.00.

From Mr. Fetter from the parish of Mr. Past. Fick 1 barrel of sweet potatoes.

Through Hm. Past. Bartling by Mr. L. Bogel from his parish \$1M, for poor students.

From Mr. Johanning from the parish of Mr. Past. Birkmann: 2 sacks of potatoes.

By Mr. Vast. Claus by Mr. Pockmüller \$5.00, m by Mr. Past. Casg. Schweppe \$5.00.

Bon Mr. Lange from the congregation of Mr. Past. Wagner 4 Bush. Apples.

Bon Mr. Fettkötter from the parish of Mr. Past. Matuschka: 1 Gall. Syrup and z Bush. Reuben.

From Mr. Gottfr. Merz from Mr. Past. Lehmann's parish 2 Bush. Potatoes and 12 cabbage heads.

By Mr. Past. I. M. Hahn \$10.00, from Mr. C. Holzan \$5.00, by Mr. F. Heimsoth desgl. 6 pairs of stockings from mother Heimsoth for poor students.

From the Gern. of Mr. Past. Johannes: \$2.00, from Frä. Grother; \$1.00, from Frau V. Milnden for poor students.

A. Crämer.

The undersigned hereby acknowledges receipt of the following gifts of love for the household of our Concordia- College:

From the congregations of Mr. Pastor Hornicke, from that in Will Co. and Deffance Co. and from that in Edgerton, from Mr. Louis Neidhardt, 2 bushels, Wheat, from Wittwe Neidhardt also 2 Bush.; from Mr. B. Kimpel, 2 bushels of wheat and half a hog; from Mr. V. Weiss Wittwe Süffel, 2 bushels each. Potatoes; from Mr. V. Prediger, 1 bucket of pumpkinbutter and 2 skeins of yarn; from Mr. W. Häußler, 2 bush. Wheat, 2 sacks of cabbage, 1 roll of butter; from Mr. R. Schöne, 2 bush. Wheat; from Mr. Neidhardt, 1 sack of flour; from Mr. Dr. Schmidt, 1 bus. potatoes, 6 cabbages, flour and soap; from Mr. H. Eva, beans and flour, apples and 1 roll of butter.

From the congregation of Mr. Past. F. Schumann in De Kalb Co. from Messrs. I. G. Merz and Mich. Merz each 4 bush. Wheat; from Messrs. I. Göbring, Th. Höriker, H. Ahrenz, Jr. Matth. Busch, 2 Bush. each. Wheat; from Mr. H. Ahrenz, Sr. 3 Bush. Wheat; from Mr. M. GUhring 1 bag of grain; from Mr. Th. Bohnenberger 2 S. potatoes; from Mr. K. Henke 3 Bush. Turnips; from Mr. Pastor Schumann himself 2 Bush. Wheat.

From the congregation of Mr. Pastor Bode of the Henri M. Brick, Jag. Göglen, I. Meyer, Ch. Schäfer, Bon der Au, Pebbel, A. Kolmeier, F. Schäfer, F. Meier, 2 Bush. each. Wheat; from Mr. Gerke 4 Bush. Wheat; from Hm. Vollmer 2z Bush. Wheat; from Messrs. H. Jung and Janzow 8 Bush. each. Wheat; from Messrs. V. Holmeier, A. Bode, W. Lumann, St. Jung, and Eil, 1 bushel each of wheat; from Messrs. Stellhorn, W. Meyer, Ulmer, T. Buske, and H. Jörgens, 1z Bush. each. Wheat; from Mr. Kern, 1 F. of pumpkins.

From the parish of Mr. Pastor Kühn from Mr. F. Schirme 2 sacks of flour and 1 side of bacon; from Messrs. Krieselmeier and Birchner 1 barrel of pumpkin butter.

From the parish of Dr. Sihler from Herps Schaper 1 cartload of straw; from the Women's Association 12 towels; from Mrs. Kanne 4 v> of butter; from Mrs. Paul 1 basket of red beets; from Mrs. Löffler 2 gallons of fat.

From the congregation of Mr. Pastor Trautmann from bn communion box \$16.00.

From the Baltimore community from the Nahverein \$5.00.

From the congregation of Mr. Past. Fleischmann by Hm. Brackhage 8 Bush. Wheat; from Mr. Griebel \$5.60.

From St. Peter's Parish, Allen Co. Ind. 11 Bush. Wheat.

From Mr. Pastor Stephan's congregation from Mr. Hitzel mann 5 Bush. Wheat; from Mr. H. Rodenbeck 1 bag of wheat, 1 bag of rye, 1 bag of green beans;

from Mr. Brettmüller 1 cartload of straw; from Mr. Weise 5 Bush. Potatoes, 1 sack of flour.

From Mr. Pastor Fritze's parish from W. Schagel 1 quarter beef.

From Mr. Past. Schumann's Gemeinde 28 Bu. Wheat, 2 sack potatoes, 1 bush. Grain, 14 cabbage heads, 3 bush. white turnips, 10 v" butter.

From Mr. Pastor Lehner's congregation 9 bush. Weizeth 1 bush. white turnips, 1 bag of cabbage heads, 24 lb butter, 2 bags of grain.

From Mr. Past. Ditzler's congregation by Mrs. Müller \$1.

From Mr. Pastor Zagrl's parish from Mr. Frosch 1 quarter of beef.

From Mr. Pastor Jäcker's parish from D. Bieler 1 quarter of beef; from I. Vierling 1 sack of grain, 1 sack of potatoes, 1 sack of rye.

From Mr. Pastor Reichardt's parish from "Herr" Werpup 1 sack of potatoes, 1 quart of beef.

From the congregation of Mr. Pastor Ericke for poor students from the Women's Association 16 bust shirts, and 3 pairs of woolen stockings.

From the congregation of Mr. Pastor Fleischmann \$12.00.

Fort Wayne, October 1864, W. Reinke.

Annual - Report

of the agent of the Lutheran Central Bible Society in St. Louis on the distribution of Bibles and New Testaments from
Michaelmas 1863 to Michaelmas 1864.

Revenue and Expense.	Ordinary .		Altenburg		Summa
	Compl ete Bibles	New Wills	New Will Vol.I.H. Testament		rer copies
Stock from before. Years to Michaelmas 1863	569	449	15	1976	3009
Intake.					
New broadcasts	1541	1025	98	—	2664
LUNUNL	2110	1474	113	1976	5673
Issue.					
Of these, the following were distributed by Michaelmas 1864					
resp. sold by the agent	978	681	40	815	—
Given away by the company	8	16	—	16	—
Sold by Mr. Colporteur Bullinger...	2	12	37	32	
	0				
Through the branch association in St. Charles, Mo.	3	18	8	6	—
	0				
Carlinville, Ills.	9	6	—	—	—
„ Chicago, Ills....	9	60	—	—	—
Altenburg, Perry	7		—	—	—

Volume 21, St. Louis, Monday, December 1, 1864, No. 7.

(Sent in by Pastor C. Metz.)

The city of Magdeburg during the Schmalkaldic War, an instructional and comforting image for us in the present turmoil of time and country.

(Conclusion.)

As the siege pressed harder and harder and fear and despondency appeared in some, the dear preachers of Magdeburg once again raised their voices of comfort and called out to their entrusted souls in "their confession, instruction and exhortation of April 13, 1550":

"So we should not become fainthearted or even despondent, even if a calamity has already befallen us, for it is part of true Christian courage that, even if the danger and distress are greatest, we should not despair of God's help and salvation, since He is most wont to take His church and believers even to hell, not that they should remain inside, but that He should lead them out again, and they should praise Him afterwards. The cross rises in the house of God, that is, with the pious, and goes out over the wicked, who cannot rage and rage any further against us than God has done over us, but when he sees his time coming, especially when the need is at its highest, so that we despair of all human help, only then does his help take place, and he uses very quick and wonderful help.

as happens to a woman in great need of a child, or to one whom one wants to hang and has already tied the rope around his neck, and yet someone runs away again unlooked-for."

"Thus he saved Jerusalem unexpectedly and miraculously, when all the surrounding cities and fortresses had already been taken and destroyed. So he miraculously rescued Bethulia in the most extreme distress. Likewise Samariam. So he often helped the whole nation in great distresses, unawares, through the wisdom and power of all men, when he led them out of Egypt into the Promised Land. Therefore, let us not yet despair of God's faithfulness and omnipotence; he has not yet withdrawn his hand from us, as we think that he will no longer save: so he is also strong and mighty that he can save. It is a great sin and eternal shame for all of us Christians that we may not trust our God and dare to trust him; the heathen, who knew nothing of God and eternal life, were much more courageous to die for the sake of common benefits, physical freedom and goods, than we Christians do for the sake of God, his word and our souls' eternal salvation and blessedness. O the tender martyrs, that we do not say unholy belly servants!"

"Therefore we should all at the same time, and each for himself with an undaunted heart, work most faithfully in God, so that We want to keep the holy divine word pure with us and for our descendants, for which the pastors and preachers should now serve with teaching, comforting and exhorting, princes and all secular authorities with the protection of the secular sword, the subjects with all obedience to the Christian and necessary demands of their rulers, for we are certain, praise God, that we have the pure divine word with us, and we also know that we can do God no greater service now, but that we help to preserve the same in this persecution, as much as is in us, therefore we gladly dare and offer to him for a sweet savor our goods, honors, body and life, each one in his profession and state, as he is required and drawn to it, and we can do no more pleasing service to God now than this very one, so we can also do nothing more useful or more necessary to our neighbors, present and future, than that they may also be eternally saved by preserving the word with us."

"Let us remember that otherwise we must all die without it, just as that heathen says, 'Man has nothing more certain than death, and nothing helps him against it, even if he lets himself be walled up, death will still find him.'"

"Since we have to leave this life and all temporal things here once without it, how can we use it better and more gloriously forever, unless God wants us to leave it all here for His sake? Which like

And if it shall not come to pass sooner than he hath ordained, and will have it, it shall also repay us hereafter in eternal life with great glory and joy, what we risk or lose here for his sake."

"The pagans also taught and proved that everyone should do only what is right and strive for virtue, and that he should always have good confidence that it will be well advised, but still expect what God sends, and bear it with patience and a steadfast heart, and therefore not do anything contrary to virtue. Now if the Gentiles have done this, it is much more fitting for us Christians that we earnestly strive to remain in God's obedience, and also command Him the end. But we also know this from his word, which even the Gentiles did not know, that our work and effort, which we do according to his word and will, will certainly not be in vain, but will certainly produce great benefit."

"It is also certain that Christ will be with His Church all days and all hours, protecting it at all times and keeping it cold until the last day against all the gates of hell and the world. The body of the church will certainly remain, and will always be a full, whole body, although the individual members will always fall away from this life one by one, and therefore we cannot and should not know how it will end here bodily in the present distress of this persecution. We Christians should not be afraid to become like the image of the Son of God, and through much tribulation, finally also through death, if and as God wills it, enter into eternal life and glory."

"We have a certain word of God, which cannot bear us, we live or die, yet we are the Lord's, and our present tribulation, which is temporal and light, creates for us there an eternal and exceeding glory."

"Therefore let us only take care that we do God's command and will with fidelity and earnestness, each in his own calling, so that we may keep His holy and saving word pure among ourselves and our descendants, remembering that we were not created for this miserable short life, but hurry through this life and world as pilgrims to another better life and another world, and do not doubt that we will be all the more blessed and glorious there in that life also for these very causes, that we have suffered all scorn, shame, and persecution for the name of Jesus."

Dear brothers, let us bear the cross with patience and not inflict greater suffering on ourselves than on our enemies. Above the physical harm that the enemies inflict on us, do not let spiritual adversity enter our hearts knowingly and willingly. The apostles of old were glad in their hearts that they were worthy to suffer for the glory of Christ.

But they looked at their cross with spiritual eyes. Would to God that we could cast off the devil and our old Adam a little, open our spiritual eyes and see how glorious and delicious this present cross is in the sight of God, and of the whole heavenly community, and also in the sight of all the devout Christians who still live with us on earth'.

Let us then all pray together to God and the Father of our Lord Jesus Christ that He Himself may graciously preserve us through His Holy Spirit in the right faith and confession of His Son, and grant grace to do all that will be necessary for right Christian confession now and always, that He may protect and preserve us, so that we may not be seduced by carnal security, fear, wisdom, lust, or any other deception of this life, to act against such confession. May the merciful heavenly Father also send these things of His to such an end with us, that the Antichrist with his father the devil may not triumph against Christ, nor the Antichrist crowd reproach and blaspheme the people of Christ: where is your Christ? where is your gospel? Therefore come and see, dear Lord Jesus, come and save us for the glory of your name! Yes, saith Christ, I will come, and will come quickly, for I will not give my glory to another, neither will I suffer the gates of the world or of hell to prevail against my church. Heaven and earth will be forgiven, but my words will not pass away. For this be praise and thanksgiving to Him in His eternal kingdom, since He lives and we also shall live and be lifted up with Him to glory, since we now suffer with Him and are killed all day long for His sake. Amen.

But the Lutheran-strong Magdeburg was not only faithful and great in enduring and fighting, in witnessing and confessing, and was strengthened and refreshed by the streams of life and consolation of God, but it was also faithful and great in praying and supplicating. After all, necessity teaches to pray, and Tertullian says: "Prayer and tears is the main weapon of Christians against pressure and persecution." Every day at noon, when the great bell was rung from all the towers of the parish churches, people prayed in all the houses, the father of the house with his wife, child and servants, kneeling for peace, for the preservation of the pure word, for the constancy of the faith, etc.; and even the workers employed in the public places rested their work for that long. Above all, the preachers were not only faithful, tireless prayers themselves, who constantly carried the needs and salvation of their congregations on their hearts and stood before the Lord, but they also endeavored to turn the people entrusted to them into God's people of prayer. Thus, for example, in a writing to the people of Magdeburg, they give instructions for prayer, so that the simple among them may know on which points they should especially direct their hearts and mouths in prayer at this time, namely

1. to the main matter of the war, which is God's word and the confession of it against the Roman Antichrist; 2. to the serious command of God, by which we are forced to avoid the Antichrist and to defend and save the honor of Christ and our conscience against him by freely confessing him; 3. To the gracious promise, since God has promised both comfort and help to all who call upon him in the name of Christ, even to those who suffer injustice and violence from this world, and especially since he has promised certain help against the present enemies of ours in this very case, in which they help to strengthen and reinstate the Antichrist; 4. To the glorious miracles and examples of how God has always miraculously helped his churches, especially in the matter of his word, and has visibly assisted us himself, which we should recognize and thank him for; 5. That everyone with firm, unwavering faith, according to which God gives everyone to seek comfort and help in such causes, certainly hopes and waits that God will accomplish these things of his, in which we are and still suffer, and also preserve our good name, and give us abundant joy in this life, if we also die of it, and will repay this temporal life with an eternal life, glory and joy there in eternity, "For" - they conclude this instruction to prayer - "with bodily help we must leave it, since God will not help us according to His counsel, that in the case we may humble ourselves under the mighty hand of God, and therefore not become disobedient to Him, nor doubt the Eternal on His word, for which God the Father of our Lord JEsu Christ grant us all His grace and Holy Spirit. Amen." But the brave Magdeburg preachers did not leave it at that, but also set up two prayer formulas, one for the men of war, the other for public worship, in which such fervent prayer flames, such fervor prevails, that I cannot refrain from sharing them both here.

We take the greater prayer, for public worship first.

"O Lord God, Father of our Savior Jesus Christ, you know that we did not get into this war and great trouble because of our own evil intent, but because of your most holy word and serious command, so that you commanded us and all Christians to flee idolatry, abomination and fellowship of the Roman Antichrist, into which our enemies both want to force us and everyone again by force and with cunning, to suppress or falsify the truth of your word, which they certainly neither shall nor will succeed in doing, as you

proclaimed long before through your dear prophets and apostles."

"Whether we are your wretched children, or else poor frail sinners, yet with right faith and with pure, free confession we stand against your enemy, the Antichrist, above your precious pure word, and because your dear Son, our Lord JEsus Christ, out of grace, has given Himself to you, we are your children.

who has not refused to shed his own blood for our eternal salvation and blessedness, it is due to us to spare much less of our goods and blood, since it is demanded of us by the confession, as is now happening, and to honor you with the offering of it, which we have done in particular up to now in this time of eight and war, and herewith want to do again.

"Therefore we beseech thee, almighty, heavenly Father, because thou hast spoken by the mouth of thy divine truth, to honor again them that honor thee, to despise and revile them that despise thee, and especially all those who after this glorious revelation of thy holy word come to the aid of the Roman Antichrist, to disgrace and destroy them in the same work: Now, according to thy word, in which we trust and hope, let thy gracious almighty help appear, and as thou hast often done for thy people of old, fight even for us against thine enemies and ours, strengthen the hearts and hands of our people of war, terrify the enemies, and send us, if not a final, yet again a small help against them, and a consolation, that thy name may be made glorious over us and among us in them before all nations."

"But since your time has not yet come to save us or to help us, or even if we should succumb and die here temporally and bodily over this confession, like many prophets, apostles and many thousands of martyrs, according to your divine counsel and will, or otherwise suffer further harm and damage from the wicked, we know that through our cross and death your name will also be praised in all of Christendom for eternity, the name of the devil and our persecutors will be profaned, and through this suffering we will attain great honor and glory forever. But would you help our weakness now and in such a case, remembering that we are flesh and blood, and without your Spirit we can do nothing of ourselves: would you do all this for your honor, for our and many of your poor Christians' comfort and blessedness, for the sake of the one mediator, your dear Son our Lord Jesus Christ. Amen."

The other prayer is as follows:

"O LORD God of hosts, who art the father of our LORD Jesus Christ, mighty in battle, and ruler of the wars of the earth, we have sinned, been ungodly, and deserved all manner of punishment; yet we have not departed from thy holy word, but have confessed thee before this wicked world, wherefore we are now daily slain for thy sake, So now we ask your causeless mercy, that you will graciously forgive our sin and grant us correction, so that in true repentance, in free confession of your most holy name, with right trust in you alone, we may patiently await your help according to all your will to the end, waiting for us to be forgiven.

Not on yourself, nor on any man, but on yourself alone, according to your holy word; not tempting you with disobedience and negligence of our profession; guarding us with the protection of your holy angels against the devil and his members all around; and as you promised your people whom you chose and who confess your name, so thou thyself wilt be a fiery wall round about us and among us, and wilt show thyself glorious among us against the devil's kingdom, visiting our daily sin upon every man himself, yet with mercy; only in this matter, when we suffer adversity for thy holy name's sake and for thy honor's sake, wilt thou graciously save us, and make thy name glorious, that thine enemies may not boast and speak against thee: Where then is your God's word? Let not the same thy word herein repay us our sins, but let us poor sinners enjoy thy word."

"But we also know from your holy word, even if you did not want to help us now in the flesh, that we have nevertheless done your command, honored you with our confession, served your whole Christianity with teaching, example and with our suffering, and that you are our gracious Father, for the sake of Jesus Christ your Son, You will also preserve us in death to eternal life and eternal glory, so that even here on earth there will remain one seed who will rightly recognize and confess You, whom You will also save here in this life, and crush the heads of the wicked, so that You may reign in the midst of Your enemies until they are laid at the footstool of Your feet and Yours forever. Amen."

It was impossible for God the Lord to hide His face from the cries of His faithful and let them be disgraced with their faith and trust, no, He turned to the prayer of the abandoned and did not spurn their groaning. His hand protected the people of his right hand, and the people whom he had so firmly chosen. He fulfilled the word of the 91st Psalm: "He desires me, and I will help him; he knows my name, and I will protect him; he calls upon me, and I will hear him; I am with him in trouble, and I will pluck him out and make him glorious. I will satisfy him with long life, and will show him my salvation." Magdeburg experienced how wonderfully and gloriously God's hand of grace reigns over his faithful, so that "even if the waves crash over them, he can still carry them unharmed out of the floods". "It was redeemed with such graces, as Bugenhagen wrote jubilantly, that we must consider it a miracle of God." In spite of the great forces arrayed against the Magdeburgers, they held out until November 3, 1551. Their fate lay in Moritz's hands, and it was their heroic defiance and resistance to the emperor and his plans that did not fail to impress him, who had hitherto almost betrayed the evangelical cause out of politics.

had. Outside the gates of Magdeburg, the

God almighty, his heart and in his strong bold soul the decision came to maturity to suddenly confront the emperor with his well-tempered army of at least 30,000 men, to put an end to his tyranny and treachery with one blow and thus to become the savior of the Protestant freedom and church. Consequently, on November 5, 1551, he granted peace to the city of Magdeburg under very lenient conditions; its religious and civil freedom remained unimpaired, although it had to promise not to enter into any alliance

against the emperor and the empire, to recognize the chamber court, to stand by the archbishop and the cathedral chapter, to grind down the fortifications, and to pay a significant seraphic sum. Nor did the theologians and preachers of Magdeburg, who had so relentlessly and unsparingly festered against the emperor and his accomplices, suffer. When the council negotiated with the Elector about the surrender of Flacius and Gallus, the Elector replied: "He has nothing against them. They could live freely and safely either in his lands or in other lands. Only Erasmus Alberus (author of the hymn: God has given the gospel that we may become pious) was expelled from the city, because "he had made it too rough that no peasant should suffer it. Great was the blessing that the city of Magdeburg, through its truly Lutheran steadfastness and bravery of faith, bestowed far and wide in those stormy, fateful times; through its example the weak and stumbling were strengthened and raised up, the friends and true Christians rejoiced and refreshed, the enemies and apostates shamed and punished, God's great wonderful name praised and glorified. Without glory Amsdorf and Flacius could write: "If this city with its example and constancy, item, with printing of Christian writings, had not resisted the papal deceit and falsifications, the papacy by its manifold interim and middle things would have long since expelled the gospel of JEsu Christ and taken the churches again. Public experience testifies to this in every man who has a little knowledge of the affairs of the German country in the past four years. Therefore, all churches that still retain something of the true religion have received such benefits from the grace of God through our toil and cross." Yes, even today Magdeburg shines as a firm fortress of faithful Lutheranism in the history of our church, whose splendor will not be extinguished as long as the true confessors and witnesses of Christ are held in honor, and it is especially for us in the present time a teaching, admonishing and comforting image that speaks loudly and emphatically to our hearts.

Well then, beloved fellow Christians, let us wake up more and more from all lukewarmness, become sober and free from all worldliness, which unfortunately has nested so deeply everywhere, as long as the church has had outward peace and good days.

and the oral confession has not been associated with any particular danger or great hardship. We are still sitting in spiritual, heavenly goods under the freely flowing blessing of God in all the war distresses of our country, the bright light of the pure Word and the unadulterated sacraments still shines for us, and the market of God is full of all heavenly treasures, which sweeten even the bitterest war lamentation and guide us safely in the darkest tangle, Let us not think that it cannot be any other way, that it must always go on like this, that we can do whatever we want and however we want, but let us seriously consider that what God has given us by grace, He can just as easily take away from us again out of righteous anger at our ingratitude and coldness. Let us take to heart what our fathers had to experience soon after Luther's death through a hard lecture under great fear and much tribulation. Let us, as their children, hold in double esteem and demonstrate in word and deed true loyalty to what they once again wrested from God for us with sighs and tears and forced from the world through heroic endurance and struggle, namely the purity and freedom of our Lutheran confession. May the faithful God make us faithful in faith and love, faithful in hope and prayer, faithful in witnessing and confessing, faithful in fighting and enduring in all the confusion and turmoil of our time and our country, so that we as true Lutheran Christians can sing in truth with Luther's Heldenlied, in defiance of our old Adam, the world and the devil:

tand, and have no thanks for it,
vith us with his spirit and gifts.

Take their body, goods, honor, child and wife, Let them go there, they have it no profit, The kingdom must and yet remain. Amen.

Regulation concerning the level of knowledge and skills that our school teachers - seminarians must have reached at least before they can be dismissed from the seminary as teachers.

(Don the General Synod, at its last meeting in Fort Wayne, adopted and designated for printing in The Lutheran).

Before anything definite can be said about the degree of education that our seminarians must have attained before they can be dismissed from the institution as useful school teachers, it is necessary first to consider the purpose of the entire seminary education, whereby the ecclesiastical position of our seminary and our schools must be especially taken into account.

The purpose of the seminary education is obviously to provide the prospective teachers with the theoretical knowledge as well as the practical skills to be able to preside over a Lutheran parochial school with benefit as soon as possible.

To teach school children not only the knowledge and skills necessary for this life, but also, and above all, to educate them in the discipline and admonition of the Lord, to point their souls to Christ, to keep them with Him, and to form them into citizens of the Kingdom of Heaven.

Everything that is necessary for this must be acquired by the prospective teacher at the seminary and must have been acquired by the time he leaves. But initially only what is necessary for this. Anything beyond this that might appear desirable for one's own education does not initially belong in the area of seminary instruction. The purpose of this must rather be to penetrate and master the teaching material necessary for the community school in all respects. Clarity of understanding and certainty of possession are what must be demanded, keeping in mind that seminarians are to become church school teachers, servants of the church.

Particularly under the circumstances here, since the age and educational level of the students entering the institution vary so much, and the number of teachers is relatively small, the seminary teachers and students will have their work cut out for them in teaching and learning these necessities.

Now, if in the foregoing the purpose of seminary education in general had recently been If the students are to be given the opportunity to teach, it should be possible to determine which subjects should be taught primarily, and what degree of knowledge and ability should be required of each seminarian before he could be dismissed as capable of teaching.

The most important subject of teaching is in every respect the Word of God. In regard to this, the prospective school teacher should not receive a theological education, but he should become familiar with the Bible and acquire a clear and thorough knowledge of the main points of Christian doctrine, which of course will not be possible without repentance and faith in his own heart. If one looks at the individual branches of instruction in the Word of God, then the one who is to be dismissed from the seminary should at least have acquired the following.

1. He should have become at least somewhat familiar with the New Testament, the first book of Moses and the Psalms through his own reading, in lessons set aside for this purpose, and should have received an explanation of the factual, historical and geographical difficulties involved. He must be able to teach his students the most necessary knowledge about the Bible book, to lead them to a godly reading of it and to teach them the following to declare a spell simple-minded.

In the biblical history of the Old and New Test, he would have to be quite well versed, so that he would not only know himself, at least according to the main events, how God, since the beginning of the world, the human race, This seems all the more necessary since biblical history is the indispensable basis of all instruction in Christian doctrine.

3. through diligent memorization, he should have collected a treasure of good sayings and core songs, which he could use not only for teaching and comforting himself, but also for the benefit of his school children. The learning of such sayings, etc., as well as of entire biblical passages, must be seen to by both seminary students all the more, as it is usually completely omitted after dismissal from the institution.

4. the small catechism of Luther must not only be memorized exactly The author is not only able to know it, but also to understand it in such a way that he is able to explain it to his students in a simple way.

Finally, he is said to have become familiar with the Augsburg Confession and Luther's large catechism.

With regard to the knowledge of the German mother tongue and the subjects to be taught there, every prospective teacher must be required to have at least:

L. that he can read not only mechanically ready, but also to a certain extent tonally correct, but without all sought-after false

declamation, and is able to teach this also to his students. The instruction for the latter, as well as for the teaching of spelling or phonation, must be given to him in the seminary.

2. he must not only be able to write himself quite beautifully and fluently and to put his own thoughts down on paper in an understandable way; but he must also be able to teach this to his schoolchildren, as far as it is necessary for an ordinary community school.

3. he must be familiar with German grammar, with the rules of spelling, The student must be at least sufficiently familiar with the rules of sentence formation and punctuation not only to avoid gross violations himself, but also to be able to give his students successful instruction in these matters and to consolidate them in them through diligent practice.

The same must be demanded, if and where possible, in regard to the English language, because its knowledge is indispensable for children in this country. If at all achievable, each outgoing seminary must be able to read and write them at least to some extent correctly, not only to teach it to his students, but also to have a foundation on which he could build further through his own practice.

With regard to the musical education to be achieved, since age and lack of talent are the main obstacles to further progress, one will have to be content" if the graduates

sing the most popular chorale melodies correctly and accompany them on the violin, or play them to their students.

With regard to arithmetic, it is likewise not the task of seminary instruction to drive future school teachers up to the highest and most difficult types of arithmetic; rather, it is to lay a firm foundation on which everyone can then build, depending on time, opportunity and talent. Here, too, the aim is not to make good calculators out of the schoolchildren, but to teach them the four basic arithmetical operations in such a way that they can really benefit from them in their lives. Therefore, if the outgoing seminarian has mastered the four basic arithmetic operations in whole, denominated, and fractional numbers, he is, on the side, qualified to take over a school. More may not be required as a minimum.

Because mental arithmetic is so important not only for life, but also as a means of educating the mind, it must also be practiced diligently and the students must be given the necessary instruction to teach it again.

Finally, some knowledge of geography, the history of the Reformation, and drawing must be required. But the less these subjects are absolutely necessary for every school, the more freedom should be left here to demand much or little. Depending on talent, age and time of education, a pupil could make more or less progress.

In the teaching of all these subjects, as already noted, it must be kept in mind that the seminarians are to teach it again; therefore, in addition to the clarity and thoroughness of the teaching, there must not be a lack of guiding remarks and references to the future use of what has been learned. That special exercises in teaching must also be made need not be mentioned. Only then will the purpose of seminary education really be achieved, if the future school teachers acquire at least so much practice in practical teaching, that they, when they leave the institution, can successfully take up school teaching and do not have to learn the first steps only then, with the payment of expensive tuition fees and the loss of precious time.

Although what is required here is a minimum, only the most superficial consideration could lead to the result that it is easy to teach and learn. Good things take time; this is also true here, especially in view of the inadequate previous education that most of the older students, to whom the above applies in particular, bring with them when they enter the institution. Only with righteous loyalty, strenuous diligence and persistent prayer on the part of the teachers and students, will it be possible to ensure that no one leaves the institution without having reached this minimum. May God, according to His great grace, help and awaken many who will diligently intercede for all our educational institutions!

J. C. W. L.

To the ecclesiastical chronicle.

Rebaptism. In the "Christian! Messenger" of November 11, a soldier from his field camp near St. Charles in Arkansas reports among other things the following: "4 soldiers of the 21st Iowa > Regiment were publicly and solemnly added to the Christian Church by being baptized by their field preacher in the White River. The preacher, a Baptist, made a short but highly appropriate address to the bystanders before the ceremony, explaining and assuring them that they did not believe in any way in mere water, but that the person to be baptized must be baptized with the Spirit from above in order to inherit the kingdom of God; that this was merely an outward sign which was due to every person who wanted to go out from the world and join the Christian church." - It is frightening that the Baptists or Anabaptists once pretend that all salvation depends on the way they baptize, and then admit that they believe that baptism is "merely an outward sign. There is not a word in the Bible about the fact that only adults must be baptized and immersed, and yet the Baptists pretend that they must hold to this for the sake of God's word; on the other hand, that man must be born again of water and the Spirit, that baptism is the bath of regeneration, and that through it sins are washed away and man is made blessed, this is written in clear, bright words in Scripture (cf. Joh. 3, 5. Tit, 3, 5. Acts 22, 16. 1 Petr. 3, 21.); but the Baptists jump over these scriptural words like over straws. This is how all sectarians and enthusiasts do it, they make secondary matters the main thing and the main thing a secondary matter.

A college convention was held at Harrisburg in Pennsylvania on October 18. Its purpose was to hold collections to provide a regular income for the college at Gettysburg. The success was surprising. Rev. Gräff of Philadelphia immediately signed twenty thousand dollars, Messrs. A. F. and G. P. Ockerhausen of New York signed the same sum, Rev. Conrad the same signed \$10,000, Rev. Benedict of Bedford in Penns. \$5,000, Mr. Morris of York as much, and the present representatives of Gettysburg the same. After some more of the present had subscribed lesser sums, the signed at last amounted to \$70,000

swollen. - This magnificent generosity for the purposes of a scholarly school is certainly worthy of admiration. But when the secretary of the proceedings concludes with the remark: "That the 'day of small things,' though not to be despised in its time, is now happily over forever," such language does not please us. God cannot suffer men to praise their works as great things themselves.

Church property. At the meeting of the Buffalo Synod held on 25 September and the following days, it was decided, as we can see from the "Informatorium", that "in the event of an outbreak of partisanship and division of a local congregation, the ecclesiastical decision" (i.e. as to which party should retain the church property of the congregation) "shall be reserved to the Ministry and the Synod. In this way, church property is to be secured for the faithful Lutherans, but how? if the ministry and the synod are now in favor of the party that teaches the wrong doctrine? - —

Conscription of the preachers. In the Buffalo "Informatorium" of November 1 we read the following: "Feed the flock of Christ that is commanded to you! Thus the holy apostle calls out to the elders, and calls them to wait for their calling as elders, see 1 Pet. 5, 1. Lutheran Christians cannot doubt that ordained pastors, in the fulfillment of the office in which they have been placed by God, have received a life calling from which no one may remove them, regardless of their rank and name! The authorities of the country also owe what is God's to God and to leave the servants of Christ appointed by Him to their ministry; they therefore do wrong when they interfere with the sacred rights of the ministry of preaching through worldly lawmaking, tear the pastor, who belongs to his congregation for God's sake, away from the army commanded to him and put him in the ranks of the soldiers against his conscience! Rom. 13, 5. Christians are required to be subjects for the sake of their conscience: that is why it is said in those things that contradict the conscience founded in God's Word: One must obey God more than men! Apost. History 5, 22. The way, which was followed in the outer synods of the country, when the preachers were affected by the conscription law (draft), seemed to us carnally comfortable, but by no means right. "Up to now, so the report there read, all preachers who were forced among us have

been redeemed by their parishioners. - If the government of the country had been concerned about money from the very beginning of the conscription law, without making any alleged claims for military service on the part of the pastors, it would have been in the right; according to God's word, it should have customs and taxes, even if it wanted our last dollar for the conduct of the war, which in itself is quite just! If, however, we are offered a bargain in the purchase of lots clause, by virtue of which the payment

If the Z800 appears to be the solution of a binding obligation, which we do not recognize for God's sake, but must reject with protest, we can never give ourselves up to make such an agreement, by which we would testify obedience to this "contrary to God" human statute under the form of a ransom. The legislative authorities would be terribly strengthened in their injustice by such a procedure, by which we would approve their arbitrary claims. The pastors of our synod have therefore deemed it necessary to take a different course with regard to their possible conscription. First of all, the pastors who have been subdued have testified before the provost-marshal of their district, and have most emphatically refused to shoulder the musket and thereby abandon their divine calling. They also did not enter into any kind of ransom or substitution of themselves, but already in this piece considered themselves as soldiers of the Lord Jesus, as also God's word considered them to be, Willi Cor. 4: "For this reason everyone (thus also the authorities of the country) consider us to be Christ's servants and stewards of God's secrets! The conclusion of this article is announced only for the next number. The writer of this article is certainly right in saying that our authorities are sinning gravely against God by taking away the preachers of the church without urgent need and turning them into soldiers. This is all the more dishonorable for our United States, because they keep declaring that they are fighting for "Christian" civilization, yes, that our Union is a Christian state! On the contrary, it proves that church and public preaching of the Word of God are not considered essential for the welfare of the state. One will read with surprise in the history of this war that the zealous religious sects here, out of political partisanship, themselves approved of this measure, which neither pagans nor Turks ever allowed themselves. Another question, however, is whether preachers of the gospel can and should refuse to listen when they are preached to. To this we say no. For since military service is not a sin, it is said here: "Let every man be subject unto the authority that hath power over him." Rom. 13:1 The sin here is that preachers are commanded to go to war without urgent need, not that the preachers obey this command. If, therefore, preachers and congregations choose the way out hitherto left to them and other citizens, to buy themselves out of war service by a sum of money, this is by no means, as the writer says in the "Informatorium," unjust; on the contrary, if the preachers who can do it, or the congregations whose preachers cannot, did not do it, then both would sin grievously and thus reveal that the full enjoyment of the means of grace is not worth a few hundred dollars to them, and they would then have to pay for it. as a just punishment if God were to deprive them completely of His pure Word and Sacrament and the benefit of faithful private pastoral care.

(Sent in by Pastor Kühle.)

The Support Fund for Poor and Sick People

Preacher regarding.

The preachers of the gospel should not administer their ministry for the sake of shameful gain, i.e. they should not preach the gospel and administer the holy sacraments with the intention of collecting treasures for themselves, since thieves dig and steal, and moths and rust devour. Therefore, even preachers who are faithful seldom become rich in earthly goods and treasures, but usually have no more than the necessities of life; indeed, more often they have scarcely that, but downright want, and must make do with what they have. This happens especially when the congregation is poor or even too small, or when a protracted illness has taken hold of the preacher's house. What is love, which never tires, to do in such a case? Should it calmly watch faithful but poor servants of God starve and waste away, get into oppressive debts, etc.? - No, she should help and also vigorously defend against this distress.

Also within our synod there are several brothers (four names in particular have been mentioned - the dear brothers will not take it amiss if I put their names here - they are the pastors: Kahmeier, Fr. Schmitt, Wüstemann and Dicke), who are in great need of support, on whom active love should prove itself.

However, in order to regulate this support to some extent, to prevent one person from receiving superfluous gifts while another is forgotten or given less, it was decided in a pastoral conference held during the last synodal meetings to set up a treasury into which we want all charitable gifts intended for poor preachers to flow. The administration of this fund and the distribution of the gifts to the needy according to their need is to be done by Dr. Sihler, to whom all gifts for this purpose are to be sent and who has also declared himself willing to perform this service of love.

Therefore, dear brothers, when you sit at a richly filled table at a baptismal or wedding feast, or when you otherwise notice that God has blessed you, remember these dear brothers as well as the poor in general, and let your charitable gifts also flow into this treasury.

And we, my beloved brothers in the ministry, as we ourselves should willingly help our worn-out brothers in the ministry who are half-consumed by illness, so let us also encourage our congregations so that such brothers in need of support do not have to suffer further.

Our kind request will, God grant, find a good place in the hearts of many. - —

A questionable death.

Here's what we read in the latest number of the Merry Messenger (of November 10): "In a letter received from Pennsylvania, there is a report of a very wealthy farmer of York County, who, while riding along the road in a light wagon, and trying to avoid another wagon, was thrown out, resulting in his sudden death. This man is said to have been the owner of seven plantations, along with a number of houses and other property in the nearby town where he resided. A few days before death overtook him so quickly, a neighbor wanted to buy several bushels of wheat from him for cash money, which he offered him, but received none because the rich farmer said he wanted to keep his warts longer, believing the flour would still go up to \$15 a barrel."

"By no means did I want to pass judgment in this matter, but it always seemed questionable to me when people refused to sell means of life to those they wanted for their own use, and because they expected to get more for it for a while. Would it not be wise for such people to heed the words of David: "What you do, consider the end.

Ordinations and introductions.

On the 25th Sunday after Trinity, Nov. 13, 1864, the ordination of the Candidate of Theology C. S. Kleppisch could finally take place in the midst of the newly formed Lutheran congregation in Holstein, Warren Co. Earlier the ordination was to have taken place, but had been prevented by the enemy's invasion and by the interruption of communication which had resulted. Mr. Pastor Dorn of Franklin County, located on the other side of the Missouri River, assisted in the ordination. A part of his congregation had also joined in. The Lord, who has placed the dear Pastor Kleppisch in a region where there is a large German settlement, may his testimony of the full truth be richly blessed there, J. F. Büniger.

Address: Uev. 6. 8. ivleppiseli,

New Haven, No.

After Pastor G. M. Zucker had received a regular call from the German Lutheran Immanuel congregation at Proviso, Cook Co., Ills. and, with the consent of his former congregation at Yorkville, Kendall Co., Ills. also accepted, he was installed in his new office by the undersigned, in accordance with the commission received, on the 24th Sunday after Trinity.

May Christ, the Lord of the Church, bless His servant in the new sphere of activity, that he may bear much fruit.

Elk Grove, Cook Co, Ills, Nov 9, 1864.

H. Schmidt.

Address: R.ev. 6. U. Auoker,

proviso, look 6o., Hls.

On the 25th Sunday after Trinity, Rev. F. Wyneken was installed in his new office at St. Trinity Church, Cleveland, O. (west side), by Rev. F. W. Hus- man. His address is: Lort 3323.

H. C. S chwan, No. 98 Bolivar Str.

Invitation.

God willing and we live, the newly built School Teachers' Seminary in Addison is to be dedicated on December 28, this year (Wednesday after Christmas). The festivities will commence at noon 11 o'clock. All dear fellow Christians, near and far, are hereby cordially and kindly invited to take part in this celebration of joy and thanksgiving; to praise with us our God, who has so wonderfully blessed us.

On behalf of all the brothers involved:

J. C. W. Lindemann.

Display

In announcing to the worthy members of the Synod, whom I had the honor of meeting at the last Synod in Fort Wayne, that by God's help I have been released from military service because of my narrow chest and weak eyes, I express my heartfelt thanks for the love shown me in the provision made to be able to purchase my release from military service when necessary. Wishing the dear brothers God's rich blessing, here temporally and there eternally, I remain grateful.

C. Schwankovsky, Lutheran pastor.

Town Abbott Nov. 15, 1854.

A picture of Luther.

The brothers A. F. Siemon in Fort Wayne have sent us a picture of Luther for viewing and display. It is a copper engraving in folio by Barfus, painted by G. König after an original by Lukas Cranach, dated 1545. This picture is rightly considered the most successful of all Luther's portraits, and has always been the admiration of art connoisseurs. We would hardly know a more beautiful decoration of the room of a Lutheran family. Subscribers who contact Messrs. Siemon will receive the picture for K 2 50.

Receipt and thanks.

For poor students

received through Past. Baumgart from Mr. Bicrmann Sr. in Venedy, Ill, \$5.00.-Bon N. N. "as a thank-offering for salvation from great distress" \$1.00.-From Mr. F. Stutz in Washington, D. C., \$5.00.-From Mr. G. Emmert there \$2.00.-From Mr. A. Heitmüllerebendaseif\$2.00. BonJ. P. in St. Louis \$2.00. - Collected by Pastor L. Lochner at his wedding 111,00.-Don Hrn. W. Hestcrberg in Pastor M. Moll's parish specifically for the Brunnschen \$3,00. - Collected by Pastor John at the wedding at Mr. Großheider in Dffen \$7,35.

For Past. Brunn's proseminar in Steeden

By Past. C. Moss in Columbus, O-, \$30.00

C. F. W. W al th er.

From the community of Mr. Past. Günther, Saginaw City \$11,18 for the purpose of inner mission . I. H o f f m ann.

With the most heartfelt thanks to God and the benevolent donors, certifies to have received for the purchase of the parsonage in Mishawaka, Indiana, \$59.55, namely \$25.00 from the congregation of Mr. Pastor Hüsemann; \$25.35 from the congregation of Hm. Pastor Müller in Pittsburg, Pa.; \$6.30 from the congregation of Mr. Pastor Oeflermeyer; \$3.00 by Mr. Pastor Saupert, namely from Köster and Comp. \$2.00, Schulte and Däuble each 50c.

shawaka, St. Joseph Co, Ind, Nov. 3, 1861. F. F. T h lungck, Rev.

or poor students at Fort Wayne high school:

Collecte am Erndte-Dank-Fest, den 22. Sonntag nach Trin., in der Zions-Gem. des Past. R. Voigt in Staun- ton, Ill, \$ 11.00.

W. Stubnatzy.

(Delayed.)

Partly for the entertainment of poor pupils, and partly for other needs, I have received the following gifts, for which I sincerely thank the generous donors and wish them God's blessing.

1. in cleveland healed old:

On C. Dreß'wedding collected \$4.65, from Fr. Schierbaum \$2.00, from Wittwe Gils \$2.00, from Fr. W. \$2.M, from the same \$3.40, on Fr. Möller's wedding collected \$9.15, on W. BennhosS Hochreit \$9.00, from Fr.'B. \$2.00, from the Jungfrauenverein \$12.20, from the Jünglingsverein \$8.00, from the savings box of the children of D. Klüvers \$2.13, from the Opferkasten \$2.18, from individual members of the Zionsgemeinde \$37.50, from individual members of the Dreieinigkeits-Gem. \$59.30.

2. received during the last synod:

By Mr. D. Frederking \$2.10, by D. Buehl, \$1.00, by k. Ostermeyer \$2.00, by k. Senel from H. Hah- meier \$1.00, by ?. Kühn by F. Schinnerer \$5.00, by Joh. Büchner \$5.00, by D. Wamskans by Carl Baier \$1.00, by teacher Richter 25 cts., by teacher Tat;- hauer \$2.00, by Hrn H. Wulfmann \$25.00, by D. Hattstädt \$7.00.

Furthermore, you will receive bedding for the seminar:

From Hrn. k. Swan's parish: 1 quilt, 1 pillow with cover.

From my former parish: 12 quilts, 12 pillows with covers, 6 sheets, 2 woolen blankets, some towels and miscellaneous children's stuff.

3. C. W. Lindemann.

Received

in the preachers' and teachers' widows' and orphans' funds.

I. In contributions from the gentlemen pastors and teachers: 1.) For 1863 O§1,50:

Claus, P. Beyer 2.50, Dörmann 50 CtS., Föhlinger, Geh- ring, Grätzel, O. Hanser, Heidmüller, Hüsemann 50 Cts., I. G. Kunz, Müller, Nagel, Nützel, Richmann 2.50, Seydel, 8.00 Timmenstein, Wichmann 50 Cts.

2.) For 1864 O §2.00:

Also, Daib, Ernst, Fathauer, Hahn, Herpolsheimer, Lembke, Lochner, G. Löber, Metz 2.50, Ostermrier, Oltmann- Reißin- ger, Rover, Schuster, Seydel, Schwan, Wunder, Wun- dertch. 1.50: Albrecht, Arndt, H. Bartling, Bartelt, Brauer, P. Beyer, N. Beier, Bvhling, Brackhage, Bauer, Brater, Brose, Claus, Clöter, Conzelmann, Dicke, Dörmann, Dulitz, Emrich, Engelder, Erk, Feiertag, Fleischmann, Föhlinger, Franke, Forderking, Fricke, Fürstenau, Garbisch, Geyer, Glaser, M. Günther, H. Hanser, O. Hanser, Heid, Heitmüller, Hoppe, Hüsemann, Hußmann, John, Jox, Innkg, A. Kähler, Keller, G. Keyl, Kiosch, Koch, König, Käppel, Kolb, Klinken- berg. Kühn, Lehmann, Link, H. Löber, Lücke 1.25, H. Meyer, C. Meier, Mießler, Muckel, Müller, Nagel, Nickel, Nölting Nützel, Pollack, Rauschert, Neichhard, Richmann, Richter, S. Nidel, I. Nidel, Riepling, Rufs, Rupprecht, I. Rup- precht, Schäfer, Sallmaun, Sauer, Schachemeier, H. Schmidt, Schöneberg, Scholz, Schürmann, SchwankovSky,

I Selle, Seuel, Sieger, L. Steinbach, Straßen, Streckfuß, Stneter, Stubnatzi, Tirmenstein, Trammer, Tröllrr, Wichmann, WambSgans, Wüstemann, Zaget 1.00, Dorn, Fischer, Gehring 50 CtS., Gräber, Grätzel 50 CtS., Himm- ler, Jung 50 Cts., Sprengler.

3.) For 1865 G 1.50:

Bode, Friedrich, Mießler, Rauschert, Dr. Sihler.

II. in gifts:

From I. B., a Lutheran in EvanSville §1.00 "Mr. L. Rotermund in Addison1 .00

... Dr. Schenk in Peoria5 ,00

" of the community in Johannesburg, N. I. 6,50

" Mr. F. Schäfer in EvanSville1 .00

" Mrs. Däuble "" 1-00

"L. H. H. by Mr. Past. Kähler5 ,00

"Mr. H. Richter through Mr. Past. Löber3 ,00

, " T. Judge by the same2 ,00

" the congregation of Mr. Past. Sprengler 4.35 " Mrs. Louise Noack in New York5 .00

"Mr. Past. Weisel. 1-00

" " Daibel in Saginaw City0 ,50*)

" " Past. Bühl1-00

" the community in Ruessels Grovc5 .00

" to an unnamed person in Hrn. Past. Scholz Gem. 1,00

I. F. Bünger.

Account of the supplies provided by the Women's AssociationS in the TrinityS District of St. Louis for poor students.

December 1862: Weisel, 3 shirts; Krebs, 2 ditto; Ernst, 2 do. Jan. 1863: Ebert, 1 do. Feb.: Schmidt, 3 do. InS College. 6 sheets. April: Ebert, 2 shirts. May: Graves, 1 undershirt; inS College, 3 woolen sacks; Nützel, 1 black skirt. June: Nütze', 3 shirts; Jule, 3 do.; Nützel, 1 pair of pants; Burfeind, 2 shirts. July: Frank, 4 do., 2 pairs of socks; inS College, 6 white neckerchiefs, 8 overcoats, 2 pairs of socks; Heiter, 2 shirts. October: Wyneken, 6 do. November: 2 do. December r Heinel, 1 pair underpants, 1 wool shirt; Quammen, 1 shirt. January: Jule, 1 pair of socks. 1864 February: Burfeind, 3 shirts. May: inS College, 5 do., 6 pairs of socks; Schmidt, 6 shirts.

Get

Mij for the German Lutheran Hospital & Asylum.

Through Mr. Past. Gräbner, from C. Johann, as

Thank Offering, \$3,00

"Minna Koch, from the Juugsrauen association in

Minden, III, 8,00

" Teacher Koch,

from the municipality there 15 ,00

From Mr. Heinrich Erbsmeier, as a gift2 ,00

"" Seibert, "" 2.50

"" Steinbrück, "" 2.00

By Mr. Collect. Neumüller, Altenburg, Perry

Co., Mon., 9.50

" Hrn. Coll. Millitzen inFrohna, Perry Co., Mo., 1.50 From the community in Johannesburg, N. I., 4.00

" Mr. I. Willison sen., in the comm. of Mr.

Pastor Hanser, 5,00

From the Gem. of Mr. Past. Schäfer from Mr.

E. Walther, 5,00

" the same from Mr

Zabel, 5,00

From Pastor Schäfers himself5 ,IB

From the Virgins' Association in Ft. Wayne, subsequently, 1.00 From the Gem. of Mr. Past. Scholz, namely from

Elisabeth Gebhardt, as a thank offering, 2,00

From the dear women's association in Johannis-Gem., 11.00 Collected at the wedding of Mr. Lammbeck, 6.25 From Mrs. Bertha Schmale in St. Louis, thank- offering, 3.00 By Mr. Past. Berner, Kans. 2,00

It is further certified with heartfelt thanks for the following gift: From Mr. Past. Nidel, 2 pieces of ducks.

L. E. Ed. Bertram,

Corner of 4th and Carr streets, No. 203.

Received:

To the synodical treasury of the Western District:

Emte fest-Collecte der Kreuzgem. des Hrn. Past. Birk- mann at Waterloo, Ill. \$5,30

From the comm. of Hrn. Past. Gräbner, St. Charles,

Mo.

49,58

*) The 3 dollars previously receipted to the Saginaw community have also been given by Mr. Daibel,

Pfingst-Collecte der Gem. des Hrn. Past. Matuschka, New Mette, Mo.	8.50
Harvest festival collecte of the same municipality	1.50
Through Mr. Past. Matuschka von Wulfekctter and	
H. Meser O §1.002,	00
From Mr. Past. Matuschka, New Melke, Mo. 1.00 Plowst-Collecte of Wem. of Hrn. Past. Matuschka, Washington. Mon.	3 65
Collecte on 15 Sunday after Tun. by the same. Gcm. 2.80 Vonder Gem. dcS Hrn. Past. Biedermann, New Wells, Mo.	3.50
By Mr. Past. A. Lehman" by Mrs. Papendorf 2, O>'	
By Mr. Past. Berg", Paitzrorf. P, rry Co., Mo. 2 tb	
From Mrn Past. Haman, Carondclet, Mo.	1, 0
From Hin. Past. Moll for a Synod. I report	.25
Harvest Festival Collecte of the Gem. of the Hin. Past. Polack, Crrte. III.	47,25
Bcn >rn. Past. H. Löber, Thornton Etation, 701.	1,t">
Bon der Gem. des Hrn. Past. Richmann, Shaiim-bürg III.	18,80
From the comm. of Mr. Past. Hiiscmann, Minden. III. 24.40	
From the comm. of Mr. Past. Bergt, Paitzdors, Perry Co., Mo.	6,10
From Mr. Teacher Fischer, Chicago, III.	1,00
From Hin. Teacher Gap, Chicago, III.	1,00
From the Gem. of Mr. Past. Slrckfuß, Washington Co, III.	21.00
Don der Gem. des Hrn. Past. Seidel, Quincy, III 11.30 From the G m. of Mr. Past. Wagner, P.easait Nitge, III.	14.00
Of the Hencn pastors: Streckfuß, Hüsmann, G. Löber, Wunderlich, Franke, Geyer, Friedlich, Fick. Bartling. Beyer O §1,00; Wagner §3,l 0; Frnchtenicht §1,50; Seidel §1,70; Dörmann and Rcißliiger <l §2,0020,	20
Don the teachers: Fürstnran, Fathaucr, H. Baril.ng (l §1.00; Nickcl §1.504	.50
Don Prof. Selle, AdKson, III.	1,00
Bon Hm. F. White, cbcnd.rscbst1	.00
From Hnr. LübrS. ebendascldst5	.00
By Past. Wagner by Mrs. Hüllncr, Pleasant Ridge, Pttl1	.00
Don the Messrs. Teachers Hermann and F. Koch (l §1.00 2.00 Collecte gei. on Mr. Buchholz'S Wedding, Ardison, III. 5 80 From the TrinityS District in St. Louis, Mo. 9.75 By Mr. Past. Iliiigel, Coopcr Co. of, Mo. as	
Thank-offerings of divine preservation in the last raids and murders of the Southern Sicilian armies, by: Past. Iüngel, G. H. Mcyer and L. Haxel (l §5.00; H. Meyer §10.00; Fr. Stock, Lenzer, Mcntz, F. W. Stock and G. Knorp G §1.0030	.00
From Immanuels Dislrikr in St. Louis, Mo. 15.00	
From Zion District in St. Louis, Mo.	2.50
From Mr. Marggrandc, Nochester, N. A.	2.00
From dcrÄem. of Hrn.Past. Wolff, Ieffcrson Co., Mo. 4.50	
From Mr. Past. Wolff, Ieffcrson Co., Mo.	1.00
To the collcge udder coffee:	
Don of the comm. of Mr. Past. Gräbner, St. Charles, Mo.	12.60
Collecte am Reformationsfeste der Gem. des Hrn. Past. Hamann, Caroudelet, Mo.	15.85
By Hm. G. Emmert, Washington, D. C.	3.00
Subsequent from the LiNtcfest Collecte of the Grm. of the Mr. Past. Löber, Thornton Station, III.	2.00
Don Mr. H. Harms in Mr. Past. Johannes Gem., Benlsn Co, Mo.	10,00
Dom OrcieinigkcitS District in St. Louis, Mo. 11.00 From ImmanuelS District in Sr. Louis, Mo. 11.00 Don the Gem. of Mr. Past. Baumgart, Venrdy, III. 10.3" From Mrs. Teacher Krauß, St. Lo.is, Mo.	0.50
To the Synodal Mifsivuskaffe:	
Don the Lords Hcrald and Kcmmann in St. Charles, Ms., G§1,002	.00
Don the Gcm. of Mr. P-st. Matuschka, Ncw Mette,	
Don Hrn. W. Wt > rann in New Melle, Mo. 1.00 By Hru. Past. Rösch by Mr. Wilh. Zirges 1,00 Don Mr. Heinr. Richter, ThorntonStation	III.
3,00	
From whose children1	.00
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Volume 21, St. Louis, Monday, December 15, 1864, No. 8.

(Submitted.) Historical outline of
the external and internal development of Concordia College since its transplantation from St. Louis to Fort Wayne from the fall of 1861 to 1864, along with the benefits it has received. *)

Three years have passed since Concordia College was transplanted from St. Louis to Fort Wayne. In the first year of its existence here, God was pleased to afflict many of the students with illness; and although their course of study was hindered and interrupted in many ways, it is to be hoped that in this school of their heavenly educator, the progress in repentance, faith and life intended by Him was made by those who willingly surrendered to this loving discipline of their heavenly Father.

During the vacations in 1862, the institution was noticeably slowed down and weakened by the fact that the first and second classes, which consisted of the older students, were transferred to St. Louis due to the circumstances of the time; for while they were exempt from military service there, according to the laws of Missouri, this was not the case in Indiana. By this emergency transfer of the two upper classes, however, the grammar school was not only temporarily lowered to a lower position, but also to a lower level.

*) Sent into the "Lutheran" at the request of the general synod.

The middle and lower classes suffered a very perceptible and sensitive loss, for they were now deprived of the salutary religious and moral influence which they had formerly received from their older fellow students, both in this and that fraternal punishment and admonition, and in their good example and model, since on average their Christian knowledge and character had already been more fostered and developed. But our Gymnasium is not a mere educational institution, where there is often a caste-like separation and segregation of the individual classes from each other, in that the students of each higher class consider themselves better than those of the lower class in a conceited way. Our college, however, is both a teaching and an educational institution. There, older and younger pupils live together in the individual rooms under the supervision of house elders; and there, the lack of the former, insofar as they are more religiously and morally grounded and can therefore have a salutary influence on their younger room mates, cannot possibly be replaced by the teaching and discipline of the teachers and especially of the house father.

In the second year, the institution had to go through a tribulation, which, however, reached into the hearts of the teachers and students much more painfully than the many illnesses in the first year. Three pupils of the sixth or lowest class, who had recently entered the institution, had to leave because of gross moral transgressions.

And what was most terrible was that in the case of two of them a sly mendacity and hypocrisy came to light at the same time, which they had undoubtedly already practiced earlier at home. Since both of them had satisfactory certificates for their admission before they entered the institution, only two cases are conceivable. Either their morally depraved condition had remained hidden at home, so that they were able to deceive their parents and pastors, or it was at least partially obvious to the former, but was concealed from us, in the opinion that they might be better cured here than at home.

Although in the third year we were not allowed to make such terrible experiences with the pupils sent here during this time, we hereby take the opportunity, in retrospect of these sad experiences and in the fear of their renewal in the future, to declare most decisively that our educational institution is not a reformatory in the German sense. For according to the will of its foster mother and overseer, namely the Synod, it should preferably be such an institution, which should serve as a preparatory institute of the church, work under God's grace and blessing into the hands of the theological seminary in St. Louis and prepare such pupils for it, whom it can accept without hesitation, in order to prepare them specifically for the service of the church.

But here, too, there is no lack of clear and decisive manifestations of the same antichristian spirit of the times, which the devil puts into the hearts of his obedient servants and slaves both here and there, and which also rules the tongue and pen of the more gifted according to his antichristian will, Or who could deny that here, too, especially among the mostly half-educated Germans who have immigrated since 1848, the same open unbelief and disobedience against God's Word, indeed, the same blasphemy against the Holy Scriptures, the same hatred against the Holy Spirit, the same hatred against the Holy Spirit, the same hatred against the Holy Spirit, the same hatred against the Holy Spirit, the same hatred against the Holy Spirit, the same hatred against the Holy Spirit, the same denial of the true Bible God and the same idolatry of the spirit of man and his powers and works, and therefore also the same insolent Epicurean living or rather dying in carnality, lust for the eyes and hopelessness, is manifest in so many of our compatriots who are still baptized and bear the Christian name?

God has written in the heart of every man and also in the holy ten commandments, the shameful mammon service, deceit and fraud in trade and commerce, the gratuitously corrupt child breeding, the rule of the dizzying and delirious spirit, the appalling carelessness, dissoluteness and hedonism, the terrible moral slackness and dullness even in the higher authorities, which shows itself, for example, in the impunity of fraudulent and thieving officials and suppliers. Furthermore, the prevailing moribundity of true patriotism and public spirit and, above all, the atrocious partisan rage and the fratricidal civil war that has lasted for four years as a result, this terrible judgment of God, the end of which is not yet in sight.

And how necessary and important in this seriousness of the time it is for Christian-minded parents, who have gifted boys and want to give them back to the Lord for the service of His church, like Hannah did with Samuel, to apply due seriousness and diligence to the following pieces from an early age:

Secondly, it is necessary that they lift up their prayers to God diligently and persistently for these children of theirs, that He may

give His blessing and prosperity to their upbringing, that they may be right and proper.

and one day become faithful witnesses of Christ. Admittedly, such parents seem to be rather thinly sown; and as in general the right seriousness in sanctification does not seem to be growing even in older congregations, so it is similar with the discipline of children in otherwise Christian-minded families; A lame, slack, lukewarm and insipid nature is becoming more and more widespread, or in a pietistically unwise manner the children are constantly being tinkered with, tinkered and carved, in order to bring them as quickly as possible into a Christian form that pleases the educator, while original sin and baptismal grace are not duly taken into account.

This much is certain, however, that on average only if the parents faithfully do the two things recently mentioned, the right pupils will be prepared for our institution; for even if they are still afflicted with all kinds of bad habits and excesses of the flesh and natural temperament, it is to be hoped, under God's grace and blessing, that they will bring with them to the institution a God-fearing mind and a heart receptive to the teaching and discipline of the divine word and a conscience sharpened by it. Without such fundamental preparatory work in home education, however, it would be difficult for us teachers and educators to succeed on average in continuing the work of faith and the labor of love in our pupils in a wholesome and God-blessed way through our discipline and exhortation to the Lord, and to help prepare faithful and capable servants for the Lord and His Church in our part.

But this holy seriousness already in the domestic discipline of such boys would be all the more necessary and urgent in three respects.

First of all, we live in a country where the prevailing manner is just the opposite of this discipline; for here, from early youth on, children almost always do not experience the benefit of having their self-will wisely and powerfully broken and being accustomed to persistent obedience to the will of their parents, being kept within the bounds of submission and humility, and being taught to be moral and disciplined; And of the rod of discipline, which, according to Solomon's saying, casts out the foolishness that sits in the boy's heart, is hardly to be seen or heard far and wide, even among church-going Americans. Instead, however, there is an abundance of undue abandonment of the boys and, as a result, a lack of discipline, untimely desires for independence, the disgusting charges of immature independence, crude behavior toward adults, self-will, defiance, insolence, and arrogance. And whoever has lived in the same place for a longer time and has observed the dear street youth, will have found out that they have made noticeable progress from year to year in all kinds of crudeness and wild savagery, so that now smaller boys are more impudent and unrestrained than larger ones used to be. To the-

The ever-increasing moral decay in all strata of society, i.e. also in most of the parents of these children, has of course no small share in the ever-increasing cancer of the local child breeding or rather child neglect. Under these circumstances, the democratic constitution of this country also contributes its share. For, in my opinion, it can only be implemented in a salutary manner where, as was the case in the first decades of this confederation, the fear of God, justice, love of one's country, public spirit, and moral integrity are still generally present and the civic virtues are more in evidence. But where these give way to political sectional fanaticism, to insane destructive partisan rage on the impulse of the liar and murderer from the beginning and his demagogues, then, of course, the young must also morally corrupt all the more quickly with the old, and where there is no repentance, this moral corruption must inevitably be followed by political ruin.

On the other hand, we live in an exceedingly sorrowful and terrible time, the shape of which has already been made known above in some outlines and basic features - a time, the spirit of which breaks out through so many mouths in the words: "Let us break their bands and throw off their ropes!" and "we do not want this one (namely Christ) to have dominion over us. But this spirit is none other than that of Satan, which especially at this time has its work in the children of unbelief. And from this spirit of rebellion and indignation against Christ flows the spirit of rebellion and resistance against all kinds of wholesome barriers and orders, even against divine and human laws in the home, school and civil society. And who would claim that this spirit has no power over the still unfortified youth and exerts no influence on the adolescent youngsters, even if they are brought up in the teaching and discipline of the divine word? Und wenn auch bei ihnen das offene und beharrliche Widersprechen, die ausgesprochene Aufkündigung des Gehorsams nicht stattfindet, die ja freilich den Abfall vom Glauben voraussetzte, so fehlt es doch nicht an dem heimlichen Widerstreben, an einem fleischlichen Freiheitstrieb, the inclination to lose sight of piety, that is, the pious timidity of parents and teachers, a certain satiableness and dullness, inertia and unwillingness in regard to the serious and devout hearing, reading and learning of the divine word; And therefore there is no lack of moral slackness and manifold hedonism, so that the poor young people are afflicted to an alarming degree in and out of the educational institutions.

It is true that there are many kinds of this and other evil, such as slothfulness toward God's word and prayer, impatience, despondency or defiance under the cross, doubt and distrust toward God, unkindness and hardness toward the law in the members also takes us captive to and fro in the law of sin, and we too can feel the lust of the flesh against the spirit in us daily and hourly, especially when the devil and the world penetrate us more sharply with excitement of lust or fear; But we older Christians, who as such should have more spiritual knowledge and experience, more power of faith and spirit in us, notice the various naughtiness and wickedness of our flesh sooner and more sharply than our younger brothers; the lust of the spirit against the flesh is quicker and stronger at hand, in order to kill business with greater seriousness through the spirit of the flesh. In a large part of our adolescents, however, there seems to be no serious struggle against this; and even less does it seem to make sense to them that just now, on both sides, the devil, in his secret activity, is seriously engaged in corrupting the young fruit trees not only by a poisonous dew in the blossom, but also by gnawing them at the root with harmful insects, so that they do not come to a strong life drive and neither to blossoms nor to fruits.

Thirdly, at least here in this country, several causes seem to work together to prevent a lively zeal and drive both for righteous godliness and for a thorough scientific education from arising even in the higher educational institutions established on a Christian basis and guided by God's words.

First of all, the material interests, agriculture, trade and commerce and all that goes with it, such as large and small machinery and the mechanical arts, partly the *partheilhalterische* politics with its public negotiations in oral and printed *speeches* come overwhelmingly to the fore. In contrast, interest in the sciences and fine arts for their own sake, without serving these and those practical purposes, as well as interest in nature and literary endeavors, and the sense of a noble, leisurely, mind and heart refreshing and invigorating social life, are almost exclusively relegated to the background, since political and business circumstances almost exclusively provide the material for social entertainment, so that a German mind and spirit does not find sufficient satisfaction in them. But since the prevailing way of thinking and seeing things here is primarily dominated and determined by the superiority of material interests, it is no wonder that it exerts a paralyzing and inhibiting influence on the young people of German stock who have grown up here, even in the higher educational institutions.

The education in this country, even at higher educational institutions, is on average rather superficial and more geared to a shallow variety and half-wittedness than to the acquisition of knowledge and skills.

The aim is the acquisition of thorough knowledge through serious and persevering diligence. When these students have completed their course of education and leave the institution, most of them hardly have a nobler and higher goal in mind than to make as much money as quickly and comfortably as possible with the knowledge and skills they have hastily acquired and to advance in the world. In the same carnal frame of mind, these young fellows also set out on the now much-loved and much-practiced hunt for office, in

order, like the pagan Roman governors and the present Turkish pashas, to exploit as far as possible the provinces allotted to them, and thus their perhaps lucrative office for the short period of their term of office, solely for their own benefit. Only very few would like to be guided by moral motives in their application for office, namely to serve the common good with their gifts, knowledge and skills; and all the less so, since the time of patriotically minded men seems to be over in the now torn moral decay of the people, and the political fanatics and ambitious demagogues, as well as the money-grubbing speculators and deceitful mammon servants, float above. How could it be lacking that these evils, which are openly visible and pollute the air as cancers and boils on the body of the bourgeois community, also have a corrupting effect on our young people, even on our educational institutions, even if they are not aware of it?

Furthermore, the following is also of importance, but also of evil for our young people. According to the constitution of our country, church and state are fundamentally separated, and that is of course not an evil. Nevertheless, in the prevailing way of thinking and viewing things among the people here, among teachers and listeners, shepherds and herds, there is almost throughout a most harmful confusion of concepts about the mutual relationship of church and state. The peculiarly different nature and character of both, of Christ's kingdom and the world's kingdom, is, according to the procedure of the Calvinist fathers, not thoroughly and clearly recognized, the boundaries between the two are not sharply drawn, and the fundamentally different areas are not properly and cleanly separated. Instead, the state and the church have been mixed up several times and brewed harmfully into each other. Of course, it is not the place here to prove this in more detail. But it may be illustrated by a fact that moves our whole time here in this country.

The abolitionists of the finer *) kind, i.e. such abolitionists, claim that they are not the true abolitionists. Even in the New Testament, 1 Tim. 6, 1. 2. Ephes. 6, 5-8. Col. 3, 22, the abolitionists of the finer *) kind, that is, such,

The abolitionist fanatics of the coarse kind are the obviously unbelievers, who see their so-called reason and their supposed natural law as superior to God's Word and go against the Holy Scripture and its teachings. Scripture and the

who confess Christ's person and work, that it is a sin that the Negro slaves, whom Christ has also freed from the dominion of sin and the devil, are held captive in the state of slavery, that is, as venal and saleable serfs. But what is such an assertion but a confused confusion of church and state, of Christ's kingdom and the world's kingdom? For in the former, the spiritual and heavenly kingdom of grace, there is actually and essentially no other freedom than the spiritual freedom from the dominion of sin, death and the devil in the conscience before God - a freedom that is worked in the heart solely from the gospel through true faith in Christ, and which is as different, indeed as separate, from the civil law as heaven is from earth. Again, there is no other freedom in the state, the civil community or the world empire, as such, than the civil-legal freedom, which has not the slightest thing to do with the spiritual freedom and is just as different from it as the earth is from heaven; and again, an unbelieving slaveholder is civilly and legally free, although he is spiritually enslaved and bound and imprisoned in the slavery of the devil.

However simple and clear this twofold evangelical truth may be for the knowledge of a manly, sober evangelical, that is, Lutheran Christian, the same can hardly be expected from all young men who have been brought up in the Lutheran doctrine even in the higher educational institutions. And apart from this disfavor of the irreligious environment and the enthusiastically influenced ruling public opinion, which is a great power today, the abolitionist sympathies are so deeply in the flesh and blood of all of us, young and old, from the point of view of humanistic and philanthropic unbelief, that we can only resist their cunning attempts with the simple word of God, so be it with us, as it pleases God.

Finally, what is to be considered, such young men, who are deeper in head and heart and who entitle to cheerful hope of such serious godliness as well as thorough theological erudition and ecclesiastical manliness and strength of character, are everywhere and always only the rarest phenomena. The middle class always forms the majority. And in general, the overcultivated generation of our days, like an aging, weakened matron, seems to have no more fertility to produce great characters and powerful original spirits in all fields of knowledge and ability.

The people of the world proclaim a highly unreasonable freedom and equality of all men by nature, which is impossible among the sinfully depraved human race and historically unprecedented, and they also strive in the most unreasonable way, because they are blind, insane and brain-burned fanciers, to assert this freedom practically and to put it into practice when the opportunity arises". - —

The aim is to bring to light the special gifts of God that give a new impetus of development and a powerful upswing to the spheres of life in which they appear. In the mere training and processing, making mouths and transforming the existing educational material for scientific or practical use, in superficial much- and half-knowledge, in made apparent richness of spirit, since the writerly bureaucrats, like the fast-moving butterflies

The present generation seems to be consuming its life in a burning greed for the earth's goods of fortune, in snacking and slacking, in spiritual and bodily hedonism.

In the area of the church, however, the following should also be considered. Young men in Germany who have not been brought up in the words of faith, but have been awakened to true faith in Christ through the preaching of Christ, soon experience all kinds of hatred, malice, dishonor and heartache from the scoffers, the children of the Uuglanben, as soon as they begin to confess Christ. Precisely through this, however, their still young faith is practiced and strengthened, and it is precisely through the opposition of the enemies and through perseverance in confession that these young fellows grow stronger and become manly Christian characters, who, if they otherwise have the necessary stuff, can later, after sufficient preparation, become faithful and capable servants of our local church. The mediocre young people growing up in our educational institutions, however, lack this wholesome educational school of life and of the struggle with the world, and thus also this preparation for Christian characters. And even if they are brought up in the words of faith, they can still remain with a learned school faith for a good while, even after taking over the church teaching office, until the Lord takes them into his special school and, through the deeper inner experience of law and gospel, sin and grace, transforms this school faith into a living faith of the heart.

Summa, under all these circumstances it is certainly of great necessity that the parents, the teachers in lower*) and higher schools, as well as the educators, out of the same faith and in the same love, cooperate all the more unanimously and powerfully through giving, intercession, teaching, discipline and admonition of the children, pupils and pupils; for only in this way can help be given so that, in spite of all those obstacles, under

God's grace and blessing of the church of the following generation, faithful and capable workers will be prepared, who as a strong salt will counteract the worldly nature and lukewarmness that may prevail even within the church.

These teachers can also help, if they perceive in older children a constant godly seriousness and at the same time good gifts, to put it in the heart of the parents to give these boys later for the service of the church and to direct together with them the mind of the boys to it by instruction and encouragement".

Lutheran Church of our Synod as much as possible.

And the faithful God will probably come to the aid of this endeavor in another way; for as our time is approaching, so also our church is facing a serious sifting and purification in two ways. One of these is given by the disrupted and corrupt political conditions of our country and people. For how easily can it happen, since almost nowhere righteous and thorough repentance is evident and the heroes of faith are missing, who made themselves a wall for the people against the Lord to avert the fury of His wrath, that He at least temporarily withdraws His hand and leaves room for the murderer from the beginning, to bring the horrors of fratricidal, devastating and destructive civil war upon every county of every state, to punish the unbelieving world by such temporal judgment of wrath, but to chasten and sift his church, and by

this word shovel to separate the wheat from the chaff. The other way is given in the general shape of our unbelieving time. For, as already noted above, the perhaps last general battle of Satan against Christ, of the children of wickedness against the children of the kingdom, has partly already begun, partly it is still imminent, and the question: are you for or against Christ? can soon become obviously and generally the main question, against which all political party questions of the day fade into nothingness as insubstantial shadows.

And so it would be a good thing if we parents, educators and teachers, by God's grace and through united Christian teaching and discipline, according to law and gospel, could help prepare servants of the church for the coming generation, who in such terrible times would be found to be faithful witnesses of Christ, who would not love their lives even unto death. May the gracious and merciful God help us to do this for the sake of Christ. Amen.

W. Sihler, President of the Institute.

To the ecclesiastical chronicle.

Baden. In this country, things look very sad at present. Although some have returned from rationalism to a certain faith in recent times, the wretched union, which has been introduced here for a long time, does not allow the old unadulterated faith to reign again. The Union is the shield behind which the enemies of Christ sit securely. The Baden Unirte Landeskirche calls itself, like most of its kind, an "evangelical church," but precisely because it is a Unirte church, the Christians must put up with the fact that the most avowed opponents of the Gospel are also spreading themselves within it. Recently a hitherto highly respected professor in Heidelberg by the name of Schenkel, who is also the director of the preacher's seminary there, a book

to which he gave the title: "Character Image of Jesus". In it, the wretched man presents Christ as a mere man, yes, not only denies Christ's supernatural birth, miracles, atoning death, resurrection, and ascension, but thus makes even Christ to a sinner! Many preachers of the Baden countryside were not aware of this.

of the church too badly. Their 117 members met and sent a letter to the Oberkirchenrath, in which they sued the ungodly blasphemer and asked for his dismissal. But in vain! The Oberkirchenrath declared that in this advanced age scholars could no longer be bound by the old church confessions, and that no one could be expected to continue to believe what they had formerly believed in their simplicity. It is particularly gratifying that even the so-called laymen have stirred. A respected manufacturer, Mr. Mez, who is also a local councilor, called a lay assembly in Freiburg, which was attended by more than 300 people and which, in confirmation of the letter of accusation of those 117 preachers, drew up and published the following as its confession: "1. It recognizes in agreement with the entire Christian church of all lines the Bible as God's word and the apostolic creed as a faithful excerpt of the Bible, containing the most important salvation scriptures briefly summarized, and among them especially also the godly mystery, as it is called by the apostle Paul, that Jesus Christ conceived by the Holy Spirit, born of the Virgin Mary, is true God and true man, highly praised and adored for eternity. For with the true divinity of Jesus Christ stands and falls the whole Christianity, the whole Christian church, the whole work of redemption, all Christian hope, all comfort in life and death. Without this faith we would no longer be Christians, we would be separated from the whole Christian church. It also recognizes that whoever no longer regards the Bible as God's word, henceforth has no definite revelation of the divine will, and thus withdraws from divine authority, and that in such a case, since divine authority is the source of all other ordered authority, with the abandonment of the former, the latter must also disintegrate with necessity, and that if such an example and such a teaching were to prevail, all order in states, communities and families would be in the greatest danger. 3) It fully agrees with the protest of the clergy against the book "Character Image of Jesus," written for the congregation by Seminary Director Schenkel. 4) The congregation decides that its above resolutions should be published as a testimony to which it considers itself obligated in its conscience, and that they should be communicated to the Lutheran Oberkirchenrath in support of the petition of the clergy of June 24. Of course, even this confession was not able to move the gentlemen of the Oberkirchenrath to dismiss the false teacher, since the former are themselves devoted to the false doctrine and have not yet accepted the

Union cloak. Would to God that the Christians in Baden would finally see what a Babylonian prison their union is and would leave it themselves, since they are unable to expel even the most blasphemous false teacher from their unrighteous church. But it is very much to be feared that the poor Christians will leave it at their confession on paper and calm down again. The vexed union stifles the spirit of the confession again and again, even if it breaks out now and then. That is why many, after having sighed over their ecclesiastical buildings when they come over to America, allow themselves to be caught again voluntarily in the Union net. - In Baden, a new elementary school system has also been announced, whereby school and church are to be as good as separated from each other, whereas so far only the Catholic Archbishop of Freiburg, Hermann von Vicari, has issued a pastoral letter.

The **Sunday schools**, this English-American institution, are now finding their way more and more into Germany. In Berlin, they are taking off in a big way. More than 700 voluntary school children are already being taught there by more than 100 voluntary teachers.

Dresden in the Kingdom of Saxony. Here a number of "hearty" Lutheran Christians have come together and have made it their task to bring the pure Lutheran doctrine to the knowledge of the Saxon people, first of all to the knowledge of those who generally enjoy the Word of God and already have an understanding of it. You write: "Since it is not the way of our time to read long things with pleasure, we thought to make it short" and to publish the teachings of the Lutheran church bit by bit in sheets or in the form of tracts". This is certainly an excellent, blessed thought. We would also have the need for such Lutheran tracts here in America; God willing that the thought of our Dresden brethren would also be carried out here! Should this not be an important subject for discussion at the pastoral conferences and then in the congregational meetings? - —

Does the end justify the means? - The Jesuits answer this question in the affirmative, and the Americans have for some time shown themselves to be very learned students of this principle. For the latter assertion the following example of many. When a Mr. Creighton had made a part of the "telegraph" running from here to the calm sea, he feared that the Indians would soon knock down the posts and tear down the wires. What did he do? He showed an Indian chief how he (the Indian himself) could talk by means of the telegraph with another chief 500 miles away from him, and he showed him this, not only without explaining the secret to him as well as he could, but he told the Indian: "This instrument has therefore been so successful.

The telegraph is considered to be "the voice or rather the mouthpiece of Manitou's, the 'great spirit'". This soon became known among the Indians and has had such an effect that they have a certain holy awe of the telegraph and therefore leave wire and post untouched; but does this end really justify the means by which the poor Indians are strengthened in their unfortunate superstition? What will the Indians think of the religion of the Christians, if they learn the truth afterwards?

"The American Lutheran." This is the title of a new English paper which now appears instead of the German paper "Der Lutherische Kirchenbote". We can see this from another newspaper, from which we learn at the same time that the "American Lutheran", according to its express declaration, is to come out even more decisively for the so-called "American", i.e., for the counter-heretical Lutheranism, than even the "Lutheran Observer. For example, in the first number of the "American Lutheran" it is expressly stated: "I have come to the point that I cannot stand the word ""conservative,"" indeed, that I hate this expression." Now, to be "conservative" means nothing else than to be in favor of maintaining what exists and to be against unnecessary innovations. So the "American Lutheran" wants to be a so-called progressive also in religion, to fight against the retention of the old Lutheran faith and for a new better, more contemporary faith with all his strength. The so-called American Lutherans are obviously now afraid that they will be swallowed up completely by the Real Lutherans, more and more of whom are leaving the General Synod. That is why they are now doing everything they can to at least keep themselves alive.

Church consecration.

On the 15th Sunday after Trinity we had the joy of consecrating our little church, which is 36 feet long and 24 feet wide, along with a small porch, to the service of the Triune God. Although the weather was rainy, many guests from neighboring parishes joined us to "share" and increase our joy. Pastor Sallmann gave the farewell address in the old church, Pastor Husmann performed the consecration, and Pastor and President Schwan preached a very comforting and refreshing consecration sermon on the 84th Psalm.

May the faithful and merciful God help us now that this little church may never be profaned and desecrated by false doctrine and ungodly conduct, but that the Word of God may always be preached purely and loudly in it and the sacraments administered according to Christ's institution, and that many souls may thereby be brought to the Lord and kept with Him.

I. Rupprecht, Rev. North-Dover, Cupadoga Co., O.

Ordinations and introductions.

On the second Sunday of Advent, the Rev. John Himmler, a former member of the Iowa Synod, having been forced out by the Synod's declaration that he was not permitted to testify publicly against Chiliasm, and having been expressly instructed to transfer to "Missouri", and having passed a colloquium on the occasion of this year's General Synod of Missouri, Ohio and other states at Fort Wayne, and having received a regular call from the congregation at Oshkosh, Wisc., had received and accepted a regular profession from the congregation at Oshkosh, Wisc., was inducted into his new office by the undersigned on behalf of the Presidency of the Northern District. The Lord bless the shepherd and the flock.

Ed. Multanovski.

Oshkosh, Wisc., Dec. 5, 1864.

Address: Nsv. ss. Himmler,

OslkoZk, ^Viso.

The congregation at Rich, Cook Co, Ills, which has been without a pastor since the departure of its former pastor, Rev. G. Kühle, has now received its own pastor again. On the 26th p. 2rin. by order of the Presidium Westl. District I appointed my brother-in-law L. Lochner - until then Past. vio. in the congregation of the Lord. Past. Steinbach in Milwaukee, was able to introduce there.

May the Lord bless him in the performance of his duties. Ch. H. Loeber.

Thornton Station, Nov. 22, 1864.

Address: Nov. N. Noolmor,
Nattoson, 6ook 6o., Ills.

Urgent request.

Among the five pastors of our synodal association in Wisconsin who were chosen by lot in the last drawing for military service, one has been declared fit and thus compelled to buy a substitute for a large sum. This is Pastor J. Strieter. Since Pastor Schwankovsky has been released from military service due to physical unfitness and therefore no longer requires the ransom signed for him by pastors, teachers and deputies during the synodal assembly, the undersigned, together with Rev. Strieter to assume that the respective signatories would transfer their contribution to the latter, and therefore the sum of H740.00 was taken up for a short time by members of the congregation. In the certain hope of not making a wrong request, the undersigned therefore asks the pastors, teachers and deputies concerned to send their contribution to him immediately after receiving this message. At the same time it is noted that from the congregation of Mr. Pastor Strieter only a small, perhaps no support can be expected. Therefore, should others who have not signed feel urged to make a contribution, it will be received with all the greater gratitude, and any excess will be refunded.

be set aside for further such support and used conscientiously in its time.

Milwaukee, Nov. 20, 1864.

F. Lochner.

Conferenz displays.

On Wednesday after Christmas Day, the St. Louis Local Pastoral Conference will hold a one-day meeting at Concordia Seminary there.

C. F. W. Walther.

The Northern Illinois Conference, God willing, will hold its next meeting at the home of Mr. Past. P. Beyer in Chicago the week after New Year's Day. The dear brethren are requested to be there by Tuesday noon, Jan. 3.

C h. H. Loeber, Secr. p. t.

Receipt and thanks.

For Past. Brunn's proseminar in Steeden received through Pastor Best in Palmyra, Mo., from Mr. I. Thürwächter \$5.00. - From Mr. Steinbrück in St. Louis \$1.00 - (Correction: In previous number, under above heading, it should read Pastor Mces, not Moss.) **For poor students**

by Pastor J. M. Hahn in Benton Co., Mo. from an unnamed member of his congregation \$5.00. - by Pastor Muckel at the infant baptism at Mr. E. Krompharde gesam- melt \$2.00. - by Mr. Gottlob Weise in St. Louis \$1.00. - by Pastor Popp from his congregation at War- saw, Ill. (speziell für die Brunnischen) \$12.00. - by Pastor Rupprcht in North Dover from Mr. E. Wöhrmann \$2.00. - from Mr. Steinbrück in St. Louis \$2.00. - from the werthen Jungfrauenverein in Bremen, St. Louis Co., Mo. \$25.00.

For Pastor Röbbelen

by Mr. G. Weise in St. Louis \$1.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I attest to the receipt of the following gifts for the seminary household and for poor students :

From H. Uhde of the TrinityS District: 6 bushels of apples, 1 bush. Potatoes, 1 Bush. Turnips and 1 Peck Onions.

From the congregation of Mr. Pastor Baumgart: 2000 lb of flour.

From the parish of Mr. Past. Hamann: von Mr. H. Wesselmann 1 barrel kitchen vegetables; from Mr. Hinternesche 1 Bush. do.; from Mr. Chr. Lindemann 1 barrel do. and 1 doz. Cheese; from Mr. Horstmann 1 Bush. Kitchen vegetables; from Mr. H. Obenhaus 1 barrel do.; from Mr. Gerken 1 f. do.

By Mr. Pastor Ernst of his churches at Flora and Elmira. C. W., 22 Pr. woolen stockings, 1 woolen shawl, 3 shirts, 2 white sackcloths, and \$1 cash.

From the mills Leonhardt and Schuricht here 12 barrels of flour double extra.

By Mr. Past. Lehman" by Mr. H. Löhr 1 Bush. Potatoes, from Mr. Fr. Koch 1 Bush. Onions, by Mr. Rauschen 7 earthen pots, by himself 10 gallons of apple butter and 5 Bush. Apples.

From Faßold Brothers of Trinity Distr. 2H barrel of kitchen vegetables and 1 peck of onions.

By Mr. Pastor Streckfuß from Mr. C. Dölger, thank offering for happy delivery of his wife, \$2: from W. Remmert do, 50 Cts.; from N. N. through the local city post office \$1: from ? Lehmann's Gem. from Mr. Helm. Kloster- mann \$1; by Mrs. Köln from the Frauen-Verein of the Gem. of Mr. ?. Hamann \$13.75 for poor students. By Mr. k. Niethammer by Mrs. Winter from his community \$1 for poor students; by the community of Mr. k. Köstering: 5 barrels of potatoes, 2 barrels of flour, 1 barrel of dried apples, 1 box of beans and \$19.50 cash; from the community of Mr. ?. Biedermann: 1 barrel of apple butter.

from Mr. Faustich from ?. Heintz Meier's parish 1 l barrel 1 apples and 2 gallons of apple butter; from the parish of Mr. Past. C. R. Nijdel from Mr.

Biermeier: 18 cabbage heads, from himself 1 goose; from the parish of Mr. Past. Hamann from Mrs. Gerken \$1, and from her daughter Louise \$1 for poor students; from the parish of Mr. Past. Lehman": 1 barrel yellow beets, 2 peck beans, 12 cabbage heads, 1 peck apple slices, 3 Bush. Turnips, Bush. Potatoes, 2 Bush. Welsh grain, 8 gall. Vinegar, 4 sack shucks, 1 Bush. Apples, \$6 cash; from his Mialgem. in Baldwin: 2H barrel of turnips, 2 barrel of potatoes, 25 Arantkvst 4 Bush. Apple slices, 1 peck of beans, a side of bacon, \$1.50 baar; from N. N. in the Immanuel District here: 12 pieces of chicken and 1 ham; from N. N. from the Gem- of Hrn. Past. Birkmann: 1 sack of turnips, 1 sack of potato. fine and H Bush. Apple slices; from Hin. C. Welling from the comm. of Mr. Past. Wolfs: 2 Bush. Reuben.

Love gifts received:

Franz W- Schmitt.

Those brothers who regularly visit military hospitals want to let me know their wishes and needs soon. Suitable writings to distribute among soldiers' trn would be: Bibles, New Testaments, the Prayer Book for Soldiers, Reading Book for Lutheran Schools, the Martyrs, the Lutheran, the Evening School, all of which are available here and should be sent by me upon request. Tb. Brohm.

St. Louis, 13 Dec. 1861.

Received:

For the Synodal Treasury:

From the Community		i" Saginaw City SAM		For the Synodal Treasury.	
"	***** Detroit		17.70		
"	***** Frankenmuth		18.86		
"	***** of Mr. Past. Engelbert		13.91		
"	***** Müller IM				
"	***** in Adrian		16.0V		
"	***** of Mr. Past Also		4M		
"	***** upper Geincindees Hrn. Past. WamSgans	17.51			
"	" lower	12.0V			
"	***** TrinityS comm. in Milwaukie		37.25		
"	***** Gem. in Grafton		8.53		
"	***** Cedarburg		7.00		
"	***** of Mr. Past. Beyer in Caledonia-	4Mj			
"	***** New London-	1.50			
"	***** From the St. John's congregation in Town Abbott, Wisc.	14.34			
"	***** Wisc., Harvest Festival Collect	15.00			
"	***** to the congregations of Mr. Past. Steege	6.00			
"	***** WamSgans	1.50			
"	***** Steinbach	2.00			
"	***** Group 1	1.00			
"	***** Dornthal	1.00			
"	***** L. Walther 2	1.00			
"	***** Ruff	1.00			
"	***** Mr. Past. Trautmann	2.00			

""	""	Lochner	IM
""	Intercessor	IM	
""	""	Verfelmann	1,50
1,00	""	Jor	
""	Penalties	IM	
""	""	Bever	IM
""	Thickness	IM	
""	Cellar	IM	

FromMr	. Past. Döhling	1,00	
"" Missionary Clöter	2,00		
"" Teacher Simon	1,00		
"" Judge	1,00		
" Varielt	1,00		
"" Th. Eisfeldt	1,50		
"" Brater	1,50		
"" Seitz	1,00		
"" Glazier	2,00		
"" A. Stegemann	50		
" a Lutheran in Milwaukee	50		
By Mr. Past. Ruff	8,75		
lind indeed: By F. Hopprdl; G. Lüttner, C. Fink, H. Hasse! G §2; W. Milbrath, F. Brüggemami O 50 Cts., F. Milbrath 75 Cts.			
From Mr. Past. Ottmann	2,00		
" " Beyer for synodical reports sold. - 2,00			
" the undersigned	3,00		
" ""	1,50		
By Mr. Past. Sievers	31		
To wit: Collecte in Krankentrost §11,81; Collecte in Anulith §1,70; Collecte in Bay City §2,90; by himself §5; by his children 52 cents; I. Huther, I. G. White, MrsBurk in Amelith G §1; Bro. Keith, M. Forester, H. Stelle, Steph.			
Engerer G §2; A. Göy §1.50.			
To the Synodical Mission Fund:			
By Joh. Blümlein in Frankentrost	§1	,00	
By Mr. Past. Engelbert at the foundation feast of the Women's club collected			
		4,00	
Bon of the congregation of Mr. Past. Muller		2,00	
" "" in Adrian		10,00	
" "" Grafton, WiSc.		1.45	
At the wedding of Rev Niethammer in Bridgewater, Mich. collected		8.15	
"the wedding of Mr. I. F. Müller ges		3,45	Bo" the schoolchildren of the parish in Hillsdale
		60	
"Mr. Past. L. Lochner in missionary hours in the St. StephenS-Gcm. collected- 5			
		,83	
By Mr. teacher Bartelt from his school children - - 1,62 ,, " Past. Fr. Lochner 7,			25
" " „ Beyer		1,00	
Bon "" Sievers		5,00	
" I. G. Fischer		75	
" Fr. Keith		62	
" to the schoolchildren of Mr. Past. Walther in Wyandotte, Mich		3.60	
For the general president :			
From the congregation of Mr. Past. Engelbert	4,62 "	""	"" Koib, Loll. on Ern-
tefest	10,00		
" of the municipality Frankenlust	12,00		
" "" Amclith	6,00		
" " in Bay City	2,50		
For Prof. Biewend:			
By A. A. Götz in Frankenlust	1,00		
"Mr. Past. Sievers	2,50		
For the preservation of teachers:			
From the municipality Frankenmuth	24,40		
			" in Hillsdale 2.32
"" ofMr. Past. Also	2,24		
"" LinktoLebanon, Wis. 20,75			
"" " one collecte 7,00			
" "" on the sugar island 6,30			
""in Grand Haven, Mich	6.12		
"" Rapids, Mich	10.10		
" " Dreicinigkeits-Gem. in Town Ehester, Mich. 5,75 From the women's fund of the Gem. in Adrian		13,00	
From Mr. Otto in Milwaukee	" " Heinr. Starke " " W. Reuter " "	Past. Daib " " Sievers " Heinr. Selle "	I. G. Weiß
" A. Göy			
From the congregations of Mr. Past. Steege			
5,00			
5,00			
1,00			
2,00			

5,00
2,00
1,00
1,50
8,70

For the proseminar in Nassau:

From the congregation of Mr. Past. Engelbert	5.85
" Mr. A. Stegemann	50
" " I. Deeg	1,00
" " Ottomar Krüger for the coming sophomores	1.00
" a Lutheran Milwaukee for the same	10,00
" Mr. Past. Sievers	5,00
A. Göy	
1,00	

At the wedding of Mr. K. Mårten in Monroe, to cover the travel expenses of the new arrivals.

Brunnschn school teacher seminarists ges	2.15
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For Mr. Pastor Röbbelen:

By K. Streube	5,00
"Gottlieb Krücke from the St. Stephen's parish in Milwaukee	2,00
By Mr. Past. Kolb	10.86
On Mr. Fr. Meier's wedding 5.01 On Mr. Th. Frome's wedding 2.85. On Mr. Heinr. Lücke \$2, and on Mr. Past. Kolb \$1 On the wedding of Mr. Joh. Rothin Frankenmuth	
collected 10	,50
Bon Hrn. Past. Sievers 5	,00
„„ Selle 1	,00
„„ Past. Böbling 50	

For poor college - students :

From the Gem. of Hrn. Past. Wambganß by Michael Fellwock from the estate of the late W. Pfuhl 20	,85
From a Milwaukee Lutheran for poor students in St. Louis 15	.00
" the same for poor students in Fort Wayne 10	.00
„„„ „ Seminarians in Addison 15	.00
By Mr. Past. Sievers 17	,45

To wit: Collecte in Frankenlust \$7.70; by himself and his children \$6.00; Fr. Keith \$1;

I. Huther \$1.00; I. G. Fischer 75 CtS.; Mrs. Burk in Amelith \$1.00

At the wedding of Mr. I. F. Müller ges. 2,00

For the purchase of college land at Fort Wayne:

By Mr. Past. Stecher 6	,17
U. zw.: By W. King \$1.00; W. Schneidewind	
45 Cts; Coll. of Trinity Comm. in Sheboygan \$2,51; Coll. of St. Petrigem. in Town Wilson \$2,21.	

For the hospital in St. Louis:

By A. Göy in Frankenlnst 1.	.00
" Steph. Engerer 1	,00
"Mr. Past. Sievers 5	,00

For the inner mission:

From the Gem. of Hrn. Past. Muller 2	.00
" Whiting Ukele in Saline Town, Washtenaw Co. Michigan 1	.00
" Jacob welder in Bridgewater 100	
" Mrs. Nüßle in "	50
„ Wittwe Nehm in Freedom 50	
By Mr. Past. Lochner 7	,25
From the comm. in Cedarburg, Wis. „ „ „ „ Town XI.	2,00
At the wedding of Mr. I. F. Müller ges. 3,00	1.62

For the construction of the school teachers' seminary:

By H. A. Stegemann 1	.00
By Mr. Past. Stecher 7	,50

Namely: Bon I. Nicolsen, W. Krüger, F. Graf, Chr. Kay G \$1; F. Röhrig \$2; Rowat 50 Ct;
F. and G. Znrheyde, A. Scheele, and Wisbrock (A 25 CtS.
By Mr. Past. Also by Ms. Hanselmann 50

For missionary Clöter:

On Mr. Boehner's child baptism total	2.35
From individual members of Hrn. Past. Kolb 4,00	

W. Hältst aedt, Cassirer.

Reverberate

for the construction of the school teachers' seminary:

From the comm. of Hm. Past. Beyer, Chicago, Ill, \$32.00 By G. Bartling, Rich, Ill, from Messrs. F. Bode, H. Werner, L. Deneke, A. Kummehne, H. Kruse, F. Bartling, Ch. Heidorn, T. Oh- lendorf, H. Oehlerking (A \$10. L. Bathje, F. Bathje G\$ 5. ph. Werner \$4, 104.00
From the Gem. of Mr. Past. Richmann, Schaum - bürg, Ill, by Mr. Conr. Wilkening \$5; H.

Salge §20; Ch. Teyler §5.	30,00
In Addison, Ill: By Mr. L. Stünkel §50.00;	
Wm. Precht §20; Br. Stünkel §30; B. Hack- busch §10,00; H. Riemeyer §20; Eh. Heide	
mann §15; F. Oehlerking §15; Francis A.	
Hoffman" §100, H. Kückcr §4; Fr. Dammeyer §5; W. Fürstenau §3 .	272,00
From Hm. Teacher Ph. Tisza, Sheboygan Falls, Wis. 2.00 By Mr. S. Garbisch from the comm. of Mr.	
Past. H. Schmidt, Elk Grove, Ill: By Mr. F. Kay §15; F. C. Senne §10; C. Bühler, H. Schwake, W. Lindemann (A §6; I. Hintz, H. Decke, Ch. Busse G §5; C. Grupe	
§4.50;	
C. Möhling §4; F. Böger §3; Ph. Oftmann, H. Wilke G §2,50; L. Stumme, Ch. Nacke, H. Oehlerking, W. Blume G §2; H. Johans, Ch. Meier, H. Engelke G §1; H.	
Engelking 75 cts; I. Steege 50 etS.	86,75
From the comm. in Cleveland, (west side), by Mr.	
Prof. Lindemann,	13,00
By Mr. Past. Wunder, Chicago, Ill, from Mr.	
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St. Louis, Mo,

Synodal printing house of Aug. Wiebusch r.Ech".

Volume 21, St. Louis, Monday, January 1, 1865, No. 9. From the emergency defense. *)

In 1540 Luther wrote 91 sentences about the often misinterpreted saying of Christ: "Sell everything you have and give it to the poor, and you will have treasure in heaven. Luc. 18, 22. The papists understood this saying as if, according to it, true perfection consisted in putting away all earthly goods and becoming a monk. The Anabaptists, however, sought to prove from this that it was sinful to have earthly goods. In these sentences, which oppose this perversion of the word of Christ, Luther also speaks of the defense of necessity. We therefore communicate the sentences referring to it here. They read as follows:

The Lord, in teaching that all things should be sold and left, permitted or rather commanded that all things should be rightfully sought and possessed; for you cannot sell or leave anything that you have not rightfully acquired and possessed, for otherwise it would have been said that all things must be restored and returned as stolen,

*) We are sharing some testimonies on this subject at the request of several who are in such circumstances that they are in great need of clarity from God's Word for conscientious behavior. Hopefully, these testimonies will also be read with pleasure and not without benefit by those who are not exactly in such circumstances.

Editorial of the "Lutheran".

Stolen and unrighteous things must be returned to God, his right lord. It is also evident from the other tablet of the holy commandments that therein it is commanded to seek all things by lawful ways, when it is forbidden: Thou shalt not steal; that is, what thou hast shall be thine, and not another's; or, as Paul reminds us, "Let every man labor and work with his hands, that he may have something to give to the needy." Ephes. 4, 28. Now it is certain that Christ did not come to abolish the obligation of the commandments of the second table of the law, but rather to strengthen them, Matth. 5, 17. Yes, he also confirms the authority and police laws, since he says before Pilato: "It is given to you from above," Jn. 19, 11. Christ speaks Luc. 18, 22. of selling and forsaking all things in view of the first table of the holy ten commandments, that is, in view of the public confession of faith. For if the duties of the first table of the holy commandments and the purchase of the precious pearl of the kingdom of heaven are at stake, the field must be sold and all things must be forsaken for the sake of the same. Then what one rightfully possesses according to the other table must be left with joy for the sake of the first table, that is, for the sake of eternal life. Except in this case, however, and if it does not depend on a public confession, one can in the world do something.

acquire, maintain, manage and protect. For we are also obliged to follow the other table of the law, that is, we must provide, nourish, protect our life according to divine and human law. Apart from the case that one must also confess his faith with denial of the earthly, every true Christian is a citizen of this world, and must both do and bear with others what the duties of the other table require. If, therefore, a murderer does violence to you, or a thief wants to take what is yours because you are a Christian, *) you must resist such evil if you want to be otherwise a righteous citizen in the world; for just as the temporal authorities, of which you are a member and subject, do themselves resist in such cases, so they also command you to resist by virtue of the other table when violence is done to you, and you are bound to obey. Therefore, if a murderer assaults you in the street and wants to kill you because you are a Christian, you must resist him if you are a Christian.

Luther puts here the case that a citizen was attacked because he was a Christian, since the occurrence of this case was to be expected at his time and really happened some years later, in the Schmalkaldic War. It goes without saying, however, that self-defense is all the more justified when the attack of a robber and murderer occurs for the sake of other worldly causes.

it will also cost him his life. For you know that the authorities have commanded that a murderer should be resisted and that the citizens of the same should be protected. In such a case you satisfy the demands of the first and the other table. - —

On the same subject, the old godly and conscientious theologian Martin Chemnitz, translated into German, writes the following: The question of self-defense is a difficult one; namely, when someone in an unavoidable emergency, because he cannot escape in any other way, nor drive away the violence, nor defend his life in any other way, kills the attacker. The civil rights in this case are known, but the question is whether this applies according to heavenly law and before the judgment seat of conscience, since Christ says: "I tell you not to resist evil, but if anyone strikes you on your right cheek, offer him the other also. Matth. 5, 39. Some reject the proof from the law of nature that it is permitted to drive out violence with violence as ungodly and contrary to the gospel. Some, however, extend this statement so far that they claim that the private revenge is absolutely permitted; thus they nullify Christ's precepts Matth. 5, 39. The true reasons for this dispute must therefore be carefully considered. For not all natural principles, especially in the teaching of the law, are to be rejected and condemned. For this is also a principle of the law of nature: "All things whatsoever ye would that men should do to you, do ye even so to them. Matth. 7, 12. But neither are all without exception to be accepted and approved, because the natural man does not understand what is of the Spirit of God; it is foolishness to him. 1 Cor. 2:14. Therefore two useful rules are taught: 1. The gospel does not abolish the law of nature, because it is the truth of God, which was written in the hearts of God Himself at creation, Rom. 1:18, 2:14. 2. But because what is known of the law in this darkness of corrupt nature is dark, and the stubbornness of the passions in the heart also corrupts the right knowledge in the mind, the word of God adds the interpretation to the law of nature and punishes the corruptions of it, which were added from the corruption of the earth, and cancels them. But in order to see which is the right principle and how this natural knowledge is put in order, it must be noted that the opposition takes place in three cases: 1. in lawful dominions and in the office of the authorities. For the latter rightly expels violence by force, if it averts highway robberies with armed hands and by war. There is no dispute about this case. It has 2. to take place in the defense of those who are unarmed. 3. in the case of defense of one's own body against an unjust, sudden and obvious violent attack. 3. when defending his own body against unjust, sudden and obvious violent attack. In regard to these two latter cases there is a dispute. The question is to be presented in such a way that the defense with removal of all unjust desires is lawful and necessary. But the following circumstances belong to **such a** defense: 1. that the violent attack one suffers is a sudden one, that one cannot escape in any way by evading, fleeing or suffering a (lesser) injustice. 2. that the violent attack is a manifest one, that one cannot save life and limb by any other means of defense than by striking back and killing. 3. that the authorities are so absent that they cannot come to the rescue, and delay and waiting are obviously dangerous to life. (4) That a limitation of innocent self-protection be observed; to which, as the jurists teach, belongs the following: (1) That self-defense take place immediately upon the act. For if it occurs some time after the wrong has been done, it is evident that it is not done to abort the attack, but out of vindictiveness. 2) That it is not done with the intention of taking revenge, not out of pain over the experienced injustice, but only to abort the violence and to protect life. If, after all, one could escape in another way, one would rather not defend oneself or at least not kill, but is forced to defend oneself, one would not want to neglect one's life and that of one's family. 3) They also say that a uniformity of offensive and defensive weapons is required, so that if someone attacks you unarmed or with a stick, you do not immediately shoot him with a firearm if he hits you with it. The question, then, is this: since in such a case law and authority permit self-defense, whether this is in conflict with the teaching of the gospel and with the commandment to love one's enemies. This question is treated with many disputations, but note the following simple and true reasons. 1. Christ did not come into the world with his teaching.

This restriction that self-defense should not be done out of vindictiveness and hatred is especially important, since many Christians are now so inflamed by abolition fanaticism that they seem to have stripped not only the Christian but even the human being. Not only every spark of love against the enemies, but even every spark of the meanest sense of justice against the opponents seems to be extinguished in them. A truly diabolical hatred and a hellish joy over the misfortune and misery of the enemy has driven out of them all Christian, even human feeling. And this bestiality is glossed over with the name of patriotism and obedience to the authorities.

He does not intend to abolish the law of nature and the laws of reason and to establish a new political order; but he mainly delivers the spiritual doctrine of the kingdom of heaven and for this use he explains the doctrine of the law, because the knowledge of it has been darkened and corrupted by the darkness of original sin. What evil desires and sinful passions corrupt natural knowledge in this case, we have already said. Excluding these, the work of the law is written in our hearts, that as one must not harm anyone, so one must protect one's own body against unjust violence, either by proper authority or by self-defense, if the authorities cannot come to one's aid. For this is what (the pagan philosopher) Cicero says when he describes the first principles of natural law: "Initially, the whole race of living beings was taught by nature to protect itself, its body and its life, and to ward off what seems to want to harm it. This judgment, because it contains in truth the right of nature, is not annulled by the teaching of the gospel, but only the declaration is added that no sinful desires may be mixed into it and that it may not be done without or against the authority of the laws and the

authorities in personal sacrilege. This is the first reason. The laws themselves, which are in accord with sound reason, permit and approve such a case of self-defense. By authority of the authorities it is established that in the case of sudden and manifest violent attacks, when the magistrate is absent and cannot come to the rescue, everyone may justly protect himself and his own by self-defense. It has been shown above, however, that public punishment includes everything that is done according to the law or by order or permission of a lawful authority, even by private persons. (3) Clearer and more certain are the proofs which are taken from the testimonies of the Holy Scriptures. Scripture. For in the Law of Moses there is a case of a private person defending himself in an emergency, Ex 22:2, 3: "If a thief is seized to break in (with a tool for breaking in) and is beaten so that he dies, he shall not be judged by blood. But if the sun has risen on him, let the judgment of blood pass." Consider how carefully God indicated the circumstances of self-defense and limited it by the specific boundaries of blameless protection. If someone is seized at night with a weapon during a burglary, it is presumed that he came with the intention of murderous attack, hence the

defense is allowed. After the sun has gone out, however, the master of the house can protect himself and his property in another way; if, therefore, he kills the thief under the pretext of defense, he is guilty because he did not observe the limits of a blameless protection. It is true that the judicial laws of Moses do not bind us, but it is right to judge from them which political laws agree with the law of nature and with the eternal law that is in God's heart. For God has not established anything that conflicts with his word and will. Even before the Mosaic Law, there is an example of a private person defending himself in the story of Abraham in Genesis 14:14, for he was a stranger in the land of Canaan, held no office of authority and had no lawful power, especially in Salem, and yet he armed his family to defend his nephew, pursued and killed the enemy, and freed not only Lot but also the other captives. And far from disapproving of this defense, Melchizedek, the priest of God the Most High, blesses the victor: "Blessed be you to the Most High God, and praised be God the Most High, who has delivered your enemies into your hand." But notice in this story the circumstances of a blameless protection. For first of all his help is asked for; for one who had escaped makes a report to Abraham. Second, the authorities in Salem were overwhelmed and could not come to his aid. Third, he is in league with Mamre, Escol and Aner, who were the rightful authorities in their place, but had no power in the land of Sodom; and yet they take up arms with Abraham to defend their neighbors. Here also belongs the saying Joh. 18, 36: "If my kingdom were of this world, my servants would fight so that I would not be handed over to the Jews. Thus, in civil life, if the lawful authorities command and permit it, private individuals can rightfully defend themselves. And Proverbs 24:11 says: "Save those who want to be killed, and do not withdraw from those who want to be strangled." However, he (Solomon) speaks here mainly of the office of the authorities; but he adds the general conclusion: "He repays man according to his work." Hence Ambrose (the Church Father) writes: "He who does not repel wrong from his journeyman, if he can, is as much in the wrong as he who inflicts it." Likewise, "If one can help and does not, this is nothing else than being favorable to impiety." (4) But, says one, these examples prove only the defense of one's neighbor, not of one's own body and life. Answer: The law says, Love thy neighbor as thyself. If, therefore, I act rightly when I defend my neighbor in an openly violent attack, it follows that the defense of my own life and body is also justified.

The defense of one's own body belongs to the commandment of love. And the case 2 Mos. 22, 2. 3. also understands the defense of one's own body. It is also said in Ex 21, 13: "He did not pursue him, but God let him fall into his hands," like Gen 14, 15. - This is also opposed by Matth 5,39: "You should not resist evil, but if someone gives you a stroke" 2c., *) Matth 26, 52: "Whoever takes the sword, he shall perish by the sword. But these sayings are also explained above. They distinguish between the offices of the authorities and the ministry of the gospel, and instruct the pious, when the authorities either persecute them or deprive them of their protection and prestige, that they should not resist evil in personal passion and outrageousness. - The resistance also seems to argue with the commandment to love one's enemies. But then Abraham would also have sinned against this commandment in Genesis 14:15, the law in Genesis 22:2, and the authorities when they punish the evil-doers.

(Sent in by Past. Lochner.)

Walking through our hymnal. **)

No. 48. From Adam so long ago.

To sing about the "Incarnation of Jesus Christ", this song goes back to the miserable fall of man v. 1 -4, to the eternal merciful redemption conclusion v. 5-6 and to the time of the promise from Abraham to v. 7-9; hereupon it turns to the time of fulfillment v. 10-11 and closes v. 12 with the request to the Savior for the fruit of his incarnation. A true Advent hymn. From the hymnal of the Bohemian brethren, it therefore passed already in 1545 and 1547 into Luther's, published by Val. Babst.

With only a few changes, the Bohemian brothers sang it to the melody: Nun komm der Heiden Heiland. The melody composed by Vulpus in 1609 (S. Tüchers Schatz des Kirchengesangs) has become very unknown in the course of time.

No. 44. How shall I receive you.

Already in the Berlin hymnal of 1653 this Advent song makes its appearance. Thus, it is one of Paul Gerhardt's oldest songs. The words of consolation in v. 6 and 7 suggest that it must have been written during the hardships of the Thirty Years' War. It is undoubtedly one of the most beautiful and best-known songs of Paul Gerhardt, which one always enjoys reading and even more singing, and that in the me-

About this saying see Luther's People's Library, double volume 9 and 10, page 167 -182.

**) This conclusion of the walk should be given in the Advent season, but had to give way, unfortunately! to other essays. D. R. Iodine of Herberger's: Valet will ich ,dir geben. Although Joh. Crüger provided it with his own melody immediately after its appearance, that of the pious cantor of Fraustadt and later pastor Melchior Teschner, although borrowed, retained the prize. It has also become singable for the English tongue in this melody. Among the several English translations, the most successful is probably that of the Presbyterian professor James W. Alexander. It is included in Schaff's "Kirchenfreund 1850.

That the biblical basis is Jesus' entry into Jerusalem, that it sings of the threefold coming of the Savior and of the right reception of the same, everyone sees at first sight. For a possible sermon or catechization, someone gives the train of thought about it like

this: "The song describes the Advent celebration (v. 1-2); the Advent joy (v. 3-5); the Advent consolation (v. 6-10); the Advent petition, in the second part of the 10th v. (v. 5)." In a lively conception and representation, another gives it thus: "As if he saw the Lord approaching him through the palm-bearing and May-bearing crowd, so that he might make his home with him: so the pious poet stands there at the beginning of the song in reverent joy, hesitating and uncertain how he will receive the high guest. should. Oh, he does not know, if the divine arrival does not enlighten him about it himself (v. 1). But with joyful praises and psalms of praise, with every service according to his ability and knowledge, he wants to receive him (v. 2). And how could he praise him more highly than by recounting all the unspeakable benefits that the Lord had already brought him by his first coming to earth (vv. 3 and 4)? And what drove him to this from heaven? Nothing but the love with which he embraced the afflicted world (v. 5). And now, too, heartbroken Christendom is in need of him again. Therefore the poet turns to it, calling: "Remember his love and be undaunted! Help is at hand, here he stands, refreshing and comforting your hearts (v. 6). O do not worry how you will draw him near! He comes out of free love to end your distress (v. 7); the spiritual, for he takes away the guilt of sin and assures the children of God of their eternal inheritance (v. 8); the physical, for he will scatter the enemies; all earthly enemies are powerless against him (v. 9). With a reference to the coming of the Lord to judgment, with a longing sigh for the happiness of heaven for all Christians, the rich content of the song closes (v. 10)."-.

When a seriously ill man was denied life by the doctor, a godly relative and those present immediately and in the presence of the doctor turned to the heavenly physician, believing him, but devotedly calling for the recovery of the sick man. It seemed that the prayer would not be answered, because when the prayers had risen from their knees, the doctor declared most definitely that the patient had only 4-5 minutes left.

The sick man had already given no sign of life. Nevertheless, the interceding relative did not lose hope that he would be heard; on the contrary, he said with faith and determination: "The Lord will surely help! - What happened? The 4-5 minutes given to him by the doctor had already turned into two days. But the sick man had spent them silently. Then, on the second day, the bell struck 11 o'clock and the sick man suddenly opened his mouth and asked those present in a low voice to sing the song: "How shall I receive thee"; indeed, when they hesitated in dismay, he himself sang the song. The recovery progressed quickly. The Lord added ten more years to his life, as he once gave fifteen years to Hezekiah, who was terminally ill, by virtue of earnest prayer. But the doctor confessed that such a case made him almost insane in his science. - —

To the words of the 6th verse: "Be undaunted, you have help at the door" Dr. H. Schubert tells the following story from the life of the pious traveling salesman Jakob Häuser: On one of his journeys he once came late in the evening to an inn situated in the middle of the forest mountains. Outside, a cold autumn rain was falling; therefore he and his two companions, trusting in God's protection and help, still wanted to dare to spend the night in the eerie house, which was located in an area teeming with suspicious robbery, although they noticed from the wild and dark faces of the inhabitants as soon as they entered that they had to be on their guard here. When they wanted to lie down on the prepared straw in an attic, Häuser warned his two companions to bar the door firmly, and then, when they had already given themselves over to sleep, he turned his face and heart from darkness and uncertainty to the one in whom there is no darkness, to Israel's protection and comfort. After he had fervently implored the Lord for his merciful supervision during this night, he finally lay down on the straw bed under his umbrella. But he could not sleep, and when at midnight he heard the commotion of newly arriving guests, who were raging more and more wildly, he sensed a grave, threatening danger and knelt down beside his camp and prayed: "If I am to die here at the hands of murderers, let your will be done. I have earned all the pain of the body with my sins. Only be and remain a merciful God to me and accept my soul with mercy." Thereupon his courage became like the courage of a young lion. He roused his companions with the cry, "Up, men, it is not time to sleep now, but to watch; fear and danger are here!" No sooner had they risen, than the wild crowd rushed up the stairs straight for their chamber door, which they tried to tear open by force. But God strengthened the forces of the three, so that they thwarted all those efforts. At last the host cries out

In an unrestrained rage, he demanded that his kind of wood be brought, and now human help seemed to be out, for the feet of the one bringing the kind could already be heard on the stairs. Häuser once again prayed to his companions the prayer of faith and heroic courage, which wants nothing more than what God wants, the prayer of childlike, joyful surrender to the will of the Lord, whereby the human in man completely recedes and the divine, wonderful and omnipotent, emerges in its place, the prayer for help in distress. And this help was already at the door. Suddenly the bright sounds of a post horn announce the coming of an extra mail. An evil conscience is easily frightened. The one with the hatchet turns back halfway up the stairs, the loudly raving host falls silent, then mumbles a few more words and the wild rabble goes down the stairs with him and sneaks out the back door. The three frightened men, however, were saved by the arrival of the well-armed strangers and, with God's help, got out of this murder pit and the eerie forest safe and sound. How beautifully these closing words of the sixth verse proved themselves!

No. 45 We Christian People.

The song already appears in the Dresden Gesangbuch of 1594, but without indication of the author. It is generally believed to be written by M. Caspar Füger or Fugger, who wrote another song in the Dresden hymnal of 1608 immediately before this one, which bears his name and begins with the words: "Ein Kindlein zart. He was Conrector at the Kreuzschule in Dresden, his hometown, and died there as Diaconus on July 24, 1617.

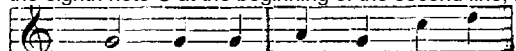
Concerning v. 3 and 4 of this short, concise song, borne by the name Immanuel, God with us, Schamelius remarks: "Christ with us by his incarnation, Isa. 8, 10., - for us by his redemption, Gal. 3, 13., - in us for our joy by his indwelling, Eph. 3, 17. So well does everything hang together in this 3rd and 4th verse!"

The song had its own melody, which our Melodienbüchlein gives unchanged. Since the same was published in a single print as early as 1589, this is probably also the time of the song's origin. Hermann Schein subsequently provided it with a corresponding harmony in 1627. Where this melody is unknown, one can use the Gerhardt's: "O JEsu Christ, dein Kripplein ist".

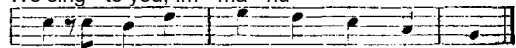
No. 46. We sing to you, Immanuel.

Another of Paul Gerhardt's Christmas songs. It first appeared in the "Dresdenisches Gesangbuch christlicher Psalmen und Kirchenlieder 1656." As with Luther's song: "Gelobet seist du JEsus Christ," it is also here the alienating and strange phrases that predominate in this song and make it attractive. After the poet of vv. 1-5 has given the rejoicing of the entirety of the faithful over the After having given expression to the arrival of the longed-for Immanuel, he sings from v. 6-10 about the marriage of majesty with lowliness in the person and appearance of the God-Man by means of extremely sensible apparent contradictions, of which each verse contains two, the eighth probably also three. From v. 10 follows as the third paragraph the faithful appropriation of the individual - and how intimate it is!

Usually, one uses the melody of the Easter hymn for this Christmas hymn: "Erschienen ist der herrlich Tag". The longer the more, however, I would like to agree with Koch that she does not want to completely match this Christmas carol with her Easter triumphal tone and that, according to the procedure of the general church hymnal, the melody of the Luther hymn so related to this Christmas carol: "Gelobet seist du JEsu Christ" would be recommended. Whoever wants to use this melody, then only needs to add the eighth note C at the beginning of the second line, namely:



We sing - to you, Im - ma - nu -



el, ou life-prince and source of grace.

The same use of this melody for a hymn is also found in Tucher under no. 43 with the remark that it is already used in this way for another hymn in the Strasbourg hymnal of 1560.

It is worth mentioning that 9 verses of this song are translated into English by Catharina Winkworth.

To the ecclesiastical chronicle.

Roman Church. Since the present pope has enforced that everyone in his church must believe that the Holy Virgin Mary was not, like other people, stained by original sin, but was conceived immaculate, the idolatry that has always been practiced with Mary in the papal church has become increasingly worse. A new proof of this can be found in a message given by the Catholic Truth Friend from Cincinnati on December 14. Hitherto a very common greeting of the so-called Catholics was: "Praise be to Jesus Christ!" to which one answered: "Forever, Amen!" Now, however, it says in the above-mentioned sheet: "That His Holiness Pius IX, on Sept. 26 (last year), at the request of many bishops, has forever granted that all believers in Christ who greet each other in whatever language with the formula: 'Praise be to Jesus and Mary'." or respond to it: "'Today and always,'" may obtain an indulgence of fifty days."

Amendment to the Constitution of the United States. Our readers will probably have heard that now na-

The Presbyterian and Methodist preachers have been working diligently to have something added to the Constitution of the United States by which the people of these States shall declare themselves to be Christian. On the 28th and 29th of November last, a meeting for this purpose was held in the Presbyterian Church at Philadelphia. Ex-Governor Pollock presided, and Judge Strong and Pastor Goddard made speeches to that effect. It was resolved to ask the Congress to resolve that henceforth the Constitution should begin with the following words: "We the people of the United States, humbly acknowledging God Almighty as the source of all authority and power in civil governments, the Lord Jesus Christ as the Ruler among nations, and his revealed will as the supreme authority, to establish a Christian government, and to form a more perfect union," 2c. - It is strange that this change is proposed just now, when by the conscription of the Christian preachers and schoolteachers (which the sects find quite in order) one has broken away from the Christian Church in state terms. However, no unbeliever, no atheist, no rationalist, no Jew, no revolutionary could honestly sign the Constitution with the proposed new amendment. All of these, therefore, could not become American citizens and could not remain American citizens if they already are. This would not be a misfortune, but a great blessing. But there is another side to the matter. As is well known, one has already so often departed from the Constitution by invoking the fact that there is a "higher law" than the Constitution, according to which one must be guided in certain cases and therefore must depart from the Constitution, 'although one has sworn to the same. If the Constitution itself were to contain the expression that "Christ's revealed will is to be recognized as the highest authority of the land," then the adherence to the Constitution would be completely over. Not because Christ does not command respect for the political rights and duties invoked, for the Gospel does not abolish the civil orders, but rather confirms them; but because then every advocate would say, as often as he wanted to enforce something, that this was Christ's revealed will, which was recognized and invoked in the Constitution as the highest authority of the land! The consequence of this would be that in our courts theological disputations would be held, in which certainly seldom the truth, but as a rule the most cunning twister of it, would win the victory.

would carry. If the whole people of the United States really already had One Religion and belonged to One Church, that would be something else; but unfortunately! that is not so. Even those who call themselves Christians are divided into almost innumerable sects, and what the one for

The one sect believes that the will of Christ is revealed, the other sect believes the opposite. All sects of Christendom, for example, accept the Apostles' Creed outwardly, but even this is interpreted differently by each sect. In view of this confusion, it will probably be best if things remain as they have been up to now, namely, that the secular authorities protect Christians only civilly in the practice of their faith. Only those who deny God should be excluded from citizenship, since a person who does not believe in God cannot swear an oath and therefore the state cannot trust him, even if he swears a thousand oaths. By the way, it is only too obvious that many Americans work for such a change of the Constitution only for the sake of their chiliastic hopes and out of hopefulness. They believe that America is destined by God to become the scene of the so-called millennial kingdom of Christ, or they believe that if the United States were also constituted into a Christian free state, then it would be the model state for all nations of the earth. As godly and tempting as the plan seems to be, especially for Christians, that this change should be made with the Constitution, a Christian should consider the matter carefully before he declares himself in favor of it. All that glitters is not gold. When church and state, religion and politics are combined, this does not as a rule result in the church and religion gaining an advantage from the state and politics, but rather in the church and religion having to do the state and politics a disservice to their great detriment; as we immigrants from Germany have experienced more than enough. The kingdom of heaven shall not be a world kingdom, the world kingdom shall not be a kingdom of heaven. Therefore, it is best that both remain unconflicted with each other. If the church makes all citizens true Christians, then the right "Christian state" comes into being, and if the state lets the church govern itself and only protects it against violent attacks, then the right "free church" comes into being. - Thus we read that the new Constitution of the State of Maryland contains, among other things, the following expedient provisions: "Nor shall any person be deemed unfit to be a witness or juror, who (that bites, provided he) believes in the existence of God, and that according to God's decree a person shall be responsible for his actions, and shall be rewarded or punished therefor, either in this or the future-world. No other qualification shall be required for admission to a position of trust or paid office than the oath of citizenship.

... and a declaration of faith in the Christian religion or in the da-

of God and of a future state of reward and punishment." According to this, from now on, no denier of God and of a former retribution after death can become a witness, a citizen, an assessor of a jury, much less a state official in Maryland. The local um-

The same fears of the American people, who have gone about with relish to tear up the old constitutions as documents from times of darkness, now think with horror that perhaps also the contemplated new constitution of Missouri could receive similar clauses against the atheists and such poisonous plants in the state garden. God grant that their fear may prove to be a well-founded one.

A complaint from the 16th century about our time.

Thus, Luther's trusted friend Friedrich Myconius, who died as Superintendent of Gotha in 1546, April 7, wrote in his History of the Reformation: "Ah, eternal God, how much toil, labor, lifting, carrying, ripening, counseling, expense, good and innocent blood of the most precious people on earth was required before your dear child was raised up again from Egypt into our promised land, that is, your pure Word, Sacrament and service in the church! And it will be forgotten and despised by our descendants so dissolutely!" (Hi8k. rokorm. ed. v. Cyprian. 2nd ed. 1718, p. 68.69.)

"God greet you!"

An old customary greeting in Protestant countries was: God greet you! The following story is told in Fliehn's Armenund Krankenfreund (Friend of the Poor and Sick) of 1852: "The other day, as a pastor was walking thoughtfully in the forest, a woman, heavily laden with grass, brushed past him. She greeted: Good day, Mr. Pastor! The pastor did not reply: "Thank you very much! God greet you! In the evening, when it was completely dark, a woman came to him in his parlor and said: "Pastor, nothing has ever passed through my soul like your greeting today: God greet you! because I came with - stolen grass. Then the good Lord greeted me, and that went through my heart like a stinging spike. The God who greeted me and the grass I stole did not get along with each other. I carried the grass to the farmer from whom I stole it, and now I bring my sins to you. Help me to carry them to the dear God, so that he will take them from me .

Church News.

After Mr. Rev. H. W. Rincker, formerly of Terre Haute, Ind., had received and accepted a call from two preaching places previously served by him in Shelby Co., Ill, then organized as the St. Paul Lutheran congregation and the St. John Lutheran congregation, the same was installed in his new office by order of the Honorable Presidency of the Western District by the undersigned in both congregations respectively, on December 6 and 7 of this year.

Both congregations, which are 21 miles apart, are currently small in number (the southern St. Paul congregation has 25 members and the northern St. John congregation 17). St. John's parish has 17 members with voting rights), but they have the prospect of soon increasing in size through immigration, especially the former, since it is a completely new settlement in an extensive, extremely healthy and fertile prairie; In general, this whole area is a promising field of work for a faithful Lutheran pastor, since outside the area of these two congregations there are still many German Lutherans who would like to be gradually gathered into larger or smaller congregations, as Pastor Rincker already has several preaching places, one of them in the east of his southern congregation, in Sigel, a newly flourishing town on the Ill. Central Railroad.

The faithful archpastor set this his servant also here to rich blessing for many.
Champaign City, Ill, December 9, 1864.

Th. Mertens.

Address: Hov. 8. W. Kueker,
81 W. 10th St., Ill.

Rev. H. Meyer, presently of Bainbridge, Berrien Co, Mich, having received and also accepted a regular appointment from the Lutheran congregation at Valparaiso City, Ind, the same was installed in his new office by the undersigned, after receiving commission, on the first Advent Sunday of this year, with commitment to the symbolical books.

The Lord crowns the work of his servant with his heavenly blessing for many,
Kankakee City, December 3, 1864.

C. Meyer.

Address: Rov. 8.
Lox 89th Valparaiso OIU, Inä.

Luther's People's Library.

The members of the Luther-Verein are informed that, with the approval of the president of the synod, Mr. A. Wiebusch und Sohn have taken over the publication of Luther's People's Library and consequently also the agency on their own account for the next three years from 1 Decbr. 1864 on the following conditions: 1. the editing of the publications to be published remains the same as hitherto; 2. a double volume of at least 300 pages will be published each year in the same format and binding as before for the price of 50 cents; 3. the volumes will be delivered to the purchasers without advance payment; 4. there will always be enough of all published volumes in stock to fulfill all orders and also to place copies on commission; an appropriate discount will be granted for the purchase of batches.

By this agreement, it is hoped, a great deal of unpleasantness and difficulty will be removed, and an easy, safe way will be paved for the widest possible distribution of Luther's writings, and it will only be appreciated by the friends of Luther's writings, especially by those of the Lutheran Church.

It is up to the preachers to make use of these facilities.

Work on the 11th and 12th volumes is already underway and their publication is expected soon. T h. Brohm.

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All orders should be sent directly to the undersigned, money either by pr. The orders already received should be executed as soon as possible.

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I-etterbox 3975. st. louis, mo.

8^888
has arrived and the subscribers will receive the same against the postage of 20 cents and the amount, which unfortunately has increased to H2.70 for one copy due to the state of the paper money, the high customs duties and transport costs, without delay through the undersigned.
l'orAei-son,

Ooneoräia Oollo^o, Zsllorson ^.vo., 8t. 8ouis, No.

Conferenz display.

The Pastoral Conference at Fort Wayne will be assembled, God willing, from Tuesday the 3rd to Thursday evening, January 5, 1865.

Stephan.

Receipt and thanks.

With thanksgiving to God and the benevolent donors, the Lutheran congregation of Dundee, Ills. certifies that it has received the following contribution to the building of the church from the members of its neighboring congregations:

From Schaumburg; by Messrs: Decker, Bartels, Joh. Becker, L. Bette, C. Salchis, F. Kehl, F. Kastning, W. Preise, K. Kelling, Hohmcier, C. Kruse, I. Greve, E. Schwen, H. Beckeweg. I. Huhnerberg. F. Wilkening, Ph. Schwur, F. Gieseke, I. Engelking, H. Schroger, H. Grast, F. Kollberg, H. Rohlfing, F. Bock each P1; by Messrs: I. Krüger, Scheidemann, Christen, F. Trost, C. Schnlz, L. Struckmann, F. Volkening, Meierof, Dr. Bechtinger 50 Cts. each; of Messrs.: Joh. Böger, Phienster, W. Theiler, Ch. Harting, Schierling, H. SalgejeP2nd; ThiesP5; Hitzemann, Dickmann 25 Cts. each; Hartmann 40 Cts.

From Rodenberg; from the Messrs: Hinze, A. Meier, F. Lippets, Past. O. Prien, Mensching, E. Meier, C. Böthe, H. Schnatte, C- Knies, Ch. Steffen, I. Klempin each P1; Froß and Müller each 50 Cts.

From Elk Grove; by Messrs: H. Ruffel, L. Katz, K. Sigmann, C. Zimmer, M. Matthis, C. Becker, A. Henne- mann, F. Schrader, H. Scheidemann, F. Kreft, W. KirchoffP1; Ch. Reese, H. Himberg, Plum, H. Allmand, C. Vogt, Stähl, H. Härtung each 50 cts; H. Ruffel P2; F. Katz P3; G. Serborg P3; F. Dürffng 25 cts.

A. H. B u rkh ardt, Rev.

For the military hospitals, further received:

From Past. Matuschka's congregation P6.00, from the Bible Society in Indianapolis P25.00, from Past. Schumann's congregation P3.50, from Christ. Lange P1.00, from Wilh. He. ring Pl,OO, from Aug. Sievers P1.00, from Mrs. Friedr. BLHmP2.00. Th. Brohm.

For Mr. Pastor Kahmeyer:

By Mr. Pastor Jor of several members of his he congregation at Kirchhain, WiSc., - - - -P17,
 namely by H. Retzlaff P2, by Kinkhöfer, Jacobus, Hillmann, Waldt, Radke, Utech each Pl,
 von Maaß, Fischer, Benz, Wittwe Bublitz, Höhne, D. Garbisch, G. Garbisch, Ch. Kurth, Groth, F. Bublitz. H. Krüger 50 cts. each, von A. Bublitz and Frau Last 35
 cts. each, von Zaste- row 28 cts. each, von Wendorf, Frau Bolzen, Wüt- we Kurth, Ch. Heckendorf 25 cts. each, Bruß 15 cts, Spiring 10 cts, Past. Jox himself 1,27;
 By Hrn. Past. Sallmann von Clamor Edited 4,
 """"byanunnamedperson 2,
 ,,,,,,Richmannfrom his community in
 Schaumburg, Cook Co, Ills. 19,20
 Through Mr. Past. Hüsemann from his parish in
 Minden, Ills. 5,
 Dnrch Hrn. Past. Jäbker from his parish in
 Adams Co, Ind. 7,
 From the pastors: Hörnike Pl, Wamsgans Pl, Ottmann Pl, Heid 50 CtS., Stephan Pl, Dör- mann Pl, Tramm 51, König P2, Hamann P1,50, Stürkcñ 50 Cts., Bode Pl,
 Schuster 50Cts" Bernthal 50 Cts. 12,50

P. Nupp right.

Received

In the Casse of the Eastern District:

By Past. Müller, H. Hanser, Engelder, Bürger, Nöder, A. Weisel, Föhlinger, Renz G K1 -8, " Past. Ernst, I. Weisel, Key! sr. G 26,
 " the teachers Winterstein, Hallter, Pürner, Hill, Bürger, Feiertag, Stegner, Bode G P18

" E. Rothe in Boston5
 " Past. Engelder for sold synodal reports 2 " I. Blum, I. Kegel G P24
 "Louis, Waltjen, Dunker G P13
 " of the comm. in Boston17
 "" "" "" Alleghany3 .05
 " "" "" Llean5,
 """"Wcllsville5 .08
 """"Kingsville4 .25
 """"Longgrcen3 ,
 """"KingSville3 ,
 """"Pine Hill8 ,
 "" "" ,Northhampton2 ,
 """"Rainham5 ,
 " " " Washington20 ,25

" Baltimore36 ,45

For the purchase of college land at Fort Wayne:

By C. Ha'ngerer in Pittsburg2 ,

For inner mission:

From the comm. in Pittsburg, Collecte in Wochengot-
 tesdiensten9 ,
 " of the Gem. in Boston6 ,
 " " " New York10 ,

For the general presiding officer:

By C. Rothe, Boston2 ,

To the college maintenance fund:

By C. Rothe, Boston2 ,
 " of the comm. in Martinsville1 .50
 /, " " Baltimore42 ,50

For Prof. Biewend:

By C. Rothe, Boston1 ,
 " of the Gem. in New York, Collecte at the Reformation10 ,25

For the church building in St. Paul:

Don of the Baltimore community32 ,47

For the Gentile Mission:

From the Boston community10 ,
 " Wiedemann, Alleghany1 ,
 " Louis, Baltimore2 ,
 " Wirth, " 1,
 "Burmam , Thank offering for deliverance from the
 Military service5 ,

For Brunn's pupils:

From the Women's Association in Olean11 ,
 From Ms. Scefried in " 1,
 "" E. " " 1,
 ,, Bold and skimmer1 ,
 " F. Burmann25 ,

For poor students:

By G. Lange in Baltimore1 ,

" Ms. Miller in Washington for Ft. Wayne 5,
For the pupil Barthel at Ft. Wayne by A. Schaumlöffel50
New York, Dec. 1, 1864.

I. Birkner, No. 92 William St.

Received for the support of poor students in the school seminary.

Don the Gem. in Rock Island, Ill. for bird,	\$ 12.30	
" Past. Stubatzky, gcs. on Fr. Paul's child baptism. F. W. for pot.	3.00	
" Past. Schumann, for Müller,	2.10	
From the bell bag to Addison, Ill.	24.06	
Don Past. Jäbker's Gem., for Köhmann,	25.00	
By Past. H. Löber, by Hru. Judge	2.00	
From Mr. Paul Grosse, Collinsville, Ill. High-time	2.75	
Scollecte.	10.00	
"Hm. Past. Fritzes Petri-Gem., for Pieritz,		
" " " Lehngrts Gem., for millers, 2.00 " the women inden2 Gem. of Hm. Past. Schuster, 7.50 " Mr. G. Helminger, New Bremen, Ind.		
" pair of shoes.		
" Mrs. Jock, same, 1 bosom shirt, 2 handkerchiefs, stuff for 2 ucherzug.		
Mr. G. Beyer, Kendaatville, Ind. for Rieß, 5.00 Fran R. E.,	1.00	
" of the comm. of the Past. Cock, Coldwater, O.,	2.50	
" the women's club in Detroit,	5.00	
From the bell bag of the comm. at Thornton Sta- tion, Ill,	7.00	
By Past. Flicschmann's Gem. in Marion Tp., Al		
len Co. Ind. for Dietner,	25.00	
" Mr. Carl Rose, Fort Wayne,	3.00	
" Chr. Rose,	2.00	
" the wives of the two last" a wadded blanket.		
" Past. Wyneken, for W. Hoffmann,	5.00	
Through Past. P. Eirich, on Mr. Chas. Dicterly's		
Wedding collected,	6.00	
" Past. Stubatzky by Wm. Borchelt and Past.		
Hörncke each \$5.00, for Fechtmann,	10.00	
" the sewing club in Rock Island, Ill. 3 straw		
From the sewing club in Past. Lochners Gem. in Milwau- kee: 3 undershirts, 3 underpants, 12 bust shirts, 4 sheets, 4 pillow cases, 4 collars, 3 padded blankets.		
" School teacher Nir, for E. Selle,	2.79	
For the travel expenses of the pupils from Germany: Von Bensemam, through Past. H. Löber,	2,00	
" a parishioner of the Past. Tailor in		
" Aurora, Ind.	5.00	
" Past. Jäbker	8.00	
"H. Stelter, in Past. H. Löber's Gem.,	2.00	
" Past. Heinemann's Gem.	15.50	
" the women's club in Past. Schöneberg's Gem., 5.00		
Erndtestcollecte in Past. Speckhardt's Gem.,	7.35	
By Mr. M. Schönansgruper,	1.50	
" Past. Hörnckes Gem.,	2.00	
" Mrs. Appel		1.00
" Mr. C. Seih, Lanesville, Ind. "	5.00	
" Ph. Zapel,	5.00	
" Sewing club in Zanesville, O.,	18.50	
Addison, Dec. 5, 1861,	A. Selle.	

Received:

in the cashier's office of the middle district: Zur Synodal - Casse:

By Mr. Teacher KirschP	2	
" Past. Schöneberg's Gem.	11,50	
" Jäbker's		
55, " Jäbker himself2		
" Stürken's Gem. in Lvgansport16	,50	
" Peru6	,50	
" Schuster's Gem. in und um Bremen5	,	
" Branch in St. Joseph Co. 3.06		
" Finner's Gem.	3,75	
" Fredcrking's Gem. from the Evening-		
mealScasse17	,65	
" Hm. Frederking himself1		
" Past. Nützel's Gem. in MarySviue20	,	
" Usgel self2		
" Teacher Kappel1		
" Past. Merz's Gem. collerte10	,66	
" HorstoGem .	5,	
" branch1	,9t	
" Horst himself1	,	
" Merz1	,	
" Zapel1	,	
From Mr. Past. Sallmann1		
" O. Schmidt's Gem.	5,75	
" O. Schmidt himself1		
" Schd'nberg1	,50	
" Teacher Albrecht1	,	
" Past. Hörncke1		
" Husmann's Gem.	10,	
" Husband himself1		
" Saupert's Drcein'gkittsgem. coll.	25,10	
" Saupert himself1		
" Schumanu's Gem. in Kendalville14	,25	
" De Kalb Co. 9,90		
" Fricke's Gem.	14,66	
" Detzer's Gem. in Defiance17	,86	
" Southridge 40		
" Delaware7	,75	
" at Florida4	,92	
" Detzer himself1	,	
By " of Mrs. Müller1		
Don " Lindemann's Gem., West Cleveland 69.75	,	
" CantorBrewer1	,	
" Past. Cobbler1	,	
" Teacher Herpoltshcimer1		
" Past. Schäfer's Gem.	5,	
" shepherd himself5	,	
Through " by P. Zabel10		
From " Farmer's Gem.	5,55	
" King2		
" Kühn's Gem. 3 Collecten14	,08	
" Bränch5	,43	
" Bold himself2		
By " from F. Schinnerer3	,17	
From " Reichhardt1	,	
" Kunz1	,	
" Gem. 8.55		
" Wichmann's Gem.	9,75	
" Shier's Gem. in Fort Wayne, Coll. 86,		
" Teacher Schachameyer12	,18,	
" Past. Zapel's Gem.		
" G. Sauer1	,	
By " from teacher Nolting1	,	
" H. Beuckmann2		
" G. Menning1	,	
" H. Steinbrink50		
" W. Steinbrink50		
From " Tramm's Gem. 6,33		

" itself1	"" I. G. Böhm5	,
By "" "" Past. Klinkenberg vonNordmann1	"" Sophie Wdßner1	,
"" "" "" Steinbach1	"" "	,
"" "" self1	"" Gem. from the blade bag 15,	
"" "" "" Collecte12, 50	"" Rupprecht von G. Leininger1	,
		2,
From " " Teacher A. Krome1	"" Past. Brackhagc1	,
"" "" "" Böh1	"" Stephan1	,
"" "" "" Seuel1	"" Fleischmann's Gem.	3,
"" "" "" Fleischmann itself1	"" Steger's Gem.	12,
" " " Dulitz's "	"" Dulitz himself3	5,
"" "" "" Fricke1	"" Schürmann1	,
		,
From Mr. Past. Schwan's Gem., East Cleveland 58.92	"" "" Schumann's " in De Kalb Co. 5.35	17.64
"" "" Fricke's		
	For Prof. Biewend:	
	For Heathen Mission:	
" " " Zage's Gem.	"" "" Schöneberg's Gem.	31.19
"" "" "" Stürken's	"" "" "" 3.20	3.75
"Mrs. Wittwe Rauch'	"" "" "" 1,	
By Mr. Past. Frederking von Wittwe Reichhard 1, Von	"" "" "" Oestrmeyer'S Gem.	7,
"" "" "" Hörnicke1		
By "" "" Scholz of Mrs. Polster1	"" "" "" 10,	
By "" "" Königs Gem.	"" "" "" 2,	
By "" "" Klinkenberg of N. N.	"" "" "" 3,	
From "" "" Klinkenberg'S Gem.	"" "" "" 2,	
By "" "" Dulitz of A.	"" "" "" .86	
Don Hrn. Past. L. Fricke's Gem. collected in missionary hours3		
Through Mr. Past. Fricke von Leonore Rdßner50		
	For college construction in Fort Wayne:	
By Mr. Past. Stegervon M. Beumel5	"" "" "" 1,	
Don "" "" Joh. Voßler4	"" "" "" 22,	
"" "" "" Fricke's Gem.	"" "" "" 3,	
	For the general presiding officer:	
"Hrn. Past. Steger's Gem. Collecte6	"" "" "" 1.10	
" " " Oestrmeyer'S Gem.	"" "" "" 25,	
"" "" "" Schumann's Gem., De Kalb Co. 5.35	"" "" "" 25,	
"" "" "" Fricke's Gem.	"" "" "" King'S Gem. from Centcasce 20	
	For the English Gem. in Baltimore:	
"Mr. Past. Lehner'S Gem.	"" "" "" 1.75	
	For poor students:	
By Mr. Past. Sieger von Wittwe C. Ort 1, "	"" "" "" Merz von Frau Plincke1	.25
From "" "" Wittwe Brandes1	"" "" "" 1,	
From "" "" Scholz's Gem., Harvest Festival Collecte 12,60	"" "" "" Schöneberg's Gem. from the Crnt-	.50
casce 11		
By Mr. Past. Kühn by J. Büchner for Zim- mermann2	"" "" "" 1,	
From Hrn. Past. Kühn himself for Zimmermann3	"" "" "" 1,	
From "" "" Joh. Stach for the student P. Scholz 1,	"" "" "" 50	
P. Daib "		
Duch " Past. Kühn on the wedding of the teacher Wambsgans ges.	"" "" "" 8.05	
	For the Addison Seminar Building:	
By Hrn. Past. Schd'nrberg by W. Hoffmann 2, "" "" I	"" "" "" 3. Schnaible3	
"" "" "" 3 Sattler3	"" "" "" A	
"" "" "" Nehrig3	"" "" "" fromtheWömen'sClub5	50,
From "" "" Jakob's Gem.	"" "" "" R. Biedermann'sGem	12.50
"" "" "" Lehner'S	"" "" "" 14,	
"" "" "" Frederking'S	"" "" "" 15,	
"" "" "" Merz's	"" "" "" 22.50	
"" "" "" Horg's	"" "" "" 29.25	
"" "" "" Scholz'S	"" "" "" 7.60	
"" "" "" Scholz himself2	"" "" "" Schumann's Gem. in De Kalb Co. 37,	
By "" "" Pawn of Nie. Zolt5	"" "" "" 1,	
	For the St. Louis Debt Redemption Fund:	
From Mrs. Auguste Konzelmann in New Orleans 2, For the Nassau Mission:	"" "" "" 1.60	
From Fr. Vollmer's child baptism ges.	"" "" "" 6.20	
From Mr. Past. Oestrmeyer'S Gem.	"" "" "" 3.55	
By "" "" Hörnicke's	"" "" "" Bold at the wedding of the teacher	8,
Wambs goose ges.	"" "" "" 5,	
Don Past. Dulitz'S Gem.		
	For the purchase of the college land at	
	Fort Wayne:	
From Mr. Past. Nützel's Gem.	"" "" "" 10,	
"" "" "" Husmann's Gem.	"" "" "" Kühn's Gem.	5,
"" "" "" 1. Sendung38	"" "" "" Branch5.46	,
By "" "" engraver from W- King1	"" "" "" Schneidewind4k	
From "" "" Stocher's Trinity Gem.	"" "" "" 2.51	
"" "" "" St. Petrigem	"" "" "" 2.21	
"" "" "" Berg's Gem.	"" "" "" Sihler's Gem. by Mr. Köster	8,
collected58	"" "" "" 50	
"Mr. Past. Sihler's Gem. by Mr. W. Möl- lering ges.	"" "" "" 33,	
By Mr. Past. Saupert von Köster u. Co. 3	"" "" "" Bckemeier1	,
From "" "" Sihler's Gem. by Mr. Brauer	"" "" "" collected25	,
	For Mr. Pastor Röbbelen:	
From Mr. Pait. Merz's Gem.	"" "" "" 8.50	
By "" "" Fricke of Leonore Nd'sener50	"" "" "" Mrs. Nösenner1	,
" " " Liselle Syerup, Thank Offering	"" "" "" for happy delivery5	,
"Mr. Past. Fricke von W. F. Rösener u. Co. 10,		
	For sold synodical reports:	
From Mr. Past. Merz's Gem.	"" "" "" 1.1k	

For teacher salaries:

By Mr. Past. Saupert von grau Struck 2,	*****	Hrn. Jdc as a thank offering1
By Mr. Past. Saupert, Collecte auf Hr. Jde'S Kindtaufe6	,50	
From Mr. Past. Scholz'S Wern., Collecte4	,81	
" " " Bauer'S Emanuelsgcm.	15,60	
By Mr. Past. King by Mr. Duke5	,	
From " " " Maria House1	,10	
" " " King's Gem.	,	

For the church building in St. Paul:

From Mr. Past. König's Gem.

47.20

For inner mission:

From Mr. Past. König's Gem.

10,

By Hr. Past. König vom bligen Stammbusch, Vermächtniß50
Don Past. Dulitz's Gem.

5,

For the Lutheran Hospital in St. Louis:

From Mr. Past. Dulitz's Gem.

2,

Fort Wayne, Nov. 15, 1864.

C. Bonnet, Cassirer.

Received:

For the College - Debt Retirement Fund in St. Louis:

By Mr. Past. Hahn, by Louis Granmann,
Benton Co., Mo.,

K5.00

To the synodical treasury of the Western District:

Harvest Festival Collecte of the comm. of Mr. Past. Sugar,

Proviso, Ill,

5.27

From the St. Iohannes-Gcm. of the Hr. Past. Birk-

man at Waterloo, Ill,

5,10

" of the Gem. of Mr. Past. Biltz, Lafayette Co, Mo,

*,11

,15

" Mr. Past. Biltz, Lafayette Co., Mo.,

1.00

" of the Gem. of Mr. Past. Streckfuß, Grand

Prairie, Ill,

25.00

" Mr. Teacher Phil. Müller,

1.00

" Immanuel's District in St. Louis. Mon.,

14.00

" of the community of Mr. Past. Matuschka, Wash.

clay, Mon.,

3.00

" Trinity District in St. Louis. Mo.

,7.65

" Mr. Teacher Jung, Collinsville, Ill,

1.00

" Mr. Teacher Friedr. Koch, Minden. Ill,

2.00

To the College Maintenance Fund.

Don of the parish of Mr. Past. Köstering, Alten

burg, Perry Co., Mon.,

16.00

" Hr. lithography, St. Louis, Mo.,

2.00

" " Joh. Kuntzly, Collinsville, Ill,

1.00

" Immanuel's District, St. Louis, Mon.,

11.00

" Trinity Distr. " "

11.00

" Mr. Heinr. Schmidt, Ballwin, Mo.,

1.00

For the general presiding officer.'

From the congregation of the Rev. St. Keyl, Philadel

phia, Pa.,

10.00

For the widowed Prof. Biewend

By Mr. Past. Brohm, St. Louis, from I. P.,

1.00

To the Synodical Mission Fund:

From A. D., Aurora, Ind.,

5.00

" of the Gem. of the Past. Miracle, Chicago, Ill, 15,00

" Mr. Karl Wilde, soldier with the 178th New York

Regiment at Jefferson Barracks, Mo.,

1.00

" second women's club in the community of Mr.

Past. Miracle, Chicago, Ill,3

.00

" Hr. Past. F. C. Clausens Gem. in Norwe-

gian Ridge, Minn.,

22.05

" Hr. Past. O. I. Hjods Gem. östre Parnted

Creek, Minn.,

58.00

" Hr. Past. O. I. HjodS Gem. vestre Parnted

Creek, Minn.

26.50

By Mr. Past. Biltz, by Wittwe Meyer, Lafa

yette co., mo.,

5.00

From the Trinity District, St. Louis, Mo.,

2.15

" Immanuel's-District, " "

6.45

" Mr. A. Beckemeyer, Jefferson Co>, Mo., 2.

.00

Costecte durcd Hr. G. K. Norsving in Hr. Past.

Muns comm., Holden, Minn.,

10.00

For the inner mission :

By Mr. Past. A. Lehmann, by Andr. Bopp, 50 Dom Zions District, St. Louis, Mo.,

14.00

" Mr. K. Wessel, Carondelet, Mo.,

1.00

" Mrs. Winter, through Mr. Past. Niethammer, 1,00

For the expansion of the institution of Mr. Pastor Brunn in Steeden.

Dom Immanuel's District, St. Louis, M o.,

90 111

" ZionS District,

17.75

Collecte s. at the wedding of Mr. C. Sep-meier, St. Louis, Mo.,

12.10

Cathedral Concordia District, St. Louis, Mo

19,18

Don of the Gem. of Mr. Past. Franke, Addison, Ill, 18.22

From Trinity District, St. Louis, Mo, at 93.9>>

8.05

From the Gcm. of Mr. Past. Mennicke, Rock Island, Ill,

" the parish of Mr. Past. Hrid, Peoria, Ill, 8,50 "

10.50

" on Manchester St. Mon

" the Gem. of Mr. Past. Matuschka, New

Mile, Mo.

6.15

" of the community of Mr. Past. Seidel, Qniney,

Mon, " " Hamann, Carondelet,

7,25

" Mr. P. Fey, Echester, IN,

15.55

" P. Fey's daughters, Minna and Katharina, 1.00

1.00

" the St. Jacobs Gcm. of Mr. Past. Niethammer,

9.25

" the Dreieinigkeits-Gcm. of Hr. Past. Niet-gammer,

12,15

" the colnm. of Mr. Past. Fick, Collinsville, Ill, 17.25

On college construction in Fort Wayne.

By Hrm Will). Meyer, New Mcle, Mo', 50.00

For the construction of the school's Lebret Seminary in Addison, Ill....:

By Mr. Past. Lebmarn von Mottf. Mertz, 1 00

By Mr. Will). Meyer, New Mile. Mo., 50.00 „, the comm. of Mr. Past. Fick. Collinsville, Ill, 23.80

For poor students

By A. D>, Aurora, Ind. 5.

00

Collecte, ges, at the infant baptism of Mr. Aug. Friedrich, Rock Island, Ill,

3.30

By Mr. Past. Niethammer, by Mr. Traube, 2 50

H. Winter, 50

Collecte, s. at the infant baptism of Mr. Teacher Zacharias, Belleville, Ill,

4.20

For Mr. Past. Brunn's pupils.

From the Gem. of Mr. Past. Biltz, Lafayette Co,

11.1V

Mo.,

For Mr. Pastor Röbbelen:

From A. D., Aurora, Ind.,

5.00

Collecte, s at the baptism of the child of Mr. Teacher

Gap, Chicago, Ill,

8.50

For the community in Humboldt, Kansas:

By the Wem. of Mr. Past. Biltz, Lafayette Co., Mon.,

10.00

Cd. Noschke.

For the Lutheran have paid:

(Conclusion.)

The 21st year:

H. Voskamp, K. Meirich, I. Hartmann, C. Wicke- C. Hartmann, P. Forderung, I. Scheiwe, C. Wilkening, D. Meier. A. Einwächter ^19 Ex., Past. I. Bernreuther, Past. I. A. Fritze5 Ex., Past. T. Wichmann16 Ex., Past. E. S. Bode 14 Ex., Past. A. Detzer 18 ex., Past. I. G. Schäfer 12 Ex, A. Menges 2 Ex, S. Riedel 5 Ex, L. Scheff, C. Zesge, M. and C. Mintzlauff, C. Bebruns, C. Trupkc, L. Semmann, H. Schwengel, G. Buch, F. Kobl- weg, H. Ahlers, C. Hennig, H. Wiebking, I. Groth, F. Rintelmann, I. G. Langner 17 ex. teachers Zitzlauff, Bayer, Beckemeyer, Bauer, G. and P. Bippus, Decker, F. and H. Burggrabe, Buchholz, Dersch, D'able, Dönges, Griesbacher, Holtz, H. Holzgräfe, Köster, Korf, Knorr, Kollenberg, Lettermann, Maasberg, Meirrding, I. Müller, Mntschler, Nobbe, Nuschmier, Schäfer, Joh. and Jac. Seip, Schnute, Streithöf, Schulte, Spindler, Zschoppe, Nmbach. Both, Weber, Wiegers, Alms, F. Beckemeyer, G. Borgcr, L. Kahle H. Bank, M. Fischer, H. Lübking, A. Suhrheinrich, Fr. Crämer, A. Heldt, G. Bohne, H. Schnake, H. Horn, B. Umbach, M. Keck, Past. K. L. Moll 10 Er, Past. H. Lemke 5 Er. Nie. Zelt, Past. I. I. F. Auch 10 Ex., I. Beck, H. W Dettlauff, Past. W. Wambs- gans 25 Ex., I. Threß, H. Werner, H. Threß, I. Mees, M. Morhardt, A. and H. Mees, A. Kalb, G. Sander, E. Beyer, G. Huhn, S. Bindig, Oellrich, V. Brück, G. Grüßer, Goldbeck, Hillmann, Haas, Toy, C. Klose, Philippi, A. Schmidt, Fr. Brück, C. Eggers, I. Hacker, I. Stumpf, Past. H. Kühn 27 Ex., Past. I. G. Sauer 7 ex., Past. W. Kolb. F. Lücke, H. Lücke, Wehrmann, A. Friedrich, L. Lücke, I. Burhof. F. Stutz, Past. G. M. Gotsch 12 Ex , Past. A. Ernst, Orth, Kühl, Heegert, Hebcrlc, Past. F. Bö- ling, Kieckhöfer, Müller, Lemke, Krumsieg, Wetzcl, I. Höhne. Fr. Wegencr, Kringle, A. Heidorn, H. Degener, F. Degc- ner, I. A. Wolsram, I. Trapp, H. Braun, H. Grün, G. Mombcrger, A. Schürmer, S. Herlein, I. Seidel, Fr. Seidel, Nie. Henke, I. Dradt 50 Ets., I. Frank, Past. I. Walther 4 ax., Past. C. Arendt, Past. P. I. Bühl, I. and G. Brockschmidt, M. Zimmer, H. Grebe, H. Stark Kam- per, F. Bunning, C. Wolff, Renngarbe, F. D. Stock, Scgelhorst, H. Hohl, W. Tempelmeyer, C. Töger, A. Schaupt, D. Metten, Frickenschmidt, H. Lollhorst, H. Ke- nomann, W. Haake, C. Senne, H. C. Senne, teacher Garbisch, C. Buße, I. Müller, C. Köhler, D. Schwake, C. Jiten, C. Meyer, Past I. G. Nützel 14 Ex., I. P. Schuster, Aast, C. Straßen 22 ex., L. Gus, G. Laitsch, Past. I. Traut- mann 3 Ex., Past. I. L. Daib 34 ex., A. Dohrmann? Er., L. Schumm, Knippcnberg, Past. L. Geyer 6 ex., O. Rolsbacher, W. Lohmann, H. Wise, M. Schmidt, I. G. Trentlage, M. Meiboom, D. Kaiser, I. Purkner, L. Konin- ger, M. Koblin, Dvnsing, Balbach, H. Hunger, Past. W. Engelbert 20Ex., P. Müller, Past. A. Brose, G. Scholl, Past. F. W. Fohlinger, Past. C. I. Weisel 35 Ex., Past. L. Lochner, Past. B. Klirkingberg 32 ex., G. Tenger, C. Gallmeyer, Past. H. Horst, Von der An, C. Riel 50 drs, C. Schäfer, Friedrich, Friedrich, F. Mitzlauff, Dablmann, W. 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Meyer, il ex., Past. F. Ahndr, I. Hack- mann, Past. I. Beilharz, C. Müller, I. Deeg, Past. A. E. Winter, Fr. Grünhagen, H. Rödlcr, H. Lade, P. Na- gel, O. Schmidt, F. Dmninger, H. Bauer, Past. G. En- tres, Past. H. Reil, H. Werner, M. Lischyrt, Past. G. Barthels, F. Eriar, G. Witzger, B. Hahn, I. Nühl, Th. Stemmier, D. Bischoff, I. Lonnet, G. Steindruck, Past. M. Tirmenstein 16 ex, S. Winneberger 31 ex, Past. C. A. Graber 50 ets, A. Gockel, M. Bock, G. Müller, I. Hartenbergcr, Past. H. Horst, I. L. Beck, Past. G. Beintz, G. Simandel, M. Hahn, S. G. Bürger, F. Frühwiny, W. Bunge, I. B. Stallmann, I. B. Cunz, Past. G. F., H. Messer, Past. E. W. John, I. F. Grolsneider, F. Se- wing, H. Muntz, Gerts, A. Dohrmann, H. Weber, H. Riebtng50 Cts, F. Ahrens, H. Kucker, L. and F. Weiss, G. Amliuo, I. Glas, Past. I. Horn, H. Knorr, C. Groh, G. Ncumüller, Past. Schieferdecker, G. Krause, H. Heil- Wege, I. Kimpel, C. Theils, Past. H. Lemke, 2 ex, Past. C. F. Magelsen, E. Minn, H. Berger, D. Katz, P. 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Furthermore: Mrs. Bihier, Schwarz, Schlegel, Estel, Scham- mel, C. Wichmann. M. C. Barthel.

Changed addresses:

8br., seonă bouss nortll ob ') 2tb, OtüeuAo, III.

From the first of January 1865, the correspondents of the teachers and students of the Concordia Seminary here are forbidden to address their letters not with the Bor 2c. but simply: OoneoiäiL OolleZe, ^Argon Z.vo., 8r. l^oui8, No.

Lutheran calendars

of Past. Brobst for 1865 are available from L. Velkening and Aug. Wiebusch and Son, St. Louis, Mo., for 85 cents a dozen; with postage 95 cents.

St. Louis, Mo,

Synodal-Druckerei von Aug. Wiebusch v. Eohn.

Volume 21, St. Louis, Mo. 15 January 1865, No. 10.

To the message.

Since Professor Walther has taken on a literary work at the urgent request of all pastors of our, as well as the Norwegian Synod, the editing of the "Lutheran" is temporarily entrusted to the teachers' college of the theological seminary in St. Louis. All submissions should therefore be addressed to:

Rev. Prof. A. Cråmer,

Concordia College, St. Louis, MN. under the auspices of the St. Louis Pastoral Conference,

H. Fick.

(Sent in.) I am a Christian!

1 Pet. 2, 9. 10. Rev. 1, 5. 6. 1 Cor. 3, 21 - 23.

I am a Christian!-a priest, a king and prophet, Even if my heart still darkly pleads for light and grace, Even if I feel nothing but anguish and distress, And my great sin wants to scare me away from God.

Not worthiness, not works - Faith is my glory;

He gives me weak strength, Consecrates me to the priesthood, Gives me royal dignity

Me beggar wonderful

And offer me the blessed burden of being a prophet.

In the priestly adornment of grace and justice

Once I came out of the bath ready for baptism;

There was with holy oil for the service in the sanctuary

Anoint my soul, To God's praise and glory.

Mine is to come before God,

Now nevermore denied, My pleading and my praying

Answered at all times;

I need no guarantor and no mediator's word, the lamb who let himself be strangled represents me again and again.

God is pleased with what I offer to Him,

Let it be my heart - my heart - what I have thought - done;

Is everything also spotted

With great sinfulness, yet it will be covered

With Christ's grace and salvation.

To all temple estates

I also have power and right, as a donor and as a guardian, as the arch-shepherd's servant.

The Word, the Sacraments, The Key Holy Good

God has put into my hands through Christ's blood.

And not only priesthood, Also the prophethood

I wear it as an ornament of faith, which comes from heaven.

From darkness to clarity, God's Word called me,

So that I bear witness to his truth over and over again.

What through its revelation

I was told about salvation,

What He let me experience

In the bottom of my heart

And what in my soul

Of Him it is written, That preach and tell

The world I as a prophet.

But this was still too little for my glory,

I became even more - a king in time and eternity!

Though I wear no crown Like princes of this world, Yet it is mine in the son

Ordered in heaven long ago.

Therefore no man can command, What is due to me as a Christian;

Only One is destined, Who guides my conscience:

It is the One Master;

He is called Jesus Christ, The King Himself of Spirits

And Lord of Lords is.

Bow in deep humility
Before his face I kneel and keep silent,
As often as He speaks to me;
But has this king
Appointed co-regent
And me also subserviently
Made the whole world.

Lord over all things, I am prince everywhere;
For what is great, what is small, It serves me all the time.
Does my transgression serve
For me only to Demuthssinn;
Temptation drives me to pray, need drives me to faith.

I see the jaws of death
Opened against me, so it only means that I am awake
And fight chivalrously:
So I rule over sin
And above world and trouble, And at last overcome
I myself the bitter death.

Then I take with pleasure
My heavenly principality, which God has prepared for me
For eternal ownership;
Then at my feet lies
World, sin, hell and death And I can then enjoy
God without struggle and hardship.

But, Lord! - what you have given, is, alas, so easily forfeited!
That is what still grieves me, what hurts my soul.

Help me until I grow cold,
That I may faithfully administer the priesthood,
Prophet and King.

(Submitted by Dr. Sihler.)

Some thoughts on the so-called "Christian state."

It is a confused and confusing enthusiasm of our days, how the "conservative" Christian politicians talk about the Christian state nowadays. For the state is and remains, according to its peculiar nature, only an institution of law and utility for this world, flowing from reason; it is of the earth and earthly; it has no other purpose than the physical and temporal welfare of the people.

The state, as a secular empire, is purely accidental, whether its members are just or unjust; and the authorities - for without superordination and subordination it is impossible for a civil community to develop and exist - can have no other purpose than to establish justice and righteousness by the enactment and execution of laws that correspond to this purpose, especially by using the arousal of the fear of punishment, and primarily to pacify the civilly just against the encroachments and encroachments of the civilly unjust. For the state, as a secular realm, it is purely coincidental whether its members

Christians are or pagans, Jews and Mohammedans; and against the flesh of the Christians his worldly penance and the sword, or the law, as a bar, is directed just as against the non-Christians. And again, these latter can just as well perform the civic virtues, justice, discipline, respectability, 2c., as the Christians; for that their civic righteousness flows essentially from another source than that of the non-Christians, of this the state, or rather the authorities, takes no notice. It has to do only with the physical conduct of its subjects, in relation to the civil law, but not with the ruling and guiding spirit of the same.

Again, the individual Christian, as well as the Christian community or church as such, is essentially and actually different from the citizen and the civil community. For the church, the congregation of true believers in Christ, is Christ's kingdom, founded and maintained by grace through the preaching of the gospel, which is not of this world, but a spiritual, heavenly, eternal kingdom, which will remain when all kingdoms and states, even heaven and earth, pass away.

And this King Christ does not rule his kingdom by all kinds of laws of discipline and punishment and with the bodily sword, after

the manner of the empires of the world, but only by the straight scepter of his word, by which he works faith and love in the hearts, whether the believers are white or black, brown-red or brown-yellow, whether they are the subjects of this or that worldly prince, free or slaves. In this kingdom, its citizens, whether sovereigns or subjects, are ruled by the same faith in Christ, righteousness before God, peace and joy in the Holy Spirit in their hearts, even in the midst of wars between nations and civil wars and in all kinds of hardship, crosses, fear and tribulation. For the citizenship of believers is already in heaven; they are already spiritually resurrected and seated with Christ in the heavenly being. And the completion of this kingdom on the last day is the eternal bliss and glory of the believers in Christ Jesus according to soul and body, whether they were princes or subjects, free or slaves according to their outward nature on earth.

Thus, according to origin, nature, aim and final purpose, there is such a difference between church and state as between heaven and earth; and as little as one can admit, actually speaking, a heavenly earth, just as little a Christian state. For even if, for example, a secular sovereign were a Christian through true faith in Christ, and a part of his councillors, officials and common subjects likewise, this would not essentially and actually result in a Christian state. The believing prince, together with his servants, would then exercise his official rule (whether his unrestricted will was the supreme law, or whether there was a restriction of it by a constitution of the estates) in the Christian spirit.

The state would exercise its authority in true love for its subjects and with a truly paternal heart, and its Christian-minded officials in their place and part would do likewise; and no less would its faithful subjects render the obedience owed to it in true fear and love of God according to the fourth commandment. By this commandment and by this obedience out of faith and love in the power of the Gospel, the state, this institution of law and utility and as a salutary order and institution of God for this world (in which the devil rules as its spiritual prince, through sin in the hearts), is sanctified, but according to its peculiar nature and character, it is not essentially changed or even transformed into a heavenly kingdom on earth. For the Christian prince still values and taxes his subjects, gives them rural and urban authorities, conscripts them for military service, enacts new or tightens the old penal laws, signs death warrants, and so on; in short, just as a believing Christian, he waits all the more carefully for his worldly profession. Yes, even if he were forced to have hundreds of the rebels shot down immediately at the outbreak of a dangerous uprising of his unbelieving subjects, he acts all the more according to Christian conscientiousness and by no means against faith and love, lest the whole nation be corrupted. And so do police officers, prison and jailers, even executioners and executioners, if they, precisely because they are Christians, are all the more conscientious about this secular profession of theirs. But if they occasionally speak the Word of God into the hearts and consciences of the chastised and imprisoned, they do so out of love, according to their common Christian profession, in order to help save the souls of their fellow redeemed and free them from the captivity of the devil, while carefully guarding their bodies so that they do not escape. - —

While the sovereign, as a Christian, waits all the more faithfully for his earthly occupation, and his government is sanctified by faith in Christ and by the Word of God and ennobled to a constant service of God, the Christian, as a sovereign, has no worldly government in the church, as it appears as a pillar and foundation of truth in the world through the action of the Word and Sacrament and makes itself known as the servant of Christ. In the church, as the congregation of the faithful, as the assembly of the saints before God in the Spirit, even the most devout and godly prince has no more power than the just baptized infant in the ways. Like the poorest of his subjects, he is under the rule of Christ and his word, and needs the righteous and saving Gospel and the holy sacraments just as much as he does. Sacraments. As with the least of his stablehands, the preacher of his house and court has to wait on him in his office, to teach him publicly and especially, to admonish him, to punish him, to

The prince's spiritual need as his confessor's child requires it at the moment.

If we therefore leave aside the godless and violent princely papacy of older and more recent times, from Nebuchadnezzar, who ordered all his peoples to worship the golden image, to the present unionist princes of Germany - the question would arise: To what extent are the Christian princes in the New Testament times caretakers and nurses or, according to our confession, "most noble members" ("*praecipua membra*") of the church? According to the Protestant view, only in the following parts:

First, that they grant it free practice of its confession and doctrine within their countries, even in their public, worshipful assemblies. Secondly, that they permit it to give itself, according to Christian freedom, a constitution appropriate to its circumstances for its external existence in this world, provided that nothing runs counter to the existing state laws or endangers them. Thirdly, that they grant her, as a moral person according to the expression of state law, the right to buy and sell, to acquire and inherit territories within their (the princes') jurisdiction, and that they grant her the necessary legal protection therein. Fourthly, that they act by co-appointing and co-salaried law-abiding ministers of the word. Fifth, that they, as persons of average wealth, apply due diligence to the foundation and maintenance of orthodox ecclesiastical teaching institutions, higher and lower schools, and other works of Christian charity, partly alone, but partly also with other like-minded subjects. Sixth, that they help in a similar way for the spread of the church, for the conversion of the pagans.

What, then, is to be thought of the so-called historical right, according to which, as the eulogists of the "Christian state" maintain, the secular prince, as such, is entitled to the sum episcopate, or the highest superintendence and regiment over the church of his territory? Answer: This right can hardly be justified historically, but the matter is simply this. When, especially through Luther's ministry, the pure evangelical doctrine penetrated the hearts and ignited faith in Christ as the only thing necessary for the forgiveness of sins and eternal salvation, it was partly common people, but also princes and their councillors and officials, learned and educated men, who were seized by the Gospel and experienced justification through faith in Christ in their hearts. The bishops, however, who, according to papist-ecclesiastical law, as deputies of the pope, exercised the rule over the church in the German lands as well, almost without exception resisted the pure evangelical doctrine, even blasphemed and persecuted it and its confessors. They put them under ban and, with the help of the papist authorities, expelled them as heretics from their homes, towns and cities.

country. And even those who were less hostile still refused to appoint and ordain preachers of the pure evangelical doctrine who were in demand. For such were especially necessary, since the papist priests and pastors, like their superiors, the bishops, were on average most vehemently opposed to the pure doctrine.

Under such circumstances it was "the office of love," as Luther says, that the Protestant-minded princes and the councils of the free imperial cities took the work into their hands and took care of preachers of the Gospel and everything connected with it. But they did not do this *ex officio* out of sovereign power and under the pretense of a right that they, as secular princes and authorities, were also equally entitled to the regiment of the church. They did not usurp this right from sovereign power any more than the members of the hitherto papist congregations who had converted to and professed the evangelical doctrine, and who were at the same time their secular subjects, transferred it to them. At that time, the latter were not yet sufficiently aware of their evangelical right to appoint themselves ministers of the gospel or to delegate such appointment to a committee from among themselves, in order to put it into practice themselves.

But what was first "the ministry of love" later became custom and usage, even after the evangelical church system had spread further and further; and indeed, as long as the secular authorities consisted of orthodox and godly people, the congregations did not fare badly as far as their evangelical supply of Word and Sacrament was concerned. Nevertheless, these princes and councils acted wisely in that they left the congregations in a certain state of immaturity and did not train them for the wholesome use of all their evangelical rights, as the exercise of these undeniably took place in the apostolic congregations. For these appointed their preachers and their assistants, judged doctrine, exercised church discipline, up to and including, where necessary, final exclusion.

Instead of such education of the congregations to ecclesiastical independence, the opposite unfortunately happened later, that "the office of love" through custom and tradition gradually turned into the so-called "historical right" of the secular sovereigns to govern the church of their territory as prince-bishops. This so-called historical right is therefore nothing but injustice and presumption, a most harmful amalgamation of the secular and ecclesiastical realms and regiments, and an equally dangerous and pernicious enslavement of the church. For in this state it is absolutely dependent on the ruling attitude of its prince-bishop. If, for example, he is decidedly unbelieving, then she is raped by the fact that he also appoints unbelieving preachers, imposes unbelieving catechisms and hymnals on her through his strongmen, and what is more.

If, on the other hand, he is of a different faith and confession (as, for example, the Catholic kings of Bavaria and Saxony as prince-bishops of the Lutheran church, which is truly the monstrosity of this princely papacy), then there is again the danger that he will seek in many ways to diminish the existence and prosperity of the church that is foreign to him and also to promote that of his own

church by all kinds of proselytizing. If he is finally reformed (as, for example, since John Sigismund's apostasy from the Lutheran faith to the reformed heresy, the Electors of Brandenburg and then the Kings of Prussia), it is inevitable - as the history of the last three decades also shows - that these princes, amicably or violently, enforce an ecclesiastical union between reformers and Lutherans that is contrary to Scripture, which, as untrue and false in itself, is an abomination to God and a ruin to man. For this in itself lying and impotent, unsubstantial and shapeless human power, this royal Prussian state church, far from being a pillar and foundation of truth, is rather a protector of the Reformed heresy, a weakening of the zeal for the unity and purity of the heavenly doctrine, a nurse of the increasing doctrinal indifference and morbid workmanship, and finally a bridge into the papal church, which will infallibly in a short time swallow up the unionists in heaps who do not repentantly return to their Lutheran mother church. - —

Summa, the supreme governmental power of the secular princes, which now also exists in the Lutheran regional churches of Germany according to the so-called "historical law", is only a yoke imposed and forced upon the New Testament Protestant Church. And as ungodly as the present storming and urging of the children of unbelief, of the men of subversion, is, to wrest even this power from the princes and to build the church on its so-called "congregational principle," i.e., the rule of the unbelieving princes, the church is to be rebuilt. i.e., to establish the rule of the unbelieving and anti-confessional masses in the national churches and to play in them the spiritual demagogues, if possible dictators: So much is certain that these pernicious agitators and agitators would not have such an easy game and would not find such a willing reception, if the congregations had not been held down in a state of ecclesiastical immaturity for three centuries by the miserable prince-popey, and if the opportunity had not been cut off from them to become capable and skilled in the enjoyment and use of their evangelical rights and their self-government according to God's Word.

Are believing Christians not only priests but also prophets?

Now there are people who admit that Christians are priests, but deny that they are prophets. With this they prove

but these people, that they do not know neither what priests are, nor what prophets are. To be a priest and yet not a prophet is impossible. The priesthood and the prophethood cannot be separated at all, because, as Malachi writes Cap. 2, 7, "the lips of the priest shall keep the doctrine, that the law may be sought out of his mouth." Against this is not the word of the apostle, "Are they all prophets?" 1 Cor. 12, 29. For here the special office of prophet is spoken of, not the general one.

But so that one does not think that this is a new doctrine, hear what Luther says about this. He writes in his interpretation of the prophet Isaiah: "Some prophecies are special or which concern only some in particular. As these: Cyrus will bring back the captive people. Such special prophecies are a strange gift and happen by a new light of the Spirit. But the general prophecies are known to all Christians; for they are based on the first commandment: I am the LORD thy God, which punish the sin of the fathers unto the third and fourth generation, and shew mercy unto them that love me unto the thousandth generation. Ex. 20, 6. Here we see that all the faithful will be redeemed and the wicked will perish. But in what way, by what means and at what time the pious will be redeemed or the wicked destroyed, that belongs to the special prophecies. Therefore all Christians are prophets in general, because they can conclude from the first commandment that the adversaries will perish. On the other hand, the godless despisers of religion and the saints of works, they do not have the general prophecy as well as the special prophecy." (On Isaiah 41:22. Walch VI, 801.)

Furthermore, Luther writes in his church postilion: "The dear old fathers and saints did not make prophecies about Christ, like the prophets, nor did they say anything about him; but they kept and confessed what was said by the prophets, with strong faith, and brought it further to other people and children, as Luke says here about this Hannah. Therefore all her characteristics are correct, as Luke tells here. First, she is a prophetess, that is, she has the mind of the prophets. Thus the ancient saints all understood Christ in the sayings through their faith, by which they were all prophets." (On the Ev. on the Sunday after Christmas Day. XI, 363.)

Finally, Luther writes in the interpretation of Genesis: "It is not necessary that future things be revealed to us. It is enough for the office of a prophet that we understand the Scriptures and can teach other people and help each other with prayer. For he who is not a prophet can neither teach nor pray, nor can he do anything else.

do a good work. Therefore the name of a prophet is common to all Christians, and whoever denies this may also deny that he has been baptized and taught the Word. There is only this difference, that some have the Holy Spirit more fully, and some have the Holy Spirit more fully. There is only this difference, that some have the Holy Spirit more fully, but others not so fully. (To Gen. 20, 17. 18. I, 2053.)

To the ecclesiastical chronicle.

"Hours of Devotion" by Zschokke. This miserable, insipid, rationalistic claptrap, in which not a trace of true Christianity is to be found, is published anew by the bookseller I. Köhler in Philadelphia. In the very first reflection, a New Year's reflection, one can read: "Only through mature virtue, through tested wisdom, through greatness of soul will you one day become a worthy comrade of a better world! It is incomprehensible how a Christian bookseller can reprint such a fraud. -B.

Pastor Wall from St. Louis was also a delegate at the united "Kirchentag" in Altenburg. The topic of discussion was: What profit has the Protestant Church to draw from the latest treatises on the life of Jesus? The speaker, Prof. Dr. Beyschlag from Halle, lectured in such a way that even the divinity of Christ was occasionally lost to him. The clever professor said that Christianity has not yet had the whole historical Christ. He spoke among other things (according to the report of the Protestant church newspaper) thus: In Catholicism the historical Christ is covered with a veil because of the sole emphasis on the Godhead, and the Reformation did not lift it (namely the veil) because it started from other points. Only when Protestantism will see Jesus no more as a temporary theophany (?), when it will see his mystery no more only in the resurrection, the whole historical Christ with his blessing will appear to us. The prophesying, veil-lifting

The longing speaker concluded with the urgent admonition: to take the humanity of Christ completely and fully seriously

Krummacher from Potsdam demanded a loud, strong testimony against Renan and prophesied that if the church congress in Altenburg did not give such a testimony, then the church congress in Altenburg would be buried.

be named. Another pastor demanded an anathema on the writings of Strauss and Renan on the basis of Galatians 1. The General-Sup. Hoffmann from Berlin, a completely Union-

A dizzy man, the president of the meeting, found it necessary to soothe the fright that Beyschlag's lecture had caused in many people. Finally, Beyschlag confessed his heterodormism (his deviant erroneous belief), but assured to the reassurance that modern, "believing" science has only the blessing of the church in mind. Past. Wall reports about these negotiations: "the views were sometimes somewhat unanalogous, even though there was unity of spirit and agreement at the deepest level. What do the uninitiated actually mean by "unity of spirit" in the "deepest reason"? Truly, the reason is very deep with them, if only one can be found at all, and the unity is astonishment.

exciting, if only they could be stated. Pastor Wall also reports that the Kirchentag has established "testimonies". The second one reads as follows: "The work of the Christian church for the scientific knowledge of the life of Jesus, which meets all the needs of faith, is not yet completed 2c." According to this, the church would still have to take care of a life of Jesus that would satisfy all the needs of faith, this work would not yet be completed. This is an unbelievable nonsense of a high witnessing church day. That would really be a beautiful thing, if the Christian faith with its needs had to wait for the work of the modern believing, unionist, future church congress theologians, which is once, perhaps never, to be completed. No, the Christian church has long had the knowledge of the life of Jesus that satisfies all the needs of faith, but the modern "believers" lack it, that is certain, otherwise they would not expect it only in the future, would not cherish the hope of being able to lift the veil only in the coming better times.

The third testimony reads: "It is a gain for the church that it is called upon to defend and develop the point under attack. This expansion will have to be accomplished through ecclesiastical science, which is just as much a work of the Holy Spirit as faith. Spirit as faith." 2c. The Kirchentag calls such a thing a testimony, while in fact it is nothing other than a promise of a piece of future theology. That faith is a work of the Holy Spirit, says the Holy Scripture, but that the ecclesiastical science of the Church of the Future should "likewise" be a work of the Holy Spirit, is an assertion of the Altenburg Church Congress, which of course was

necessary enough, for who would believe it otherwise! But now that the high church congress has asserted it, who could still doubt?
- O, the beneficial work of such great unionist church congresses! What an honor to have been able to bear witness to this as an American delegate on the great day. —B.

What infernal plans the revolutionary secret societies, lodge brothers, Freemasons have, especially in Italy, we can see from a writing: "The Revolution and its Embodiment in the Modern State" and some lodge correspondences. Among other things, it says: "It has been decided in our council that we do not want any more Christians, so we have to popularize vice among the people. It is morality that we must seize, we must-.

so they spoil the heart. I believe I must propose this remedy out of political humanity." - "Drip the poison into chosen hearts, drip it in small doses and as it were at random, and you will be amazed at the success. The main thing is to tear the man away from his family and wean him from domesticity. Man is by nature inclined to avoid the cares of housekeeping and to pursue frivolous pleasures and forbidden pleasures. He loves the long canne pouring of the coffee (beer) house and the sluggishness of the playhouse. Draw and entice him there, make him understand that he is an important person, influence him so cleverly that he gets disgusted with his craft. In this way, if you separate him from his wife and children, if you make him understand how burdensome all his duties are, you will easily instill in him a longing for another existence. Man is born a rebel, nurture this longing for rebellion to the point of fire." - "For the execution of this great work," says Proudhon, "a broad conscience is necessary, which will not shrink from an adulterous union if it happens, and will not be afraid to break faith and loyalty and to trample on the laws of humanity." - "The best dagger to strike the church in the heart is corruption. Forward, then, to the work, and rest not until it is done." - B.

The trouble of the Buffaloes. The Buffaloes need money so much, want it so badly, fire the heaviest synodal cannons against the purses of their very tough parishioners, that it comes to church discipline, to banishment, exclusion, eight and eight. At the same time, they are so de- and wistful at times that they do not want to make any great demands on their congregations. Oh, dear time! No, they only want to have cents, only one cent every month, that makes 12 cents for the whole year, one shilling, nothing more! But everything is of no use, neither the thundering Baun, nor the wistful modesty can lure the money out. - It is really a public scandal how much the Buffalo congregations, on the whole, are drunk with avarice; just look at their church collections. You can see it neatly in their faces how sourly the cents have come out of the pockets of the pressed people. This degenerate condition of the Buffalo synodal congregations is the necessary fruit of the Grabauian spirit, which has as its goal in the congregations not free, joyful, grateful, gladly giving love; but

miserable, forced, legal subservience. This is true and we also want to acknowledge with thanksgiving to God that this miserable, cent-greedy, petty, Buffaloian spirit of avarice does not prevail in the Missouri Synod. Our congregations, at least the greater part of them, take pleasure in the

Give, they know, praise and extol it that they are

Have "everything", that "everything" is theirs. But such rich, joyful people also give gladly and have no pleasure in knickknacks. - This joyful, abundant, and voluntary giving of the Missouri Synod now annoys the poor, envious, vainglorious Buffalo people. They say in their "Informatorium" of Dec. I: "It is a peculiarly driven study among them (the Missourians) to drive out money for the support, elevation and especially eye-catching spreading of their cause." O, you poor, highly afflicted, miserable Buffalo man, how gladly would you also pursue this study of money, if only you could, but you cannot, and now you drag yourself about with envy. Not true, Buffalo, you would also like to have a proper college, preacher and school teacher - seminary! Don't deny it, Buffalo, hand on heart, you'd like to be a little taller?! If you deny it, no one will believe you! But seminary buildings are always an "eye-catching sprawl", with all modesty you can't change that, buildings are eye-catching. Your Martin Luther College is also eye-catching, your lists of receipts are also eye-catching, but you are right, it is saddening to look at them, one can smell their unwillingness, their petty, servile nature. - But I'm sorry that you would get all confused in the head out of envy; you must not let the matter go to your heart too much. You write a whole article with the heading: "Papstthum in Missouri", and want to prove in it that our Collecte for Brunn's Institution in Germany is quite the same thing as your infamous Cent - Kassen - Einrichtung. Buffalo, you are on a bad road!" Don't you see that a "hearty

Are "petitions" and a church-regime order, the non-observance of which is followed by banishment and deposition, two very different things? Can't you distinguish between legal and evangelical practice? Be careful, your lawful, hierarchical activity with the cent treasury brought you a lot of money, and you would have liked to have more, but instead of that came quarrels, disputes, disruption, dismissal, banishment, long trials; and what will our heartfelt pleas bring? The synod wishes only that K800 voluntarily lig would like to be contributed, but it should not surprise me at all if instead of 800 at least 1,800 are given with joy. Poor, afflicted Buffalo, I will give you a piece of advice: no longer despise free love, and you will soon find yourself a little better off.

B.

A harsh verdict on the gentle Brobst. The "Christian Messenger writes in the No. of Dec. 16: "Among our more than 30 Protestant journals, as bitter as some of them are against dissenters, this one (Brobst's "Luth. Zeitschrift") surpasses most of them in censure and vituperation, in disparagement of other Christian denominations, and in sectarian zeal for his own. own church."

B.

Pastor Brunn. After the Synod of the Prussian Lutherans has, according to the great majority, declared itself in favor of the false doctrine of the Breslau High Church College of Church Government and, as a result, has adopted a new doctrinal standard, the dear Lutheran readers will be eager to know how our dear Pastor Brunn, who up to now has been a member of this Synod, stands on the

matter. He writes to us about it on Dec. 13 of this year: "Last week I drafted our protest against it (against this new doctrinal norm), in which, on the one hand, I reject and condemn the doctrinal norm with complete determination, for formal and material reasons, and, on the other hand, admonish the Oberkirchenkollegium from its actions, insofar as this would inevitably lead to separation from the Breslau Synod. I believed I had to conclude our protest once again with this admonition to the Oberkirchenkollegium, although it is certain that the same is completely in vain in order to fulfill all justice in the eyes of our Lutheran Church in Germany. On the condition that the Breslauers do not give in, I must consider our separation from the Breslau Synod as complete."- With regard to the expansion of the institution, he writes: "I am now happy about the building plans, the Gruude property has already been purchased, and the Lord willing, the new rooms shall already be filled with residents by next John. My dear assistant,)? Kollmann, is faithfully and diligently helping in the work. As far as the request of the Synod is concerned, that among the students to be admitted, special attention should be paid to the older ones, it goes without saying that among all those who come forward, the older ones will always have preference; but it will be very good if it can be made possible to admit also the younger ones, who are now here and who

often very proficient, not to have to turn them away. Next year, God willing, you shall again get a whole bunch of fresh students." He closes with the wish that the Lord may protect us all in the increasing hardships of war, and assures us that they daily remember our difficult situation with heartfelt love and intercession.

C.

Reformation of the Lutheran regional churches. The little leaflet of Pastor Vollert in Clodra, which bears the title "Gideon", comments on this in the No. of Nov. 2 of last year as follows: "Reformation is urgently needed in our days, especially in the Lutheran regional churches. Oh how far they have deviated from the truth which Luther so brightly lit on the lampstand from God's Word! God have mercy on us! What does but above all noth?

I. You prince, be content that you have the temporal rule and sword by the grace of God; no longer take hold of a foreign office, the office of Jesus Christ, who is also your Lord, your judge; no longer let yourself be titled and worshipped as the supreme bishop, the supreme head of the church; no longer let yourself be made an idol, but worship God.

(2) You, church authority, cease from your lawmaking in the church, cease from commanding and ruling by force in the church. Always hold your statutes inferior to God's word, abolish all coercion in the church, do not be ashamed to repent, and abolish wrong orders that you have let go out, if your error is proven to you and you come to a better understanding; Examine the candidates for pastors and teachers not only according to their knowledge, but look especially at their faith and their life, as much as you can; do not hire pastors and teachers, but only those of whom you can hope that they will become true shepherds of Christ, true guardians of the lambs.

3. you superintendent, do not introduce false-believing, godless pastors and teachers, even if the authorities command you a thousand times, even if you are dismissed for it: you have to answer for it; but after that see to it that your pastors and teachers teach right and live right: that is more important than keeping church accounts and inspiring external customs.

4. you pastor preach the word of God loudly and purely; administer the sacraments according to the Lord's ordinance; exercise the sacred office of the keys with the loosening key and the binding key: all this, even if you were stoned for it, because Christ the Lord commands you to do so, and you are not to obey men, nor any authority, more than God.

5. you Christian man flee all false prophets and hirelings, flee all false church fellowship as the devil himself; keep only to a right shepherd and to a congregation where pure word and pure sacrament, where also the office of the keys is practiced.

But all - all Christians, all reform your homes by diligent daily use of the Word of God and wholesome discipline; reform your hearts by daily repentance and penance, by prayer and diligent use of all the means of grace.

Let each one learn his lesson, and the house will groan. That is the best reformation. God help us!

Amendment to the Constitution of the United States. At the same time and in the same No. of Jan. 1. J., where we have had our say on this point, the "Lutheran Standard" also brings an article about

This matter, from which we believe we must inform our readers, so that they can see how, completely independent of us and uninfluenced by us, other thinking, sober-minded Christians also have the same concerns as we do. It says there: "Is there not a danger that state and church will be mixed with each other in a way that is likely to bring harm to both? Would not the recognition of the revealed will of Christ as the highest authority in the state bring matters of faith under the jurisdiction of the state? Would not such a recognition of the state as such throw into our courts the question of what this revealed will is for, and so raise endless strife? What would be the cause of the two powers? In short, is not the proposal based on a misunderstanding of the purpose for which God established the two powers? These are questions worthy of careful consideration. We sincerely wish that all our people would recognize the will of the Lord as the guideline of life, and also believe that it would be better for us as a nation if so many did not forget God. But so far we have not been able to discover in the proposed amendment a means of converting the people, and could see nothing but danger and error in the recognition of the whole revealed will of Christ as a national law, since this will refers primarily to a sphere into which the national laws have no power to mix. God has established the temporal government, but has also set limits to its jurisdiction, and we would be grievously mistaken, both as Christians and as citizens, if we used our influence to blur these limits, as that amendment seems to do in its general form. We fear that the events of the last few years have created in some of the religious denominations a mindset unfavorable to facing such questions calmly before acting upon them. Political and ecclesiastical questions are no longer distinguished from each other as carefully as they should be. This makes it all the more necessary to call attention to the fact that there are two sides to the question of this amendment, and to ask that both be examined."

C.

Flowers from the Sects. "The Happy Messenger," the organ of the "United Brethren in Christ," published at Dayton, O., complains in its number of Dec. 3 last year of the "indifference of the people in regard to the support of church papers." The consequence of this, he says, is that such people think that all confessors of the religion of Jesus Christ are as tragic and cold as they are. Then he continues: "In order to bring such people out of this error and darkness of ignorance, there is no other means than this, that they take the church bulletins of their community and read them diligently. With such people we are like that (Catholic) priest who did not want to bless the poor field and said: 'Blessing does not help, manure must be put on it. According to this, the Fröhl. Botsch. seems to regard the so-called church bulletins of the sects as dung. - In the same number, the editor classifies the preachers into those who are 1. similar to painters, 2. similar to a machine, 3. similar to a barrel organ, and 4. similar to a windmill. By the former he understands those who write down and read out their sermons, for these differ from the painters only in that they work for the ear, the latter for the eye. However, he does not want to blame these preachers, because, it says, 'if one wants to preach and cannot recite anything extemporaneously, this sermon writing and sermon reading may be the best way for him to achieve his goal.

and earn his money." Of the second class it says: "The sermon is so arranged that no one is particularly affected" (wants to say probably: hit) "thereby. The members of the congregation fall asleep during such preaching, like the miller who sleeps gently to the clatter of the mill and the grunting of the wheels, but wakes up as soon as the noise stops, so the sleeping members of the

congregation also wake up only when the preacher is silent. Sinners are not startled nor awakened from their slumber of sin, because they do not know for certain whether the sermon is any of their business." Of the third class it bites, "They always preach the same lyre, whatever may be the character of their assembly. Either they present to the children of God the judgments of the Lord which will break in upon the ungodly, or they exhort impenitent sinners to the performance of Christian duties. They endeavor to awaken those who are awake, and exhort those who are asleep to continue in watchfulness." Finally, the windmill preachers are said to be those "who can preach only when the Spirit drives them. It is only a pity that the wings of the wheel are not always set in motion when such want to preach." The writer, who is obviously experienced in American preaching methods, conclusively remarks: "But the listeners should not hold any of these servants of the Lord in low esteem, because God makes use of all kinds of witnesses to extend his knowledge and kingdom on earth, otherwise they might spurn a servant whom the Lord has called and sent out to preach the gospel to them, and incur guilt. One sees from this how it must look among the sect preachers, since such comfort and such warning seem to be necessary to the writer. W. [Walther]

The "Lutheran Herald" is very displeased that "Lehre und Wehre" reminded him what a contradiction it is when he professes the Concordia formula and yet includes an article that accuses these symbols of sinful damnation. The reminder of this appears to him as heresy hunting and nose-wisdom. He thus only proves that love and loyalty against the church confession is a foreign, misunderstood thing to him and that the confessionality he claims is not so seriously defended. W. [Walther]

Church consecration.

St. Matthew's Lutheran congregation at Russelsgrove, Lake Co, Ill, had the great joy of dedicating their newly built little church to the service of the Holy Triune God on Thursday, Dec. 15, 1864. Mr. Past. Wunder from Chicago preached the very inspiring and comforting dedication sermon on the feast gospel, Rev. P. Beyer spoke to the Americans present on John 8:31-82, and Rev. H. Schmidt, the first provider of the congregation, preached the evening sermon on Acts 2:42.

The faithful God, who some time ago so wonderfully rescued this little community from the dreary existence of a shallow and dubious union church and brought it back to the knowledge and confession of the pure heavenly doctrine, has also, under many serious trials, so far graciously preserved it in the right united faith and especially by the promotion of the aforementioned church building highly pleased and strengthened it, - may he continue to be its sun and shield.

The church is a frame building, 34 by 46 feet, with 8 high round-arched windows and a matching tower. The interior, which includes a porch and gallery, is furnished in a fairly ecclesiastical manner and presents a friendly and dignified sight.

May the Lord of the Church now grant that in this house of His only His dear, pure Word and Sacrament may always prevail, and that thereby many souls may be built up in the true faith unto eternal life.

At the same time, the congregation expresses its heartfelt thanks to the dear brethren, especially in the neighboring congregations, who have mildly contributed to the building of their church. May our Lord Jesus Christ be a rich retributor for them.

E. J. Friedrich, Pastor looi.

Church News.

After Rev. C. Schwankovsky had broken away from the Buffalo Synod and had received and accepted a regular appointment from the Evangelical Lutheran Trinity^ Congregation U. A. C. at Cumberland, Md. he was installed on the fourth Sunday of Advent, by order of the Reverend Mr. Praeses Keyl, by the undersigned, assisted by Rev. Krebs, according to the order of our agendas, into his new office.

May our Lord Jesus Christ open the door to the dear brother and help the dear church to continue to prove and increase its small strength by steadfastly holding to the Word of God and by joyfully confessing His name. Rev. Joh. 3, 7. 8.

Berlin, Pa., Dec. 20, 1864.

Wm. A. Kähler.

Address: 0.

Hox 122. OumberInnä, ^16.

After Mr. Pastor Cl. Stürken, formerly in Logansport, had received and accepted an appointment from the local Lutheran Immanuelsgemeidc, he was installed in his office by the undersigned with the assistance of Mr. Pastor Größe! on the 4th Sunday of Advent (d. 18 Decbr.).

On 2. heil. Weihnachtsfeiertage (d. 26. Dec.) have rch Mr. Pastor M. W. Sommer, who had received and accepted a call from his former congregations in Longgreen and Kiugsville, into his office.

God grant for the plowing and watering of these his servants his prosperity!

Baltimore, d. 27 Decbr. 1864.

W. Keyl.

Address: Rev. 6l. Ltuerken,

No. 72 Bank 8tr.

Lnltimoro, Nä.

Conference display.

The Rock-Jslaud-Peoria Conference will be assembled at Pekin, Ill, on Jan. 17, 18 and 19, at the home of Rev. Reisinger. F. Döscher, Secr.

Announcement.

Mr. H. Baumstark was nominated by the electoral college for the position of proseminary teacher, and Prof. R. Lange was nominated by a synodal congregation. The members of the electoral college gave their votes to Mr. H. Baumstark. Should a synodal congregation believe that it must object to this election, it must send its statement to the undersigned within 8 weeks. T h. Brohm.

Secretary of the Electoral College.

St. Louis, January 13, 1865.

Receipt and thanks.

For poor students :

received through Pastor Wnnrerlich at the baptism of his child collected \$3,00.- through Past. Matuschka from Mr. Wilh. Meier in Neumelle, Mo., \$50.00. - from Mr. G. Haas in St. Louis \$5.00. - from Mrs. Strickstock in St. Louis \$1.00. - by Rev. Heitmiiller from the worthy women's association of his congregation in Liverpool, O., \$4.00. - from Mr. F. Stutz in Washington, D. C., from his "Liebes- casse" 10.00. - from the worthy women's association in Minden, Washington Co., Ills. \$14.75. and l'd woolen knitting yarn, through P. Polack from Mr. W. Bauermeister \$5.00. - by Past. L. Lochner from Mr. H. Schürhorst \$5.00.

For Past. Brunu's proseminar in Steeden by Past. Best in Palmyra, Mo., from three members of his congregation, Mr. Georg, Konrad and Ferdinand

Lehn- bauer \$10.00. - from Mr. F. Stutz in Washington, D. C., from his "Liebcsasse" § 111.00.

For Pastor Röbbelen

from Mr. F. Stutz in Washington, D. C., from his "Lie- bescasse" §10.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the Scminarhaushah and for poor students.

From the congregation of Mr. Past. Loßner: 4 Bush. Potatoes, 4^h Bush. Welsh grain, 1 Bush. Beans, z bush. Apple slice, 3 bush. Turnips, 22 duzd. Cheese, 5 gall. Mo- lasses, 3 chickens, 1 pig of 100 td.

Through Mr. Past. Holls from the women's association of his congregation in Centreville, 9 pairs of woolen stockings; from Mr. Kä'mpf there, 4 gallons of lard. pork fat and from Mr. Hartmann one gallon of pork fat.

From Mrs. C. Jung as a thank offering for happy delivery §1.00, for poor students.

By Mr. Past. Wagner for the seminary budget: §19.00, Coll. from his Gem.; for poor students r from Mr. W. Deterding §5.00, Mr. Grese 1.00, and Mr. Gröninger 50c.

Through Mr. Past. Claus for poor students: §25.00, bequest of the soldier H. Backei; for the seminary budget §5.00, from Mr. Emil Kracht.

From Mr. Windhorst from the Neu Meile Gem. 1 Bush. Turnips, Bush. Beans.

By Mr. Past. Dorn of Mr. Heinr. Schröder from the Port Hudson community §1.00.

From Mr. Schneller of the Zion District of the local community: §2.00.

From the women's association of the parish of Mr. Past. Wagner: 5 quilts.

From the three Sievers brothers from the community of Mr. Past. Vogt: 300 8> flour and 4 S> butter.

From Mr. Past. Claus Filialgemeinde in Lowell from Mr. Koster 1 pig and from Mr. Haas 2 aistchen soap.

Through Mr. Past. Pennekamp, from his branch parish by Mr. Mich. Friedrich §2.00, and from himself §2.00, for Brunn's pupils.

By Mr. Schoolteacher Barthel: §12.00, from the Bremer JünglingS-Verein.

By Mr. Past. Lehmann from Mr. Dietrich Reinike from his branch parish §1.00.

By Mr. Past. Claus by Hrn Heinr. Peimcr §25.00, for poor students.

By Mr. Past. Heinr. Meyer by Mr. Christ. Wilhelm 3.50, Mr. Banhorst 35c., Mr. Lind §1.00, Mr. Marsch §1.00, Mr. Nie. Fey §1.00 in silver, Mr. Kin- ker §2.00, Mr. Frinz §1.00, Mr. Conrad §1.00, Mr. Wagner 1 bag of apples, Mr. Kireman §3.00, from himself 50c.

From Mrs. Strübing from dcm hiesi.Dreieinigkeitsdistrict §1.

Through Mr. Past. Bauer by Mr. Jak. tent §7.00, for poor students.

From the women's club of the parish of Mr. Past. Claus: 7 quilted bedspreads and 1 pair of stockings.

From the congregation of Mr. Past. I. M. Moll: circa 70 Bush. Waizen, 10 Bush. Oats, and 1 hog of 167 lbs. A. Crämer.

For the military hospitals received:

From N. N. §10.00

From T. Wurmb2 ,00

By Pastor E. Köhler5 ,00

From some members of the Gem. of the Past. Riedel in

Jefferson Co., Mo. 2.25

From Stutz10 ,00

" Past. W. Key1 ,00

" of the comm. in Carlinville4 .20

"" " inFrankcnlust17 ,00

"" " in Bay City5 .30

"" " inAmelith3 ,40

" Pastor Sievers5 ,30

" Members of the congregation of the Past. Bernthal4 ,50

With heartfelt thanks, the undersigned acknowledges receipt of the following gifts for the church building at St. Paul: From N. N. in Minneapolis§ Th. Brohm. 4.00

"Mr. N. Schnidrldecker1 ,00

"" H. Wedepohl1. 00

"" A. Stegemann2. 00

"" Past. P. Rupprecht4 ,25

"the Immanurldistrict of the Gem. in St. LouiS 91,65 ,, theGem . of theHrn . Past. Hattstädt10, 00

""""""Wagner20 ,00

" ,, """"Bode5,00

"" ,, "" Group5 ,00

""""""Hußmann25,00

May God bless and reward the generous givers here temporally and there eternally. E. Rolf.

Since I have received §160.00 through Vr. Sihler for the purchase of a missionary horse, I express my heartfelt thanks to all those who have contributed their gifts of love, and I wish from the bottom of my heart that God, the Recompenser of all good, may repay them bodily and spiritually in time and eternity according to His good pleasure.

I. Karr er.

Get

for the German Lutheran Hospital u.Asyl.

By Mrs. Johann Kayser, St. Louis§ 3.00

Thank offering eiues both drawing in St. LouiS Ver

spare10 ,00

Thank-offering of another in St. LouiS for such a benefit10 .00

Thank offering of one who has given up drinking through God's help25 ,00

Collecte on the wedding deö Mr. Carl Behrens, St. Louis19 ,00

Thank offering from Mrs. Freie in Past. Hüsemann'S parish5 ,00

From Mrs. Wittwe Lührmann inCincinnati1 ,00

Bon Fran Wittwe Welkerin Neumelle, Mo. 1,50

Bon Mr. Frickenschmidt in Mr. Past. Streckfuß

Municipality5 ,00

Bequest of Heinr. Backei from the estate of Hr.

Past. Clan died as a soldier of the first

Mo. Artillery Regiment, at Chatanooga 25.00

From Mr. Hein. Berkemeier as a gift1

,00

Collecte on the wedding of Mr. Bunde in Vincens 2.20

Don Mr. Wilhelm Meier in Neumelt, Mo. as	
Gifts	.00
Collecte on the wedding Les Mr. Third in Centerville	.40
Don Hrn. Past. Eirich, Echester, Ills.	4.00
From Mr. Professor Larsen	.00
It is further certified with heartfelt thanks for the following gifts:	
By Mr. Schnöcher in Past. Dormann's community doz. Eggs, from Mr. Gremmels 2 Dutz. Eggs and from Mrs. Past. Dörmann 3 doz. Eggs.	
From Mr. Gohr's from Mr. Past. Eirich's Gem. a peck of dried apples.	
Bon Hrn. Past. Lehmann 1 Bush, green apples.	
From Mr. Delikt in St. Louis 3 baskets allitel baked.	
Bon Hrn. Bosse in St. Louis 2 > fresh butter.	
From Mr. Walke in Mr. Past. Klaus Gem. a box of soap.	
From Mr. B. Dorn 1 barrel Esüg and 2 Busch. Potatoes.	
Don Hrn. A. D., Aurora, Ind.	5.00
Bon Emma L. Wilhelm Odenhaaß, Carondelet, Mo.	2.00
Don Ms. Past. Biltz, Lasayette Co., Mo.	1.00
From the virgins association drS Zions district, st. Louis, by Carolina Köiemann	17.00
L. E. Ed. Bertram,	
Cassirer, corner of Carr and 14 Streets No. 203.	

Received:

For the college - debt redemption - fund
in St. Louis:

Don of the congregation of Mr. Past. Hüßmann, Minden, Ill.	30.00
" Mr. Emanuel Guenther, St. Louis, Mo.	2.00
" of the congregation of Mr. Past. Margurdt, Daneville, Ind.	6.00
To the synodical treasury of the Western District:	
Collecte on the Reformation Feast of the Gem. of Hrn. Past. H. Schmidt, Eckgrove, Ill.	9.05
Collecte on christmas sestes	.40
From the Gem. of Mr. Past. Wunder, Chicago, Ill. 5.25 "	Mr. Past. M. Meyer, Leavenworth, Kansas 1.00 "
18.45 "	St. Pauli Gem. of Messrs. Past. Dörmann,
Ranro' ph Co., Ill.	7.50
From the bell bag of the St. Pauli Gem. of Hrn. Past. Dörmann	.60
Bon Hrn. I. F. Lettner by Mr. Past. Dörmann 1.00 "	the St. Prtri-Gem. of Mr. Past. Dörmann,
Randooh Co, Ill	7.25
Dom Immanuels-Distr. in St. Louis, Mo. 8.30	
From the Kreuzgem. of Mr. Past. Birkmann at Waterloo, Ill.	3.70
"of the community of Mr. Past. E. Riedel in Cape Girardeau, Mo.	5.00

To the College Maintenance Fund.

From an unnamed person by Mr. Past. Böse, St. Louis, Mo.	2.00
" the Gem. drS Hrn. Past. Geyer, Carlinville, Ill. 10.00 "	Scattering foot, Grand Prai-
ry, Ill.	14.20
"of the Immanuel congregation of the Rev. John, Benton Co, Mo.	6.55

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To the Synodal Mission Fund:	
Don der Gem. deü Hrn. Past. Eirich, Echester, Ill. 6.50 By Mr. Derorah, Iowa	12.00
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For inner mission:

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The 17th year;

Mr. F. Herrmann.

The 18th I hrgana:

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Volume 21, St. Louis, Mon. February 1, 1865, No. 11.

(Sent in by Past. E. Schwankovsky.) **My experiences and struggles with false Lutheranism.**

I was born, baptized and confirmed in the Lutheran Church in Bavaria, but received no other instruction than that of the most blatant rationalism, as it prevailed at that time in the pulpit and in the schools in my native city of Regensburg. Later, I was awakened from my sleep of sin by a very serious sermon on repentance and now stood for a long time in great distress and fear, crying out to God day and night with many tears, for I was close to despair. Then the faithful God helped! In an evangelical sermon on Christmas Day, the light came to me. I was able to adopt the word: "The Savior is born to you" in faith. The stone in front of the door of the tomb of my heart was rolled away. At that time, an urge arose in me to become a preacher of the gospel, and it moved my heart until I decided to enter the evangelical missionary institute in Basel, Switzerland. I did not know the unrighteous standpoint of this institution, so I soon became uneasy when I learned to recognize the unconfessed state.

I found here how the pupils of this institution, coming from all parts of Germany, standing in the most diverse manner of their spiritual development, not infrequently in the most abrupt manner in mutual friction and violent contradiction. There I found Lutheran, reformed, unit and enthusiastically minded people who drew me into the fight. The challenge taught me to be careful and I began to study the Lutheran doctrine in the symbols and other writings for the first time and had to fight my way through many struggles to a clear, definite and firm doctrine of the church, which I only succeeded in doing with some fragments of the entire Lutheran doctrinal edifice. What joy I took in the clear doctrine of Holy Baptism and Holy Communion. Baptism and the Holy Sacrament of the Altar. I became more and more determined and serious in my confession and decided to leave the community of faith with false believers. Therefore, when the entire house staff went to communion in the Reformed church again, I declared that I could no longer hold communion with the Reformed with a clear conscience; several of the other pupils were also challenged by this, and we had to appear before the house father, who disparaged them again, but I insisted on my declaration, despite the threat of being dismissed from the institution.

When, after a year, I again did not want to give communion in the Reformed church, I had to appear before the inspector, Professor Dr. W. Hoffmann, and after a two-hour conversation he pressed my hand with the words: "I am glad that you stand so firmly on your convictions and that you are with us."

I know that you want to live in all seriousness according to the confession of the Lutheran Church, but the position of our institution will not make it possible for you to be sent out by us and to remain in our association if you do not find yourself in the order of our institution. Pastor Löhe wrote to me during this time: "Be honest! and I was now going about with the firm intention of leaving the institution; but I did not want to anticipate the Lord, believing that I would do better to let myself say goodbye. How many sins would not have been committed, and what advantage for my present office and life would I have derived from it if I had immediately entered a purely Lutheran institution! - The mission committee, it seemed to me, did not think it good to dismiss me for the sake of my Lutheran confession, so they decided that I should be examined with an older student, and if I passed the exam, which was doubtful, I should be sent to North America as a preacher, but otherwise dismissed. I not only passed the exam, but received a better certificate than the other. Therefore, on June 18, 1848, I was ordained in Grenzach in the Grand Duchy of Baden, along with eleven other students, as a preacher for the emigrated Germans in North America, and sent there. All this happened so unexpectedly and unprepared that I could not calmly consider whether I was doing the right thing to be ordained and sent by an unchurched church."

let. According to my instruction, I should join the Lutheran Church Association of the West and receive further instructions from there.

Arrived in St. Louis, after a perilous journey via Bremen and New Orleans, the preachers of the Lutheran Church Association there advised me, after I had explained to them that my Lutheran convictions did not permit me to join their association, that I should turn to the East. I unfortunately followed this advice and did not join the Lutheran Synod of Missouri, Ohio and other states, because this synod was put in a false light by the preachers of the association that I could not find any joy in joining their synodal association.

I therefore left the West, and after I had assisted the Lutheran pastor in Pittsburg for a while, when there the cholera was raging in a terrible way, and had become richer in many a sad experience, I accepted a unanimous call from the Lutheran congregation in Cumberland, Md. The congregation numbered about 180 families and had a very beautiful church under construction, which cost them over \$9000 and on which still rested about \$8000 in debt. The church council consisted mostly of Freemasons and Oddfellows and one person, whether Jew or Christian, was not known, was its president. The condition of the whole congregation was deeply depressed and I therefore had a lot of work, a lot of struggle and quarrels. However, by the grace of the Lord, I soon succeeded in obtaining another church council, in writing a church order, in introducing a new Lutheran hymnal, in founding a parish free school, and in paying off more than half of the church debt. The obvious enemies of the church, especially the Freemasons and Oddfellows, we were forced to exclude from the congregation. These excluded members persecuted me in such a hostile way that my life was in danger and I owe it to God's special protection that I did not have to succumb to their persecutions. But since the hostilities did not cease, I decided to leave the congregation, which my church council also advised me to do, although he did not want to let me go. We had no better knowledge of the profession. I believed that another pastor would be more able to continue the work I had begun than I was, and it might have been so, had not a wolf in sheep's clothing become my successor, who therefore led everything back to the old rotten ground. As a result, and also on my advice from afar, the better members have broken away from the congregation and have built a new church for the pure Word and Sacrament, and have joined the Lutheran Synod of Missouri; so that this church shines as a light in the midst of the life and activity of the false Lutheranism there.

I received a call from the Lutheran Ge-

I started my journey there without knowing that I would find out there that whoever flees from suffering will be caught by even greater tribulation. - Before I was elected by this congregation, I explained to them that I could only be their preacher if they repealed a customary law, according to which the preacher is elected anew every year, and elected me for an indefinite period of time in such a way that I would be their preacher as long as I preached God's word purely and loudly and walked according to it. Only when I had a vocation to that effect in my hands did I follow this call. How shocked I was, however, when after a year an election was to be held and, despite the signature of the entire church council, they denied that I had been given such a call. Since I preached the Word of God resolutely and punished the sins that had become apparent, enmity grew against me, which sought to remove me, and if they now let the annual election be cancelled, they feared that they would no longer have the power to act according to their will. But since I did not want to act like a servant and let the office of the Lord in his church be desecrated in such a way, nor could I be the pastor of such a word-breaking church council and congregation any longer, I resigned my office. So these were the recommended eastern "Lutheran" congregations.

A time of very hard hardships, physical and spiritual distress came upon me. The bleak prospects of finding a sphere of activity and a livelihood again brought temptations upon me that I was not able to cope with. If I had not been overcome by hardship like a man in arms, I would not have allowed myself to be tempted to accept the call of an unchurched congregation, despite the prospect of being able to put it on Lutheran ground in a short time; for I had to experience with deep pain, to the detriment of my soul, how difficult this is and what sins one becomes entangled in. Since this united congregation in Zelienople had become part of the Lutheran Ohio Synod, but the Pennsylvania Synod had united with the united General Synod, I left the latter and joined the Ohio Synod, which seemed to me more confessional than the former; but I had deceived myself. - In Zelienople, I had to go through a school of the most varied temptations in order to become capable of breaking with all indecision for once and to follow the urging of my heart, which was struggling for decisiveness in word and deed. If I had a theoretical concept of the unchurched communities until now, here I was to receive it practically, in order to become wise for once.

I considered myself in the united congregation as a co-worker in the restoration of the decayed Lutheran Zion; for I thought, if the Lutheran church has fallen so deeply through our and our fathers' guilt, then it is our duty to help to pay off this guilt again, through honest perseverance and sacrificing all our strength.

for the reconstruction of the Lutheran church. As beautiful as this sounds, it is usually dangerous and corrupting to the soul; for how many sins, both foreign and one's own, one is guilty of when one demands of the congregation that it be faithful to the confession, but often serves such a confessionless congregation for years, and then does not leave it, even if it stubbornly wants to remain in its corrupt state despite all teaching and admonition. How many troubles of conscience a pastor gets into who wants to build the church

rightly and feed his sheep rightly, but who is prevented from doing so at every turn by the rule of an unconfessed mob, a mob that does not want to follow the pure doctrine and healthy practice of the Lutheran church, but is comfortable in its corrupt, uneducated state. If it is then necessary to work against the preacher, then all means are used to torment him and his family day and night. - This is what happened to me when I pressed for a decision, which I tried to bring about in my congregation by earnestly urging that the congregation change its unrighteous bill of sale and make the Lutheran confession the confession of the congregation, for without this ground all work was in vain, and only on this basis could I hope to introduce the pure confession into the life of the congregation and to maintain it there. It came to a vote whether the congregation wanted to become Lutheran by adopting the Lutheran name and confession in its constitution and bill of sale. But partly out of indifference, partly out of stubbornness of some reformed members, the congregation decided that everything should remain the same. I resigned my office from this hour on. - But what should I do now, in order not to have to make similar experiences, in order to be able to serve the Lutheran church in a proper profession one day? I had the prospect of being able to receive a vocation again from the Pennsylvania and Ohio Synods, but these synods had become obvious to me as those in which much fraud is perpetrated with Lutheranism. Even if the Lutheran Synod of Pennsylvania gives the appearance of ever greater determination in sound doctrine and practice, it still requires a broad conscience to be able to keep up with it. The connection with the General Synod has made its condition so worse that it is impossible for a faithful confessor of Lutheran doctrine to remain with such a synod, or even to return to it. But even at the Ohio Synod I could not stay any longer; for there is much gleaming here and little gold before-

In the Lutheran confession, it is predominantly unirt. Whoever wants to get on solid ground, I thought, can only join the Lutheran synods of Buffalo or Missouri, which stand firmly on the ground of the pure confession in doctrine and practice. Which of these two synods should I join? I learned to respect and love both of them because of their determination in doctrine and practice.

Life. I decided in favor of the Buffalo Synod; for a pastor who, as I have hitherto, has had to contend with the rule of converging people, is easily exposed to the danger of longing for a church constitution and falling into a doctrine according to which the pastor is accorded more rights than to preach the gospel. - There are, after all, ordinances to be made which, because they cannot easily be introduced with the vote of the congregation, can be more easily established where the ministry has the right to make ordinances and the congregations, for the sake of love and peace, have to comply with and obey them. Yes, one is inclined to long for the authorities who, through their strong arm, give emphasis to the orders of synods, ministries and pastors. What wonder, then, that the Synod of Missouri does not inspire confidence in such pastors! since it is not a legislative one (like the Buffalo Synod), but only a deliberative one, with its doctrine of Christian liberty. When I had gained some knowledge of the doctrinal dispute between the two synods, I leaned more to the side of the Buffalo Synod, since I had already been convinced by Dr. Petri's, Rev. Löhe's and Wucherer's writings I was already taken for their doctrine of church and ministry. - —

I joined the Buffalo Synod, and how serious I was about leaving the Ohio Synod and joining the Buffalo Synod is shown by the sacrifice I had to make to become a member of it. It was suggested to me by the ministry of the Buffalo Synod the St. Jacob's parish in Eden near Buffalo and after much inner struggle I accepted this small parish, although it seemed impossible to me to be able to support a suffering wife with four small children on such a small parish salary. I was appointed by the senior Past. Grabau with the assistance of Pastors von Rohr and Schwer. Moved by the moment when I was to enter my first, as I thought, purely Lutheran congregation and be committed for the first time before God's holy altar to all the symbols of the Lutheran church, I preached on Ps. 16:6, 7: "My lot has fallen most sweetly, a beautiful inheritance has become mine, that I have followed the counsel of the Lord," and rejoiced that I had now found, as the bird finds its home and the swallow its nest, the altars of the Lord of hosts. - I did not even remotely suspect that I had deceived myself again; and yet it has happened, when I now see the false doctrine of church and ministry in its contradiction with the word of God and the unfortunate fruits of it, which this doctrine has borne in so many ways in the Buffalo Synod. As much as I liked the synodal and congregational order at that time, I soon had to perceive with sadness the hierarchical sense and spirit of this synod, which manifested itself most strongly in the case of Senior Past. Grabau, but also in the whole teaching of this synod.

Synod lies. I could not see the latter as soon as I heard it, but I could see the former all the more, for my own congregation bore witness to it and, unfortunately, also my own experience, which I had to make. After some time I was called by St. Paul's parish in Town Abbott; I followed this call with a heavy heart, because it seemed that they wanted to force me to accept a call, for which I could not find any joy. On the 3rd Advent 1857 I took up my new office, where I have now been officiating under God's blessing for 6¹/₂ years. I found the congregation in an outwardly poor condition and inwardly torn into parties; it was therefore necessary to rebuild it inwardly and outwardly, which I also succeeded in to some extent with God's help. A new frame church has been built and consecrated to the Lord; the congregation has grown by a third, and I have not been allowed to expel any of them.

Before I began my ministry in St. Paul's parish here, three parishioners had joined the Missouri parish two miles from here without being properly dismissed from their parish, being involved in lawsuits against their former pastor. I therefore sought to persuade them to return when the opportunity presented itself, and such an opportunity presented itself to me when two of them prepared to reconcile themselves repentantly with their congregation. Their treatment and expulsion from the Missouri congregation prompted me to discuss doctrine with many members of that congregation on occasion, and later to write an article in the Informatorium in which I publicly attacked that congregation, as well as the pastor and their synod, under the heading: A look under the cover of freedom in a Missouri congregation. After reviewing the minutes of this congregation, and a serious discussion with Rev. Kolb, I now realize that the congregation's affairs were communicated to me in a distorted and lying manner, which led me to sin against the 8th commandment, and it is therefore my duty, for the sake of the truth, to repent and recant everything that I have written against this congregation, pastor and synod that is untrue. I did this in zeal for the cause of the Lord, but in ignorance and, as I believed at the time, to testify to the pure doctrine and practice of the Buffalo Synod, which I believed to have been innocently blasphemed.

Since in the same time a former Missourian congregation called me as their branch preacher, I was prompted to study the doctrines of distinction of both synods with seriousness, and I wrote for this purpose a conversation between a Missourian and a Buffaloeer. In writing this, however, the Missourian arguer soon became too strong for me, for I found that Luther, Gerhard, Chemnitz and others are old teachers against Buffalo, and that of the old witnesses to the faith there are very few who seem to draw the sword for the doctrine of the Buffalo Synod. I therefore left my work and requested at the next conference that a booklet be written that would be able to arm themselves against the enemies of the doctrine and practice of our synod. As a result of this motion, as far as I know, "The Missouri Spirit and Lutheran Doctrine," by Pastor Grabau, came into being, the booklet that was later to open my eyes. If I overlook this booklet, I do not think I am saying too much when I say, on the basis of my experience, that the Buffalo Synod did not choose truth for its sword and justice for its armor, but lies and injustice.

I felt shaken to the core and now began to waver. I could no longer find peace, but I was too much ensnared by the teachings of our synod to be able to easily get rid of them, so it was very dear to me that through the behavior of Pastor Schulz in Watertown several more pastors of our synod were in doubt and challenge, and that through this the very teachings were brought up which caused me so much distress and struggle.

The discussions that took place in conferences, in the synod and finally in a convention in Milwaukee convinced me more and more that the root of all evil in our synod is the false doctrine of church, office and banishment, and that it is impossible to avoid the fruits of this doctrine without uprooting this root. These discussions had shaken all my confidence, but I was still not completely convinced, so, submitting to the Convention, I went home quietly. But it became difficult for me to lure against the sting! The Lord knows how often I cried out to him in my distress, and he heard me and helped me. The more I studied God's Word, the symbols and Dr. Luther's and other writings, the freer I became from the deception of false teachings.

I now decided to break away from the Buffalo Synod, but did not immediately do so, but considered and pondered everything with prayer and supplication, and the Lord strengthened me to go forward with ever greater joy on the path once trodden, out of error into truthfulness. - —

I now had years of varied experience behind me, which showed what fruits the false teaching of the Buffalo Synod was producing: In the boasting of pure doctrine, little life, but much form and appearance, a dishonesty in life and conduct that cannot be found worse among the worldlings; the preaching of living faith, of the sanctification of the heart and life is not understood, is hated and condemned as pietistic, scolding and scolding of sects and sects, and excelling in condemnatory judgments. Nowhere have I found greater reluctance to gather than in this synod, where legalism, compulsion, has put all holy desire to offer sacrifices to the Lord in fetters. As high as the

The treatment of pastors on the part of their parishioners is generally so low that some are afraid and others hate and despise them.

The main source of these evils is the false doctrine of the Buffalo Synod and its denouncing and rejecting of the right doctrine. I could and would no longer share in this sin. In a letter of defection containing several sheets, I declared my resignation from the Buffalo Synod. And although I was first warned by Unirter and then by Grabau against the Missouri Synod and was myself very much opposed to it, I finally recognized through God's help that this Synod teaches the pure, true doctrine of the Holy Scriptures and the Lutheran Church. Therefore, from now on, as a member of this synod, I will confess the truth and serve the church with my little strength as much as I can. God bless this!

Town Abbott, Aug. 6, 1864.

(Sent in by Past. Baumstark.)

Brief outline of the history and doctrine of the main recent sects.

(Continued.)

V. The Methodists.

Herewith we begin the history of a sect which is of special importance for our church here in this country, because it has already robbed it of many thousands of its children - thanks to the common belief in reason which used to prevail in Germany and the resulting boundless spiritual blindness and ignorance of the poor people - and has drawn them into the delirium of enthusiasm to the great detriment of their souls, and is in general quite capable of absorbing all enthusiasm elements, in that on the one hand it is thoroughly filled with the enthusiasm spirit (i.e., the spiritually arrogant, incomprehensible insistence on one's own thoughts of reason and one's own heart feelings, with contempt for the written Word of God). On the one hand, it is thoroughly filled with and driven by the spirit of enthusiasm (i.e., the spiritually arrogant, incomprehensible insistence on one's own rational thoughts and one's own heart feelings, with contempt for the written Word of God), but on the other hand, it is less conspicuous to the simple, the weak in knowledge, than most other sects. On the other hand, it deviates from the teachings of our church less conspicuously than most other sects, and therefore, precisely because of this apparent similarity and affinity, it draws unsuspecting souls all the more easily into its nets, whereby its shameless proselytizing and its cunning 'Jesuitical church politics' are excellently placed. According to the actual doctrine, Methodism is not to be regarded as a special sect; for in this it essentially agrees with the 39 Articles of the Episcopal Church of England, from which the Methodists emerged, just as the intention of the founders of Methodism was not at all directed to doctrine, but only to life: in doctrine, therefore, they are reformed, Calvinistic. Nevertheless, Methodism has distinguished itself by its peculiar nature, its new "method" (hence the name "Methodism"). Methodists) of conversion and sanctification, its special institutions and artificial means of "reviving godliness," and special forms, modes, and customs of worship separated from the mother church and fashioned into a special sect.

The Episcopal Church, which is the state church in England and is also very widespread and strongly represented in the United States, took on a very special character during the Reformation due to peculiar political circumstances. It is essentially reformed in doctrine, but in that it has not incorporated the harshest Calvinist errors into its confession, and in that it approaches the confession of the Lutheran church more than all other reformed national churches, it occupies, as it were, a mediating position between Lutheran and Calvinist doctrine. In its constitution and ceremonies, on the other hand, it has retained many papist features, e.g. ascribing the highest authority in the church to the bishops, who alone may confirm and ordain preachers, and who are believed to be the actual successors of the apostles in the unbroken order of ordination (a miserable little human fate, since first, no one can prove this unbroken chain of ordination from the apostles, and second, the Lord Christ not only did not order a special order of precedence in his church as a matter of divine right, but also explicitly rejected and forbade it, Matt. 20,25-28. 23,8-11.) In this English state church at the beginning of the last century, on the one hand, an impudent unbelief and, on the other hand, a dead, habitual Christianity had gained the upper hand, in that the theologians, in their humanly learned scholastic wisdom, without spirit and life from God, thought they were true scholars of God, The people, however, were content with the mere outward use of the means of grace without the desire of the heart and with the participation in the abundant ceremonies, which pushed the Word of God too much into the background, and with few exceptions slumbered in the sleep of spiritual security. We see that the condition of the Episcopal Church in England was quite similar to that of the Lutheran Church in Germany around the same time: Christianity had become full and weary, lazy and secure through the richness of the Word of God and the long years of undisturbed enjoyment of all divine goods of grace and ecclesiastical happiness and peace. It was therefore certainly a work of God that in England, as in Germany, men arose from

who, with the fire and power of the Spirit of God, brought repentance and restitution to lukewarm Christianity.

It was the Lord himself who, through Pietism in Germany and Methodism in England, wanted to awaken his slumbering Christianity to life. But it was just as certainly the devil's work and his special feat that he could do such a work of God (as he is always most zealous when God is at work).

He did this by drawing those preachers of repentance, who were after all weak people, and even more their followers and successors, into swarm spirituality and thus necessarily into all kinds of dangerous errors, so that instead of reforming the church, they brought forth new sects, in which so much of God's truth is still present that simple souls, deceived by the weakness of their knowledge, can be saved, but in which God's word is so adulterated with the darkness of man that anyone who has recognized the errors of such a sect is bound, for the sake of his conscience and his soul's salvation, to depart from them and to withdraw from all ecclesiastical fellowship with them. Rom. 16, 17.

After these general remarks about the cause of the origin of the Methodist sect and its character, let us now proceed to the actual history of the sect.

In that time of spiritual slumber and death in the church, two brothers John and Carl Wesley were studying at Oxford University, both, especially the former, men of excellent natural gifts, great learning, and ardent eaters for the kingdom of God. In 1729, these two brothers

The purpose of the association was to pray together, to study the Holy Scriptures, to celebrate Holy Communion weekly, to fast, and

especially to preach the Gospel to the ignorant people and to convert prisoners and evildoers. In particular, it also consisted of a simple proclamation of the Gospel to the ignorant people and the conversion of prisoners and "evildoers". The members of this association were already called Methodists, because they were accused, not without justification, that they practiced godliness methodically, i.e. that they forced it into man-made forms in a legal way. They themselves gladly accepted this derisive name as a name of honor, because it seemed to them to denote the rigor required by God in the way of life. They were animated by an earnest and honest zeal to work for the kingdom of God; but their whole Christianity was a thoroughly legalistic, unclear striving for godliness. They had not yet recognized the doctrine of the justification of the sinner before God and had not tasted the power and peace of it. It is true that the two Wesleys later found the peace of justification in the further course of their godly exercises (John Wesley, especially during the reading of Luther's preface to the Letter to the Romans in a religious assembly) and became stronger and stronger in Christian experience and living faith through friendly contact with some members of the Brethren congregation (especially Peter Böhler); but the unclear, rapturous, predominantly in spirituality and the The moving nature of their piety and zeal has never been lost in them, but has been passed on to the whole sect. At the same time with John Wesley, who stands out much more than his brother Charles, worked since 1732

George Whitefield, a youth of equally fervent zeal for his and his fellow men's salvation and even more tremendous gifts. Both now worked at home and on journeys, as far as the English tongue could reach, in restless activity, unshaken by mockery and persecution, for the awakening of the degenerate people, of Christianity slumbering in safety, to living, Christian life. Since 1735, while Whitefield was preaching in England, Wesley had spent some time in America as a missionary in Georgia, where he also founded a Christian association, similar to the one he had founded in England. After his return home in 1738, the former small association under Wesley's leadership, with Whitefield now working in North America, expanded into a properly organized larger ecclesiastical society, led by a conference and sending out local and traveling preachers everywhere. The Methodists did not want to disassociate themselves from the Episcopal Church, but rather to act as a spiritual leaven in it, just as Wesley was and remained an ordained preacher of this church. This society subsequently spread further and further, especially since it received protection by royal decree in 1742. Whitefield had also returned to England in 1739. Wesley and Whitefield, among whose co-workers John Fletcher stood out above all, were really interested in winning souls for Christ, and in this they differ from today's degenerate Methodists, whose purpose in general is apparently only to strengthen their humanized sect, as can be seen clearly from the fact that they also try to draw over to themselves those of whom they know quite well that they are amply provided for in the spiritual realm. Wesley and Whitefield preached with proof of the Spirit and power, mostly in the open field, often before 20-30,000 listeners, and called many hardened sinners, mostly from the most depraved classes of people, to repentance and faith. (Whitefield preached about 18,000 sermons in 34 years alone). As much as we acknowledge the divine in the work of these men, namely that they drove thousands of sure sinners to repentance and brought a new spiritual life into the English church, with heartfelt thanks to God, we must not leave their mistakes unconsidered for the honor of the piety, especially since they developed more and more in a dangerous way in later times and the causes became the wrong-spiritual, unhealthy, enthusiastic way of life. that now characterizes the Methodist sect. While Luther in the work of the Reformation did not go beyond the limits set for him by God, but in all that he spoke, wrote and did in this matter throughout his life, he had a definite, before God and man, goal. He was able to present a gracious profession that entitled and obliged him to all his steps: namely, his profession as Doctor of the Holy Spirit.

The two main Methodists, who were called to specific congregations, saw themselves as arbitrarily appointed to defend the doctrine of the Holy Scriptures against all challenge. The two main founders of Methodism, who were called to specific congregations, saw themselves as apostles of the world, arbitrarily and contrary to the divine order of the sacred ministry. They went through the countries and preached wherever they wanted, without anyone having told them or called them to do so. From this, as praiseworthy as the zeal of these men was to save souls, a spiritual arrogance is apparent, and hence it is that even now the Methodists overturn all ecclesiastical order, that their preachers behave as if the whole world would have to be lost without them, and therefore intervene in foreign offices in such an impudent, ungodly manner.

Also, already in Wesley and Whitefield another and indeed the main error of today's Methodists, namely their wrong, genuine swarm-spiritual conversion method. Admittedly, they did not yet assert what is generally accepted and assumed among Methodists today (in spite of their lying, since their entire practice confirms it), namely that man must necessarily be converted and find the peace of the forgiveness of his sins through an outwardly conspicuous struggle of repentance (often penitential spasm), accompanied by special gestures, loud groans and cries; and they did not yet know anything about the penitential bench. But they too, in their sermons in the open field, tried to put their listeners into a feverish emotional excitement and placed too great a value on the conspicuous physical movements and the loud cries of those who were thus artificially excited (while in most cases it was either hypocrisy or merely natural, due to anathema).

The first thing is the emotional excitement brought about by the "plugging in"). In short, all the errors and perversities and the whole rapturous nature of today's Methodists is a growth whose germ already lay in Wesley and Whitefield.

This loud, outwardly spreading, impetuous, and blatant nature of the Methodists was also the reason for the dissolution of their connection with the Herrnhutters, whose piety has a quiet, introverted character. In addition, the Methodists emphasize the law in a one-sided way, and everything is aimed at shaking people to the point of repentance, whereas the Herrnhutters are above the preaching of the

grace of God and Christ's blood and death, forgetting the law and forgetting everything else, especially sanctification, for the sake of contemplating the atonement through the bleeding Lamb of God - that is, both to the opposite side from the right center, the connection between law and gospel as found in God's Word and in our Lutheran church. This ver-

The differences in their attitudes and in their mutual mentalities therefore led to ever greater estrangement and alienation in their relationship to each other.

led to an open break in 1740, when the Methodists accused the Herrnhutters of lukewarmness in sanctification.

But even among the founders themselves, a much more significant and irremediable rift arose as early as 1741, in that Whitefield was a supporter of Calvin's doctrine of unconditional election by grace, but Wesley rejected this doctrine. This then led to a separation of the Calvinistic Whitefieldians from the much more numerous Arminian Wesleyans, who again split into different parties. The strongest of the various Methodist parties is the Episcopal Methodist Church. Whitefield died in America in 1770, Wesley in his homeland in 1791. Methodism was transplanted to America by a number of Irish emigrants who settled in the city of New York in 1766, but became fond of the world again until a woman brought them around again by grabbing their playing cards and throwing them into the fire, punishing them severely and also getting them to establish the preaching ministry among themselves. This was the beginning of the extraordinarily rapid spread of Methodism in America, where it has found its main home in both the local ecclesiastical freedom and the unrestricted salvation of the sects as a special ecclesiastical body (not, as in England, as an association in the state church), so that the number of souls of all Methodists in the United States, where, by the way, the Methodists are the most widespread in the world, has increased to such an extent that the number of souls of all Methodists in the United States, where, by the way, the Methodists are the most widespread, has increased. Methodist sect also has by far the most of its followers, amounting to about four million. However, according to their own statistics, their membership has decreased significantly in recent years, apart from the separation of the southern Methodists from the northern ones because of slavery.

The Methodists have shown themselves to be very active in the field of the mission to the Gentiles, as they are generally very active and eager for

The German Lutherans are to be conceded that they have done well, especially among Germans, in that they have been able to win over immigrants who were spiritually degenerate and ignorant as a result of the former unbelief in Germany, and who, in addition, due to the former lack of Lutheran preaching, were still in the process of becoming Lutheran. They have made good business especially among the Germans, by drawing to themselves in masses the spiritually degenerated and ignorant immigrants, who, in addition, lacked ecclesiastical care and nurture due to the earlier lack of Lutheran preachers. Yes, in Germany itself, where already for a number of years a certain Jakoby in

In Bremen, where Methodism is particularly active, it is trying to spread and has thus erected the pillar of shame of its shameless proselytizing there as well.

(To be continued.)

To the ecclesiastical chronicle.

Röbbelen. Our dear cross bearer, who, as he confesses with shyness, is now solely dependent on our gifts of love, since everything he has done to get out of this situation, which is so oppressive for his tender feelings, has so far been in vain, is unfortunately becoming weaker and weaker. He writes about this in a letter dated: Müllheim in Breisgau, Nov. 30. The increasing weakness has long taken away my courage to think of official activity in the fatherland or elsewhere. A return of him to America is probably no longer to be hoped for, and under his present circumstances it is not to be advised at all, for he writes about it: "Up to now I have let everything rest in order to receive a guarantee through a favorable turn of events that the future of my children will not suffer. As far as I am concerned, it is quite indifferent where I end my life. Otherwise, as far as I can judge, a return to America would be unbearable for me.

C.

"The Seminary in Steeden." Under this heading we find in the "Pilgrim from Saxony," in the number of Nov. 19 of last year. It will be all the more interesting and weighty to all Lutheran readers because it comes from a non-pious person. It says there: "Church and parish are in one house in Steeden and, one will hardly believe it, so is the seminary. The pastor and the seminarians are divided into the two upper floors, which are not very solidly built, but had to be as light as possible, because they were put on top of the church later, whose walls were not able to support a heavier structure. The church below is actually only a moderately large hall, which has been given a church-like form by the arched windows and a small extension serving as an altar place. Everything is kept in the greatest simplicity. The whole decoration of the small church consists of Bible verses. The altar itself is very simple, decorated with a crucifix and two candlesticks. On the baptismal font are the words: He who believes and is baptized 2c. The pulpit, however, at the corner of the altar square, on the left from the entrance, bears the following inscriptions: Today, if you hear his voice, do not harden your hearts. - Jesus alone. - So faith comes from preaching, but preaching comes through the Word of God. - God's word and Luther's teaching will never pass away. - Isn't it true, dear reader, that even if the service has not yet begun, one has much cause for edifying thoughts through the beautiful sayings? Of course, all this was stated by the dear Pastor Brunn himself, just as he himself directed the construction of the church and the entire house with great care and practical sense. He also paid special attention to the saving of money.

niß of the building. I cannot describe to you enough with what peculiar faithfulness the dear priest has used every little corner in his truly very limited house and with what great skill he has made it possible to accommodate the pupils of his institution in the small rooms next to his family. I mention this with care, because it must be a joy for those who support his institution to know that their gifts are not wasted, but used in the wisest and most economical way. For the pupils, 3 bedrooms and 2 classrooms, admittedly all very small, have been gained by using the space as much as possible, one of them with a particularly beautiful view, but under the roof and therefore very hot in summer, so that the teacher as well as the pupils could be granted more space. However, the pupils at least have a small place to work in fresh air in the garden. The work in the leased fields also offers them enough opportunity for physical exercise after studying in the hot room .

The St. Stephen's Tower in Vienna. As the "Pilgrim from Saxony" reports, it has now surpassed the Strasbourg Cathedral in height. During a new construction, its top was raised by 15 feet, so that the tallest buildings in the world now follow one another in the following order: 1) the pyramid of Cheops in Egypt, which is said to be 459 feet high; 2) St. Stephen's Tower in Vienna, 454 feet high, and 3) the tower of the cathedral in Strasbourg with 449 feet. - — C.

Well placed request. In Lausanne, the capital of Vaud, Prof. Naville from Geneva, as reported in the "Pilgrim from Saxony", held a series of lectures last winter under the title "Reflections on the Heavenly Father" in order to instruct those who had lost faith in the one living, personal God. The hall chosen for this purpose soon became too small, and the meetings had to be moved to a church, where about 1400 people crowded in. The lectures met with the most general applause, and at the end of them the mayor of Lausanne came forward and expressed his warmest thanks to the speaker in the name of the assembly, and also the request that these lectures be followed by others about the Son. - Good mayor! Let us see if the professor will comply with this request and if, when a true testimony of the one who is the stone of offense and the rock of irritation resounds, the rooms will remain so filled with listeners.

—C.

What a wind the Buffalo Synod is blowing in the face of its congregations, if it wants to prove its church judgment from the word of God. In the "Informatorium" of Nov. 1 we read the following: "According to God's word, it should not be so that the church property becomes the plaything of unbelieving advocates.

Every simple-minded and faithful Buffalo church child must think, after reading these words, that the ministry and the synod have the right to decide as a church court according to God's word, according to 1 Corinthians 6, The Buffalo synod members will do well to read 1 Corinthians 6 once. There they will be astonished by the holy apostle. They will then be astonished to hear the apostle recite the symbolic and Missourian doctrine that the last and highest church judgment is with the congregation. Paul says to the Christians,

the saints, the members of the church at Corinth, that they should take the disputes among them into their own hands, judge and settle them, v. 2: "Do you not know that the saints will judge the world? So 'the' world is to be judged by you; are you not good enough to judge lesser things?" There is not a syllable in the whole chapter, either, that the ministry or the synod is the ecclesiastical court to which the decision of such things belongs as a right. These are Buffaloian feints! Thus it is not even remotely implied that it would be wise to assign this supreme court to the ministry. No, Paul says: the church has it, and the church shall exercise it. - The reason given by the synod, why "Christians should, according to 1 Cor. 6, secure to the church court the right that belongs to it", is: so that the church property does not become the plaything of unbelieving advocates. This reason is, of course, only a pretext; in the background lies a completely different one. For it is ridiculous to think that by reserving the ecclesiastical decision to the Ministerio, the church property will become less of a plaything of unbelieving advocates in the event of schisms breaking out. Can and will a ministry and a synod not be sued just as well and easily as a congregation? No, let one be sincere! One wants to keep the property of the congregations with the synod in church property lawsuits, that is the point, one does not worry about the "plaything"!

B.

"The new baptismal form in Hanover has met with determined opposition on the part of Pastor Frank in Arenshorst in Osnabrück. If the adherence of the orthodox clergy to the old renunciation is readily portrayed in certain circles as if it were an exorcism from the children, it should be noted that years ago Pastor Frank himself petitioned the church regiment to prohibit the still existing exorcism in baptism in his parish. Frank is as pious and faithful a man as he is conscientious, who for years has ministered in blessings, without fear and without blame; and if he refused two things

If we are of the opinion that the new baptismal form exists and must demand obedience, we cannot deny that the history of its creation is capable of great concern. Even if we are of the opinion that the new baptismal form rightly exists and must demand obedience, we cannot deny that the history of its creation is capable of arousing great concern, and that there is even a certain harshness in it, since only the congregations are left the freedom of choice according to their conscience or their arbitrariness, while the preachers receive no consideration whatsoever. Consistorialrath Münchmeyer first tried to bring Pastor Frank to other thoughts, and since this was in vain, he submitted the case to the Ministry of Culture for a decision. We are very pleased to learn that the Ministry, as we expected in advance, is not willing to exert any pressure on the clergy, where real conscientious objections are at the bottom, and we owe it to the person of the conscientious Cultus Minister to testify to this explicitly, even if we do not fail to recognize not only the difficulty but also the danger of mediation. The ministry has decreed that where baptism according to the old form is refused in Arenshorst, a neighboring pastor must perform the baptism." So reports Dr. Munkel in the "Neues Zeitblatt" of Nov. 18, 1864. Oh, if only God would grant that all preachers and consistorial councilors in the Hanoverian country would be as pious, faithful and conscientious men as Pastor Frank, who would not, for the sake of the poor external, state and their own domestic peace, for the church has no peace, "encourage the denial of a clear teaching of Scripture". If our fathers already with regard to the middle

We believe, teach and confess that at the time of confession, when the enemies of God's word are trying to suppress the pure doctrine of the holy gospel, the whole church of God, indeed every Christian man, especially the ministers of God's word, are guilty of this. We believe, teach and confess that at the time of confession, when the enemies of God's word seek to suppress the pure doctrine of the holy gospel, the whole church of God, indeed every Christian man, but especially the ministers of the word, as the rulers of the church of God, must, by God's word, freely and publicly keep the doctrine and all that belongs to the whole religion. in word, but also in deed and in work, and that in this case, even in such matters, the adversaries should not give way, nor suffer the same to be imposed on them by the enemies for the weakening of the right worship of God. by force or deceit;" how much less should the apostate, unbelieving demagogues be allowed to be

The church is not a place where the people of Hanover, in their storm against a "clear doctrine of the Scriptures," actually tear down the faith and the confession of the church, but only "deceitfully" let the king and the minister of culture, who are hounded into political fear and anxiety, take care of the business. The fact that the King of Hanover is, so to speak, benevolent with the Church

It is quite possible that he means that, since he gave her the good new catechism, but it is unfortunately only too true that, despite this, he is not a man of whom the church could take any comfort. If his state is in danger, he lets the church go a hundred times over, he even takes away the catechism he gave it, even forbids it. Can there be anything weaker, more deplorable and more pathetic? And why does the king and his minister give the church such a blow and annoyance? Because he is obviously more afraid of the words and actions of demagogues than of the words and works of clergymen of high and low rank. The demagogues do not rest, and everything should be turned upside down until they have asserted their devil's will and established their devil's kingdom. And the clergy, who should not yield a finger's breadth, and if a fire were to break out that would blaze through the whole country, then with their God's honor and truth would not be desecrated and extinguished; the clergy, with very few but all the more honorable exceptions, cower in this confessional struggle, and even speak of "standing by their rights! This is undeniable, the unbelieving Demagogues have more courage than the faithful servants of God, who have the Lord on their side, and that is why they also receive from them through the mediation of the government

Kicks against their doctrine, confession, faith and conscience. If men then wake up who do not want to become servants of any man, not even of a sovereign bishop, then a Consistorialrath Münchmeyer comes and tries to "bring them back to other thoughts. If 4-500 Franks and Harms stood up, it would be better in Hanover if the king and the conscientious minister of culture would have a little more respect for the church and not let themselves be turned too much to one side by demagogues. - The attempt made in an earlier issue of the N. Ztbl. to calm the consciences of the pastors in the use of

of the new baptismal formula by the fact that not the pastor, but only the devils' witnesses, committed a denial of the doctrine of Scripture, does not seem to have been witnessed by Pastor Frank's conscience. How it is then not to go off, how at all also only one heart could be calmed by it. For what, for God's sake, has a pastor gained if the sin with which he is spared is attributed to his confessor? Will not his blood be demanded from his hands? - The consolation: "the ministry has decreed that, where in Ahrenshorst baptism is refused according to the old form, a neighbor-

The "ordinance of the baptized pastor" is a very painful one. What does this disgraceful, ungodly, church-regimental decree help the baptismal witnesses and parents of the baptized? It strengthens them in their subversion of pure church doctrine and their defiance of the pastor. What does it help Pastor Frank? He is deprived of the external act of baptism, of the distress of conscience and soul.

He does not have to suffer the sorrowful torment of the unruly and unbelieving parents and godparents, they still remain his church members; should he admit them to Holy Communion or not? Should he admit them to Holy Communion or not? Yes, if such people were also taken immediately and parished with the unscrupulous, but church-regiment-obedient, baptizing clergyman; then

something would be gained, but this nonsensical decree only increases the disorder in the congregation and the preacher's distress. What should the members of the congregation think of their pastor? Should they praise his faithfulness to God, but blame his disobedience to the authorities? Or should they, since almost all other clergy are on the side of the church regiment, consider their preacher a stubborn, bornirten defiant, turn their hearts away from him, and form rotas, church-regimental rotas?

form? What position should Frank take against the conscience-wide, more intelligent brother in office? Should he punish him and reproach him for his sin and, if he is unrepentant, keep it? or should they maintain fine brotherly comradeship on the elastic basis of conscience union, according to which each one acts ecclesiastically right, if he only acts according to his conscience? If the confession union has confused the church, such a conscience union introduced by the church regime makes it morally dead. And of this ministerial decree, Dr. Münkler says: "we are very pleased to learn that the ministry is not willing to exert any pressure whatsoever on the Spirituality of the Church.

to practice the real thing." How depressed Past. Frank feels, and how light it would be on his heart if the minister had dismissed him. Truly, it is not he who is oppressed who, for God's sake, "in order not to encourage the denial of a clear doctrine of Scripture," must, if need be, also wander into physical misery; But he is oppressed, whose souls, entrusted to him by God and bought at a high price by Christ, are taken out of his hands by the church regime and led along paths of denial and strengthened defiance, on whom he cannot carry out his pastoral office, whom he cannot loosen, for they are sinners before his conscience and according to the guide of God's word, who do not want to be taught, but whom he also cannot bind, cannot banish, for the church regime does not suffer that. Thus he is a shepherd and yet he cannot feed. God will truly demand the sheep from his hand, and yet his hand cannot guide the staff. There is only one way out for a pious, faithful and conscientious man: either he gets rid of such a church regiment, takes earthly hardship upon himself, and seeks above all to save God's honor and his soul, or he gives way to his piety and conscientiousness and lowers himself to the level of faith of consistorial councilors and ministers of culture who save the state church. Then peace remains in the country, the horrible free congregations with their ghastly congregational principle, which also want to have a say in church-regimental decrees, do not arise, the pastor keeps the parish, and the troubled conscience calms down with the decrees of his superiors, And because this alone will not help in the long run, it takes refuge in social entertainment, agriculture and beekeeping, or the like, until it finally wonders if it has ever felt uneasiness about such a thing as a baptismal form.

B.

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From the congregation of Mr. Past. Bode 11 Bush. Potatoes, 7 Bush, white turnips, j Bush turnips, H Bush, yellow reuben, 6 Bush. Grain, 2 bus.). Oats, 4 bu, h. Waizen, 40 cabbages.

From the parish of Mr. Past. Reichhardt vo" Mr. Fischer 2 sacks of grain, 2 sacks of Waizen, 33 pounds of beef; from Mr. E Lücke 2 ^ack Waizen, 3 sacks of grain, 1 sack of potatoes, a quarter of beef; from Mr. Brand 4 Bush. Waizen, 2 Bush. Oats, 1 bush. Turnips, 1 Bush, white males, one quart beef, 6 live ducks; from E Brueggemann 2 Bush. Waizen.

From Mr. Past. Reichard'S Filial - Gemeinde von Herr Schapcr two quarters of beef, 1 sack of wheat, 1 sack of grain.

Ans the congregation of Mr. Past. Jäbker 1 sack of white turnips, six quarters of beef, 28 bush. Waizen, 6 sack Grain, 9 bnsb. rye, 10 bush. Potatoes, 1 peck beans, 1 peck apple slices, a roll of butter, 20 cabbage heads, 4 gallons apple mns.

From the parish of Mr. Past. Kübn 16 sacks of grain, 3 sacks of wheat, 3 sacks of potatoes, 1 sack of cabbage heads, a quarter of beef, a side of bacon, baar 51.25.

Ans the parish of Mr. Past. Hornike from Mr. Grub 2 sacks of potatoes. 2 sacks of white reuben, pumpkin buttcr, woolen yarn; from Mr. Appel 3 gallons of pumpkin buttcr.

From the congregation of Mr. Past. Traub > sack of rye, 1 sack of cabbage heads, twoquarters of beef, 5 sacks of wheat, 2 sacks of potatoes.

From the parish of Mr. Past. Schumann 2 sacks of wheat, 1 sack of grain, a side of bacon.

From the Fort Wayne community from Mr. Böse one quart of beef, from Mr. Schaper two sacks of flour, from Mr. F. Milan w pound of pork.

From the congregation of Mr. Past. Zaget from Mr. Schröder 6 Bush. Waizen, a quarter Nindflnsch, 4l cabbage heads.

From the parish of Mr. Past. Stephan from Mr. Breck three quarters Schaffleisch', 2 sack Kanoffeln, 1 sack Waizen; from Mr. Christ. Ncwer 1 sack of white turnips, 1 sack of potatoes, a bucketful of cucumbers; from Mr. H Rothenbeck 35 Krautkövse, 1 peck of onions, 1 bush. Stechrüben, 35 pounds of veal, 1 Fuder wood; from Mr. Lielrich Rothenbeck 3 sacks of apples, 1 sack Waizen, 25 Krautöpfe, 1 Fuder wood; from Hcnu C. BretmüUcr 2 sacks Waizen.

From the congregation of Mr. Past. Fleischmann from Mr. Doctor one quarter beef, 1 Bush. Potatoes; from Mr." N. N. 3 Bnsb. potatoes, 1 Bush, white turnips; from Mr. N. N. 3 Bush. Waizen, 2 sack potatoes; from Mr. Griebel 1 hog and \$3.00 baar; from Mr. N. N. 28 lb. beef, 15 lb. pork, 1 sack Waizen, a quarter beef.

(Correction. In Ro. 6 of the "Lutheran" it should be instead of: Für arme Schüler von der Gemeinde des Herrn Past. Fleischmann 512.00, read: from Mr. Brackhage.)

F. W. Reinke.

	Received:	
	In the Eastern District cashier's office:	
	For the widow's fund:	
From the Baltimore community	542	.09
Don Sander in Baltimore	1	.00
	For the Addison Seminar Building:	
From the Baltimore community to the sophomore travel allowance	1	.51
	For Pastor Brunn's Institution:	
By H. Becker in Baltimore	0	.25
	For the Gentile Mission:	
From Namusia in Baltimore	0	.50
	For needy students:	
By G. Lange 96c., N. N. 51,00. F. Blum 2,003		.96
	For the St. Louis Debt Redemption Fund:	
At the wedding of the Past. Reisinger collected	4,25	
	To the college maintenance cassc:	
By M. F. Zink in Baltimore	1	.00
Don the Baltimore community	10	.00
From the community in New York p. Oet.		9,28
	About the synod treasury	
Vou teacher H. Knoche	1.	00
	For the inner mission:	
From Baltimore community	33	.40
„ Diekel, Röndel, Waldschmitt, Prüfer, Wi>		
a 50c., Stecker 25c., Hofmann 35c., R. Lange, Lunker, Kastern, F. Arnold, C. Meyer, Louis, P. Keyl s. 1,0", F. A. Sick 3,00, 13, 10		
For the expansion of the institution of Mr. Pastor Brunn in Sweden.		
Don of the municipality in Johannesburg	5	7,00
Ges. from the wedding of G. Martin daselbst	2.10	From Mrs. I. William " .200
" of the Philadelphia	1	> .75
""""Buffalo	6	.20
""""Longgreen	6	.37
" ,,,,,,Kingsville	6	.63
"""" " Washington	14	, >4
""""Port Richmond	16	.00
""""Boston	43	.50
	For inner mission:	
Don derGem. in Flma and Elmira,C. W.		WO
»,, Philadelphia	1	.25
		Eden8 ,80
For poor students in St. Louis.		
Cathedral Women's Club in New York	25	.00
	For poor students in Addison.	
Dom Jaurnverciu in New York	10	.00
	To the College Entertainment Fund.	
Bon the Gem in New York	8	.60
For dre military hospitals.		
From the Gem. in New-York	25	.50
		I. Birkner, Nv. 92, William St.

	Get	
for the construction of the School Lebrer Seminary: By H>n. Past. W>u of Chicago. Ill. by Hru.		
C Loht, C. Boieck u 5a, A. Grlcner 51, UM		
From the congregation of Mr. Past. Weyrl, T a>mstadt. Znd.		9,65
From the Gem. of Mr. Past. Wichmann, Farmers Rnreat. Znd.		70,1'5
From you Gem. of the Hin. Past Gotsch, Akrvn, Ohio 7.40		
From the Filialgrm. d S Hrn. Past. Wichmann at		
Kotier Station, Znd.		6,20
By Mr. Z. Birkner, Cassirer of the Eastern District Synod	16	.r0
By Mr. H. Thicse, Schaumburg, Ill.		10,10
From Mr. Wm. Teyler daielbst	5	.00
By Mr. L. Sonnemann, Grafton, Wisc.		5M
By H>n. H. Zahns, Cottage Hill, Ill.		1",1,0
By Mr. S. Garbisch, Elk Grove, Ill. of		
Hin. Ebr. Busse 510, Cd. Hengis, Ch.		
Senne a 55, I. Busse 55,15, Ch^ Schönbock 53, H. Buge 51 ,29,15.		
Zn Addison, Zll.: by F Buchholz, F Kruse jun. s 53>>, Wittwe Wolkebaucr 525, Wickwe Biermann 51", F. Böger 55. Dr. Vogeicr 54, Zvbst 'Ooliermann 51.25, L. Bttsing, A.		
Sander a 51, F. Mariens 52,109,25		
		Summa 5W.Ä

Addison, Ill, Dec. 30, 1864, H. Bartling.

Invoice storage

ev. Inth. Jünglings-BereittS zu St. Lonis, Mo.,
of the
for the year 1864.

Cash balance from the year 1863\$70 .65

Total income by monthly contributions 3l4,00 By means of a collecte on 7 May, as on

Gründnngstage of the association, lifted in the Immanuels Church58 .00

5442,65

Expenditures.

For catering of students of the association 5 40,110

" Clothing derschcn2 8.25

" Books and the like162 .50

" Association errand11. 90

5442,65

Heinrich M. Wi bracht, Cassirer.

For your kind attention!

All letters, shipments 2c. for the undersigned should be addressed from now on:

oil. 6. barthel,
64 4.omduiä 8rr., 8b. l,oui8, W.

Changed addresses:

Lmil Oscar Ootsek,

c oubli 8r,ü .^tr., rienr l^nfn)'etts, 8d. l^ouis, no.

Rev. k'. ^V. Leümitr, OrvjZüt, liiviiiZstou Oo., III.

Due to lack of space, the ouittugüi bn Hilden W. Hattstädt and E. Nischke had to stay behind^

Volume 21, St. Louis, Monday, February 15, 1865, No. 12.

(Sent in by Pastor C. A. Mennicke.)

Baptism is effective as an instrument, and the effectiveness of baptism extends to the past, present and future.

Surely every true Christian in our day has great cause to complain that Holy Baptism is held in such low esteem. Baptism is held in such low esteem. The consequence of this is that the majority no longer have their children baptized. They think that baptism is nothing more than a mere washing with water, and what good is that to the soul? Also, some still bring their children to baptism only out of habit and consider it a powerless ceremony. That baptism has any effect is generally no longer believed. The sects are responsible for this ghastly unbelief by teaching so disparagingly about holy baptism. Some say outright that baptism is nothing but an empty sign of recognition, a ceremony of acceptance, while others, who basically think the same of it, use ambiguous words by which they want to satisfy in the same way those who consider baptism a means of grace as those who consider it a powerless ceremony. But that holy baptism is not a powerless ceremony. But that holy baptism is not a powerless ceremony, but effective as an instrument, I intend to make this clear to the dear Christians here from God's word.

That Holy Baptism is a sacrament of the New Testament and that it does not lack the essential qualities of a sacrament is clearly described in the catechism of Conr. Dietrich, "von den Sacramenten insgemein".

The effectiveness of baptism in general is proven by the nature of the sacraments. The nature of the sacraments is that they are seals of the divine promises, which we are to accept through faith. The nature of the seal, however, is actually something added to the promises, thereby assuring and confirming them. Baptism, then, which offers the divine promises and at the same time seals them to faith, acts as a means or instrument of salvation.

If the holy baptism were not effective as a divine means of grace. If Holy Baptism were not effective as a divine means of grace that brings all heavenly goods, offers them and seals them to the believer, it would have to be a mere outward sign that only signifies divine grace, which, however, contradicts Scripture and is rejected by all orthodox theologians. For in the sacred baptism the word of For in holy baptism there is the word of promise, which does not merely signify, but has a powerful effect. Scripture also gives baptism the effects of an instrument that offers, communicates and appropriates divine grace and is therefore effective as a means to salvation.

It is also certain that the gospel is like the sacraments, for the latter is the audible word, the latter the visible word, and a short Excerpt of the Gospel. Just as the gospel is an effective means by which God offers grace, forgiveness of sins and eternal salvation to people and assigns them to believers, we cannot deny that the sacrament of Holy Baptism, as a visible word, has an instrumental effect. Baptism, as a visible word, we cannot deny an instrumental effect.

The Scripture confirms that circumcision was an imprinted sign of the righteousness of faith, or a means to the righteousness of faith, which is the promise of the gracious forgiveness of sins, thereby confirming and sealing it (Rom. 4, 11.). Likewise, Scripture confirms that baptism took the place of circumcision. For Paul says Col. 2,11.12.: "In whom (Christ) ye also are circumcised with circumcision without hands, by the putting away of the sinful body in the flesh, even with the circumcision of Christ: in that ye are buried with him by baptism" 2c. With these words Paul tells the Colossians that, since they were previously dead in the foreskin of their flesh through sin, they have now come to life and risen with Christ from the dead, having been buried with Him through baptism, which he calls circumcision without hands and circumcision of Christ, which takes place through the laying aside of the sinful body in the flesh. And so he interprets the baptism, which he calls the circumcision without hands, and sets it in contrast to the circumcision of the Old Covenant, which was done with the hand.

which was followed by baptism: so it also has the same power with the circumcision of the Old Testament. As he also teaches in Rom. 4, 11. that circumcision with the hand was a seal of the righteousness of faith, a seal to secure the promises of the covenant (there this covenant was circumcision, Gen. 17, 10., and now it is baptism, 1 Petr. 3, 21.), so he also assures Col. 2, 11. 12. that baptism is effective. Now if circumcision in the Old Testament was a seal that offered and sealed the promised grace to the Jews, it follows that circumcision in the New Testament, which Paul calls circumcision without hands, cannot be less effective. Therefore, we rightly conclude that baptism, which Paul assures us followed Old Testament circumcision, is also effective as a means to salvation. And as circumcision in the Old Testament was a means by which faith was brought to infants, and through it righteousness, and in believing adults the same faith was established and sealed, so also baptism must be a means by which infants as well as adults become partakers of the righteousness of Christ and of all spiritual goods; while in the latter faith is awakened, but in the latter it is established and sealed.

It also follows a great lack of understanding if one wants to deny the effect of baptism. For should the work and the effect of the washings in the Old Testament have been greater than that in the New Testament? In which respect were the waters of Jordan 2 Kings 5 and Bethesda John 5 more powerful than the water of baptism? Yes, if by the word of the prophet and by the moving of the water by an angel those waters were so effective, why do we not want to believe that the baptismal water has a much greater power by the order of God, whose word and command it contains, who is also more than a prophet and the Lord of angels?

This is what is said in general about the effect of baptism.

We will now go further and show that Holy Baptism is effective in relation to the past, present and future. We will now go on to show that Holy Baptism is effective in relation to the past, present and future.

Referring to the past, Paul says Gal. 3:27, "For as many as were baptized of you have put on Christ."

What does Paul want to say with these words? Certainly this, that just as the Galatians before baptism were dead in sins and without Christ were children of wrath because of the dead works of sin, according to Eph. 2 all their sins were now washed away in baptism. For on the part of God, the righteousness and innocence of Christ was offered to them, imputed to them and sealed for them through holy baptism. From their side all this was certain through faith, so that there was nothing sinful and damnable about them anymore, because they were in Christ (Rom. 8, 1.). Thus they were justified or freed from sins.

and had peace with God through our Lord Jesus Christ (Rom. 5, 1.). Augustine says gloriously about this: "When Christians are immersed three times in the salutary water (baptism), the sins, i.e. the inherited and real sin, are buried, as it were, in the red sea, from which we are to put on Christ through baptism. *Hom. 91. de Tempore.*

Tit. 3, 5. Paul says: "God makes us blessed through the bath of regeneration and renewal of the Holy Spirit. Spirit." In these words he understands "the bath" to mean holy baptism. In these words he understands "the bath" as the holy baptism, because in it we are sprinkled with water after the institution of Christ, which is sacramentally united with the blood of Christ, and thus we are washed away from our sins, from dead works (Ebr. 9, 14). But the apostle calls this bath, in order to describe the effect of baptism correctly, a "bath of regeneration", because Christ says Joh. 3, 5. that we must be born again of water and the Spirit and thus become children of God, Joh. 1, 12. 13, which happens because through this bath we receive the power to believe, and through faith in Christ and His merit, which is given to us in baptism, we are washed away from sins and enter into a new spiritual life. Therefore, our former sins should never be remembered, Ezek. 18, 22, since through the water of baptism we are cleansed from all unrighteousness, Ezek. 36, 25. 36, 25. The sayings of Peter, Acts. 2, 38, and of Ananias, 22, 16. comp. 9, 17, confirm with great certainty the effect of baptism for the past. Peter advised his listeners, who were asking about salvation, that everyone should be baptized for the forgiveness of sins, so that they would receive the gift of the Holy Spirit. Spirit. This is also confirmed by Ananias according to the testimony of Paul himself: "And now, what have you forgiven? Arise, and be baptized, and wash away thy sins." These sayings clearly show that the effect of the forgiveness of sins is attributed to baptism as an instrumental cause, and that it is thus necessarily effective also for salvation. This effect is due to the ordinance of God and the effect of the Holy Spirit, who is the active cause, but the water is the instrumental cause of regeneration (John 3:5).

Furthermore, baptism is effective in relation to the present. When sins are forgiven, whether to a child or an adult who believes, the gift of the Holy Spirit and all the goods acquired through Christ are given to him. These are fixed and sealed in him by virtue of the divine promise. Paul proves this in Eph. 5, 26, where he says: "Christ has cleansed His church through the water bath in the Word." What is understood by the "water bath" we have just seen. But here the apostle indicates that in baptism the sins are forgiven, also the punishment and guilt of the same are removed, the baptized person receives Christ's righteousness and hearing. The apostle says that the old man was killed in him and that he received new strength to lead a pure and holy life. But he calls that by which Christ purified His church "the water bath in the word," because because of the word of command and promise (which the apostle means) baptism is a means of purification (Marc. 16, 16.), if it is given in the name of the Father, the Son and the Holy Spirit according to Christ's appointment (Matth. 28, 19.). Spirit according to Christ's appointment (Matth. 28, 19.). As Augustine also says:

"When the word comes to the element, it becomes a sacrament".

Peter agrees with Paul, who in his 1 Ep. 3, 21. says that baptism was an image of salvation in the flood of sin, because it also makes us blessed, not by putting away the defilement of the flesh, but the covenant of a good conscience with God, through the resurrection of Jesus Christ. Here the apostle preaches of baptism that it makes us blessed. You ask, in what way? He answers: through the covenant of a good conscience with God. By this speech he means that baptism is a covenantal act, or an act in which one promises to give or do something to another by question and answer. Baptism is therefore a covenant between God and the returning human being, which arises from mutual questions and answers, in which two parts, God and the human being, unite in mutual loyalty. Through this union, God gives man His grace and all the goods acquired from Christ; in man's conscience, the certain grace of God is witnessed through the Holy Spirit, so that he can be saved. In the conscience of man, the certain grace of God is witnessed through the Holy Spirit, so that he believes in God and binds himself to observe God's will. Thus Peter confers eternal life on water baptism, but at the same time he indicates where this power comes from, namely from the resurrection of Christ, as his merit accomplished for us.

Finally, we want to see that the effect of baptism also extends to the future, even to the end of the life of a Christian. This is shown by Christ Marc. 16, 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The dear Savior here uses the word in the future time (xxxxxxx) to show the powerful effect of baptism. How necessary baptism is, as a means and as a command (Joh. 3, 5.), it is also useful for the future, because Christ says: "Whoever believes and is baptized will be saved. But I will say this, it consists here in the fruit of the imputed righteousness of Christ, there in the fruit of those goods and joys which no eye has seen, no ear has heard, and which have entered no man's heart. That the baptized can attain this blessedness is certain. Only this is to be observed, that one must remain in faith in Christ, for "not baptism, but faith in it, makes one blessed;" therefore one can never lose faith in Christ.

exclude from the effect of baptism. Now faith does not make baptism valid or powerful, because the divine means of grace retain their validity, power and effect under all circumstances, but according to the different constitution of man this power and effect will prove to be different. But even those who have fallen into sin after baptism can and should, through the remembrance of the covenant they once made with God in baptism, be restored to their faith through the action of the Holy Spirit in the Word. But even those who have fallen into sin after baptism can and should strengthen their faith by remembering the covenant they once made with God in baptism. Also those who, in the greatest danger to their lives, can no longer have the sacrament instituted to strengthen their faith, the Holy Communion. Even those who, in the greatest danger to their lives, can no longer have the sacrament used to strengthen their faith, Holy Communion, can and should be lifted up by their baptism and become blessed. So also the children become blessed by baptism, because also to them Christ's saying applies: "He who believes and is baptized 2c." We do not doubt to call blessed the one who, without having reached manhood, dies in the first bloom of his tender age. That I am silent about the fact that it is not God's will that any of these little ones should perish (Matth. 18, 14.); or that Christ also shed his blood for them; it is enough that those little ones are to be baptized at Christ's command, so that they too may be saved. (For it is certain that the children also believe, since they, after their merely natural corruption, do not reasonably present any obstacle to the Holy Spirit and His work. (For it is certain that children also believe, since, after their natural depravity, they do not reasonably oppose the Holy Spirit and its effect, as can be the case with adults, but rather allow themselves to be drawn by it). For since the effect of the Holy Spirit also takes effect in their souls, they are not affected by it. Since the effect of the Holy Spirit on their souls is active and awakens the faith planted through baptism more and more (especially when pious parents often remind them of their baptism), through which they acquire the merit of Christ, they too will surely be blessed.

1 Petr. 3, 21. Baptism is called a covenant. Although man can fall out of this covenant through sin, this covenant is not dissolved by God, so that one cannot return to it, because it is and remains an eternal covenant, because the unbelief of man does not cancel God's faith, Rom. 3, 3. God remains faithful, even though man is unfaithful to Him, because God cannot deny Himself, 1 Tim. 2, 13. He also always calls us back to this covenant once made with Him, Jer. 3, 12. Baptism also took the place of circumcision, Col. 2, 11. which was the seal of grace, Rom. 4, 11. but since the seal is also effective in the future, baptism must also be effective in the future.

Joh. Gerhard says in this regard, Confess. Cath. m. 813. t. 2.: "If any jump out of the ship of baptism by wanton sins into the sea of perdition (i.e., if they forsake faith in the promise, they plunge into the vice of sin), yet the ship itself is not broken, but remains intact, to which they can return by true repentance and enter the harbor of blessedness." This also confirm the examples of the faithful. Peter judges himself and other repentant sinners Paul, who had punished his Corinthians and Galatians severely because of the sins they had committed, also restores them through the contemplation of baptism, 1 Cor. 6, 11. Gal. 3, 27. The examples of Jonathan, 1 Sam. 14, 6. and David, 1 Sam. 17, 26.36., who derived these powerful consolations from circumcision, may also be drawn here.

The effectiveness of baptism for the future is also proven by the fact that it is called a "bath of renewal" in Titus 3:5. Through baptism, the righteousness and holiness lost through the fall of Adam is restored. The beginning of this renewal takes place in baptism and it must therefore cover the entire This is proven by Rom. 6, 12. 13.; 12, 2. Col. 3, 10. Eph. 4, 23. 24.

If the effect of baptism did not extend to the whole life, one would not be able to become more perfect in sanctification. Thus, baptism is also effective in the future.

From the above, everyone can see what an inexhaustible source of comfort is Holy Baptism. Baptism is. There is certainly no need against which this bath could not comfort, uplift and sustain. Even the group of infants rejoices in this effective means to blessedness; for in holy baptism, they are filled with the holy baptism. For in holy baptism they are anointed and sealed with the Holy Spirit. By being anointed and sealed with the Holy Spirit in Holy Baptism, they put on Christ, in whom they are justified by the faith received in Baptism and have peace with God through Christ. In this way, Christian parents can also take great comfort in their children who have passed away, because they know that their children are eternally blessed; indeed, they will strive diligently to become like their children (Matth. 18:3), so that they too will be eternally blessed through the baptismal covenant.

(Sent in by Pastor Keyl Sr.)

About the daily home devotion.

Seventeen years ago, in the "Lutheran," Vol. IV. No. 14 and 15, I gave instructions for daily home devotions, to which I would like to draw the attention of the dear readers of this magazine. Only with regard to the reading of the Heil. Only with regard to the reading of the Holy Scriptures and Luther's large catechism do I add a piece of advice which has proven itself to me and others for a number of years.

Many people will have had the experience during home devotions that the mere reading aloud of whole chapters of the Bible or

long sections of the Large Catechism often does not have the desired effect on themselves or on those who hear it. The read word rushes by all too quickly, so that hardly the reader, but even less the listening members, can understand it. Of the family, namely the children, can remember what has been read aloud.

When I was thinking about a means to remedy this unpleasant situation, I remembered my earlier procedure on a similar occasion during the first period of my ministry. After the Sunday services, several members of the congregation visited me, and I soon began to read Paul's epistle to the Ephesians with them, giving them New Testaments to read for themselves and then quizzing them word for word on what they had read. Already the first attempt succeeded beyond my expectations and the oldest of these people testified with joy: "Now you understand what you have read. Later I followed this procedure at my home service, recommended it also to my church members and gave them some instructions. I again chose the epistle just mentioned, first read a verse slowly, which they read for themselves, and then asked the same word for word. I again

The teacher asked them a few times and then encouraged them to try to ask their confreres in a similar way what they had read. After a small attack of anxiety was soon overcome, quite a few competed with each other in asking the questions as well as in answering them. Several continued this practice during their visits to each other and during their home devotions.

Some of them expressed their concern that they would not always succeed in asking the questions. I gave them the advice to read through the upcoming verses beforehand and to prepare themselves for some questions. Assuming that the questioning would not always be so complete and correct, sometimes even a bit bumpy, it would not be easy for one of the listeners to notice it or to do it better; the continuous practice would bring more and more skill in questioning as well as in answering.

I will now give a sample of this exercise from Paul's epistle to the Ephesians Cap. 1, v. 1 and 2.

Verse 1.

Who wrote this epistle?

Paul.

Who was Paul?

Apostle.

Whose apostle was Paul?

Jesus Christ.

By whose will was he an apostle of Jesus Christ? By the will of God.

To whom did he write this epistle?

The saint.

Where were these saints?

In Ephesus.

What else does he call them?

Believers.

In whom were they believers?

To Christ Jesus.

Verse 2.

What does he wish for these saints and believers?

Grace be with you.

What else does he wish for them?

Peace.

From whom does he wish them peace?

From God our Father.

From whom does he still wish them peace?

From the Lord Jesus Christ.

With reference to what I said in the aforementioned essay, as in an earlier one on daily catechism practice (Year III. No. 18) of the use of Luther's Large Catechism, I add the following.

It is far more useful to read and quiz a shorter passage from the Larger Catechism sentence by sentence during home devotions- than to read several pages in a row.

I will also give a sample of this from the interpretation of the first commandment.

You shall not have other gods.

What does it mean: You shall not have other gods?

You shall take me alone for your God.

What is a god?

A god is the one to whom one should turn for all good and have refuge in all hardships.

What does it mean to have a God?

Trust and believe in Him from the heart.

So what makes both God and idol?

The trust and faith of the heart.

What follows if your faith and trust is right?

So also my God is right.

What is not there where trust is wrong and unjust?

The right God is not there either.

So what belongs to Haufe?

Faith and God.

So what is your God?

What I hang my heart on and rely on. So what does the first commandment require?

It demands right faith and confidence of heart.

What kind of confidence does the first commandment call for?

Which meet the right one God and cling to him alone.

So what does God want in the first commandment?

Let me be your God alone and seek no other.

What does God require when you lack something good?

What you lack, turn to me and seek it from me.

What does God require when you suffer misfortune and hardship?

Kreuch and stick with me.

Then what does God promise?

I, I will give you enough and help you out of all distress.

But what is God warning against?

Let your heart be attached to no other, nor rest on any other.

Such an interrogation of the Large Catechism is, however, more difficult than that of reading the Bible; but it is greatly facilitated by the fact that one initially asks more general questions and only gradually moves on to the individual. One is content, for example, with the questions: What is the name of a god? What bites have a God? What does God require in the first commandment? What does God want to say with it?

Above all, preachers should be anxious to give their listeners, and especially fathers at home, instruction in these useful exercises. I do this in the public confessions, in which I now try for the fifth time in eight years to instill the large catechism, that delicious model of salutary doctrine, into the heart in such a way, whereby I and all participants eager to learn always find the words of Sirach (ch. 24, v. 28. 29.) confirmed anew: He who eats of me always hungers for me, and he who drinks of me always thirsts for me.

A school teacher made similar experiences with his pupils, with whom he first went through a commandment, article, request 2c. according to Dietrich's Catechism and then the most necessary from the Large Catechism, whereby the children showed special attention and great competition in answering.

For those who desire more detailed instruction, I recommend the following books: Langnickt hansens Hausandachten über die

ganze Bibel, Jüttners biblische Fragen über das Alte und Neue Testament, Lösecke's Zergliederung der Sonn - und Festtags - Episteln und Evangelien und Johann Spangenberg's Anweisung zum Verständniß des großen Katechismus in Frage und Antwort.

During the daily practice of the catechism, one should not miss the recitation of the interpretation of each passage in the Small Catechism. It is impossible to express how full of spirit and power the individual words and phrases are, which Dr. Luther is known to have taken mostly from the Holy Scriptures. To a preacher who was in prison for the sake of Christ, the three words in the interpretation of the second article: redeemed, purchased, won - became extremely important and comforting. That Christ redeemed us presupposes imprisonment, but of Him it is said in Zach 9:11: "Thou also by the blood of thy covenant dost bring forth thy prisoners out of the pit, where there is no water in it. That Christ has won us presupposes work, for Isa. 43:24 testifies to Christ: "You have made me work in your sins, and you have made me toil in your iniquities. That Christ has won us presupposes victory, for Ps. 110:3 says: "After your victory, your people will willingly sacrifice to you in holy adornment.

To the ecclesiastical chronicle.

Church Busyness. What was said the other day in this paper about the "trouble of the Buffalo people" reminded the writer of this again to snatch from oblivion an affair that happened a year and more ago in the good city of Milwaukee.

One day, the local Buffalo St. Paul's parish was studying ways and means of "raising money for support, and especially the eye-catching spreading of their cause". Among other things, the modern means - the lottery - which had been imitated after papal processes and with such good success elsewhere, seemed to her to be very suitable. She chose as a prize - guess what, reader! - the great Weimar Bible, which, according to a member of the congregation, she bought from her pastor for the final purpose for 14 dollars! And for this lottery business they even looked for participants among the members of the so-called "Missourian mob" and talked and talked, until finally a few let themselves be persuaded and took a lot, the lot for 50 cents, But so that readers do not conclude from this rapprochement between the Buffaloes and the Missourians any other peace efforts on the part of the former, it should be noted at once that Grabau has hardly had a more fanatical disciple among his younger companions in a short period of time than the current pastor of St. Paul's Church, Mr. Wolläger, one of those Leipzig students. Wolläger, one of those Leipzig missionary disciples who left the church some years ago because of the communion. He does not accept members of the Missouri Trinity congregation for the ministry at any price, but rejects them if they are already standing in front of the baptismal font, and tells them to leave "in the name of the devil" if they, having been rejected by him, want to leave again "in the name of God". On the other hand, he is very unscrupulous with his congregation in accepting two other things coming from the "rot". One is the defectors, who, either escaping church discipline or otherwise separating without cause, are immediately accepted by him without any inquiry to their rightful pastor. As we have been assured by a former pastor of the Buffalo Synod, and as practice shows, Mr. Wolläger is of the opinion that, as little as one would need to ask the devil if someone wanted to escape hell and go to heaven, so little would one need to ask a "Missourian Red Preacher" about his defectors if they wanted to join the Lutheran or Buffalo Church, which once "emigrated" from Prussia and has now "immigrated". The other is the half and whole dollars of the "Rotte". The latter, however, shall be speculated on in vain in the future; the former, however, the Buffalonians may have and with them support, lift and spread their cause.

As for the lottery business, by the way, the Buffaloes do not have the credit of having raised it in Milwaukee; for shortly before, the local St. John's congregation, belonging to the Union-friendly Wisconsin Synod, had held a much more successful lottery. This one also had a Bible drawn, but not a Weimar one. The lottery cost one dollar and promised a bounty of 50 dollars to the lucky winner who wished to leave the Bible to the church. Two men carried the large, magnificently printed, sammt-bound Bible, which was kept in a box.

dene Bible, studded with solid silver, from house to house, to members of the Wisconsin, Missouri, and Buffalo congregations, to church and unchurch residents. Who could resist the sight? To have such a Bible, to have it, or to win some 50 dollars, if these seemed more valuable than the Bible, and at the same time to do a "good work", to support a church - that had to attract. When the city was "peddled", the countryside was also hit. But whoever saw the two men dragging their Bible box around, had to be reminded involuntarily of Brother Tetzl with the indulgence box and feel tempted to parody his well-known magic saying:

As soon as the money rings in the box. The church jumps out of debt.

The business brought in over 600 dollars, and of course a lot of ridicule. A church concert held soon after for the benefit of the new organ was equally successful. Newspaper puffery and opera singers had to promote the good work in particular. (The begging for the church already infects even the children. At present, the confirmations of Past. Streißguth's confirmations are going around town with a petition certified by him to collect contributions for a gift for St. John's Church, which they want to present to the "poor" congregation on the day of confirmation).

Encouraged by her sister, the third Wisconsin congregation, the Petri congregation, then tried its hand not at lottery kissing, but at fair kissing, for which, although it was not "peddled", it was begged for through the newspapers. However - as won, so zerronnen. Immediately after the fair, the schoolmaster, a former Buffalo man, ran off with some of the money received and not only left behind an odious stench in other respects, but was also mischievous enough to send a mocking letter on his behalf.

That "peddling" of the Johanniskirche had because of its novelty also with missourischen parishioners" unfortunately! success. However, any further venture of the sort in the future on Missourian turf will prove to be a misguided speculation. The Wisconsins, too, may make do with Missourian runaways, whom they receive just as unscrupulously, and of whom strange examples might be told.

O Church! O Bible! O money! F. L.

A cold Lutheran and warm rebaptizer. A Baptist preacher named Thoms describes a rebaptism performed in Lasco as follows: "I invited the Lutheran preacher, who has only just come to this area and is really a man who prays on his knees, to attend this act. He promised to come and kept his word. Both of Stuhlmacher's rooms were filled with listeners. The Lutheran preacher had his seat next to me.

With great frankness I now proclaimed the truth of baptism. Now we went to the water. When I had baptized the two souls, I felt the nearness of the Lord so powerfully that, although the weather was very cold, I could have preached for a whole hour, if I had had to, in my wet clothes. This was a blessing day!-' That the "Lutheran" could so calmly witness the desecration of Holy Baptism proves that he was a spiritually dead and therefore cold Lutheran. However, the fact that the Anabaptist could have continued to preach for another hour in wet pants despite the very cold weather shows, on the contrary, that this swarming spirit was extremely warm. - Another Baptist writes from Pittsburgh: "I have good news to share with you. For a long time the brethren have pleaded with the Lord and waited patiently in faith for the promise, Matth. 21, 22. Finally they have seen with amazement the Holy Spirit working among them with power. The Lord has also been merciful to this city of smoke. " B.

The Thirty Years' War. At present, the incredulous editors of the local German political newspapers are arguing about whether the Thirty Years' War was a struggle for freedom of thought, conscience and religion. It is truly amusing to see how these gentlemen argue about this. One is reminded of the cock-beating, where the beater must first be blindfolded, as is well known. Obviously, both parties are wrong. It is not true, of course, that the Thirty Years' War was waged so that, as here in America, atheists and the craziest enthusiasts could also set up their junk shops in Germany, undermine the state and the church by spreading immoral and blasphemous principles, poison the whole society, and consign everything to ruin. On the other hand, it is not true that the Thirty Years' War was not fought for the freedom of the Christian religion. To be sure, in spite of the Peace of Westphalia, the feather warfare of the theologians has not ceased, and the Lutheran Church has no more made a Calvinist the administrator of its faith than the latter has made a Lutheran; but whoever sees in this a proof that the Thirty Years' War was fought not for freedom but for servitude, we do not envy the sharpness of his mind. W. [Walther]

Christian policy. The well-known and excellent Past. Wucherer in the "Freimund" of December 1 of last year as follows:

"Romans 13 has been set as an unbreakable and unavoidable guideline for small politicians; to be subject to the authorities who have power over us, whatever name and character they may have, and not to oppose them by force, cunning and injustice: this is the duty given to us by God.

This is an order that can only be despised by anyone who wants to ensure the earthly salvation of himself and his people. This, however, does not exclude that one bears witness to the truth with free courage and mouth even to the great ones and calls sour sour, sweet sweet, right right and wrong wrong, especially where one is obliged to bear witness by his profession: for justice and truth is the basic rule in God's household on earth for the small as well as for the great.

"Without political opinion and political judgment hardly anyone can live in our times who cares only to some extent about what is going on around him; under certain circumstances a Christian man will also have to decide to stick with a certain party; if the

circumstances do not press and force him, he is best off with the "free hand," even if not exactly with the Prussian one; but since in our time political activity is always based on religious aspirations, the rule for a Christian is the word of the Lord: "He who is not against me is for me," and he will have to adhere to the party of which this can best be said, even if he agrees with the other in some respects where it is obviously right. With the rule: "He who is not for me is against me," he will hardly be able to find a home in any party of the present time. But how one can take his stand among the progressives with that rule: that is beyond my Christian understanding." - Yes, dear Pastor Wucherer, that is also beyond our understanding. But it is so. Here, too, those who want to be the best Christians flock together with the "progressives," and their preachers have incited them to do so in the first place! Our Christians eagerly help the people who want to take away from the church not only the protection of the state, but also all freedom. Finally they say: Yes, what can I do about it? That is what my policy demands. But this has nothing to do with religion and church. Really not? —W . [Walther]

Judgment on and pity for our wartime misery on the part of our Christian friends in Germany. Thus writes Past. Wucherer in his Correspondenzblatt of December of last year: "Oh, how fortunate we are (here in Germany), for whom the merciful God - without our merit and worthiness - has so far kept away the misery of war, however often it has threatened us in recent times! How much a thousand times better it is with us than with those over there in the praised land of freedom, whose necks are now chafed to the bone by the yoke of their freedom! Therefore, "lift up your hearts". Give thanks to God and the Father of mercies for your undeserved happiness, for the inestimable good of peace and tranquility which we still enjoy. But while giving thanks for your prosperity, do not forget the misery of your brothers over there; unite your prayers and supplications.

with theirs, that He may have mercy on the poor communities, the orphaned families, the poor children of peace dragged into the bloody work of fratricidal warfare, and that He may graciously intervene at times in this gruesome misery. And lest you forget - ah, we are so forgetful and so tragic when we are well - lest you forget, let this leaf lie before your face, that as often as your eyes fall upon it, as often as you pass it by, it may remind you: "Hearts to the skies, send up a sigh for your poor brothers over there! Or write a large **K** over your bed, so that you may see it when you rise and lie down, and so that it may remind you to remember the war, the **sorrow**, the children of your church over the sea before God"

Ecclesiastical message.

On the fifth Sunday after Epiphany, Feb. 5, Mr. Franz W. Schmitt, after having accepted with the consent of his former congregation at Union Hill, Kankakee Co., Ill, a regular appointment from the Lutheran Trinity congregation of U. A. C. near Dwight, Livingston Co, which he has served as a branch since the departure of the former Pastor Kähler, was solemnly inducted into his new office in the presence of the congregation by the undersigned, on behalf of the Reverend President I. F. Bünger, with a commitment to all the symbols of our church.

Since this congregation consists mostly of immigrant Franks, who display a splendid recognition of no doctrine in their church life, and one encounters many German settlements in their vicinity, especially along the railroad: so the best hopes are present that large Evangelical Lutheran congregations will flourish not only here at Dwight, but also in other towns and German settlements of the same county.

May the gracious and merciful God fulfill these hopes and give His called servant a rich measure of His Holy Spirit also here in his new sphere of activity, so that he may do everything well for the glory of the divine name and for the salvation of many souls.

C. H. G. Schliepsiek.

Address: R-ov. kraus Leümitt,

Lox 99. IUviAlw, läviiiAston Oo., Ill.

Church dedications.

The 24th Sunday after Trinity was a day of joy for the local Zion congregation, because on this day they were able to consecrate their newly built church, which is 40 feet long and 24 feet wide, to the service of the Triune God. This joy was increased by the fact that Pastors Clöter, Sprengeler, Horst and Karrer had accepted our invitation and were active in the celebration. Missionary Clöter preached a sermon on Luc. 19, 1-10 in front of a large congregation. In mentioning this, I would like to express my heartfelt thanks once again in the name of my dear congregation to the generous donors who took care of our needs and delighted us with their gifts of love, and I wish them God's rich blessing. However, since the parish still has a significant

If we have kept the burden of debt, it is a wonderful opportunity for those who have not yet been able to do anything for us to practice the works of love. I would also like to ask all friends of the Kingdom of God to faithfully and diligently remember in their intercession the cause of the inner mission here in St. Paul, where the devil deceives so many souls through the world and the false church, so that the Kingdom of God may also be spread and increased among the Germans in this city. May God be with you in mercy, amen.

St. Paul, Minn. in January 1865.

E. Rolf.

The Lutheran congregation at Chicago, Ills. on the north side, had the great joy on the 3rd Sunday of Advent of being able to dedicate their new church to the service of the Triune God. The undersigned preached in the forenoon, Pastor Beyer in the afternoon, and Prof. Selle in the evening. The church is 52 feet wide and 102 feet long. The tower is 150 feet high. The church can seat 900 people comfortably. In the basement are bright, high classrooms for 500 school children. The cost of the building is \$28,000. Such a church has long been an urgent need for a city like Chicago. Praise be to the merciful God, who gave his success to such an undertaking. May He also help the congregation to grow stronger inwardly and to grow outwardly for the glory of His name.

E. Brauer.

Note to school teachers.

The following books should not be missing in any school teacher's library. Also every pastor who has to teach and supervise a school, including its teachers, will read them with pleasure and benefit. Both are only of small extent and cost together at most 1 dollar. The former gives excellent instructions on the appropriate teaching of religion in schools, on the explanation of the Lutheran Catechism, on the history of the Bible, and on the history of the church. If what is said about the treatment of the latter is not applicable everywhere, it does no harm to read it as well. The second contains general hints for school teachers. Following alphabetically arranged (A. B. C.) old rhymes, the experienced and Christian author gives such excellent schoolmaster rules that one must agree with him wholeheartedly and can only rejoice that such voices will be heard again. God grant both books many readers and especially awaken many school teachers, so that they may strive to become similar to the example set.

- 1) Gedanken über den Neligions-Unterricht in der christlichen Volksschule von I. H. Schüren, Seminar- und Ober-Schul-Jnspector. 3rd

ed. Osnabrück. Rackhorst'sche Buchhandlung. 1861. 86 pages gr. 8.

- 2) Schoolmaster ABC. Practical instructions on the appropriate arrangement of lessons and the behavior of the school teacher by Theophilus Ernst. Leipzig. 1842, by C. F. Dörfling. 128 pages 8.

Lindemann.

Display.

At the Synodal Assembly of the Western District of the Lutheran Synod of Missouri, O. et al. to be held in Collinsville, Ill, from May 10 of this year, the truth of the Christian religion is to be discussed, according to the wishes of the St. Louis Pastoral Conference. Certainly a necessary and timely subject in view of the many and powerful hostilities in our days against the Christian religion and its source, the Holy Scriptures. Hopefully, short theses about it will be published in the "Lutheraner" before the meeting. Should anyone wish to present another subject for discussion, he is hereby requested to indicate this soon, so that it can also be made known in time for preparation. May the Lord Jesus Christ grant grace that we may assemble in large numbers and receive and distribute rich blessings. J. F. Bünger.

Reminder and request.

As a member of the supervisory authority, I take the liberty of reminding the dear congregations of our synod that at the last general synodal meeting it was decided to procure a sleeping and washing room, a spacious cistern, as well as the necessary fire extinguishing apparatus for our institution in Fort Wayne. As far as the costs were concerned, all present were confident that they would be easily raised by voluntary contributions from all congregations.

Now Mr. Piepenbrink, who was charged with the execution of the aforementioned synodal resolution, informs me that the cistern, holding about 400 barrels of water, is already bricked and, when finished, will cost about \$300.00, also for the building the contract has been concluded at \$2100.00, but -so far only very few contributions have been received for this purpose.

Since, according to the contract, the building will be completed by May, I take the liberty of asking the dear synodal congregations to send in the gifts promised for this purpose by their representatives as soon as possible.

H. C. Swan.

A letter from home.

To a iin

pitals sick soldiers directed;

from his Lutheran friend.

This is the title of a tract written by one of our Lutheran pastors in the East and printed at the expense of the Military Hospitals Fund. It contains an excellent, healthy, lively interpretation and application of the parable of the prodigal son, which moves and wins the heart. It describes

1. the home of the son who was loaded, 2. the foreign country and how he is doing in it, 3. his conversion, 4. his reception in the father's house?

A significant number have already been sent to the various military hospitals. Since many members of our congregations certainly have sons or brothers or friends or acquaintances in the army to whom they could not render a better service than by sending them this tract, I will in these days send a copy of it to all pastors of our synod for distribution free of charge. Whoever wants to pay something for it, his generosity will of course not be limited, nor will a measure be determined. It will flow back into the same treasury from which the printed matter was paid for.

And how many prodigal sons there may be besides the army! How good it would be for them if this tract were given into their hands! Yes, not only lost but also found sons will read it for their great edification. For orders, please contact Mr. M. Barthel. Th. Brohm.

Receipt and thanks.

For poor students

nbiclt by Past. Steph. Keyl in Philadelphia from the valuable Näheocrin in his parish \$5,00. - by Pastor F. W. Schmitt from Mr. P. Kraft (speciell für die Brunn'scheu) Sä,00. C. F. W. Walther.

For military hospitals, received:

From members of the congregation in Grand NapidS \$16,90; from the congregation in Town Ehester 6,01; from Pastor Daib 1,09; from the congregation in New York 25,50, from Bro. Buchbolz SO; from the congregation in New Haven 1 I,25; from A. Kalb 50LkS.; from Mrs. M. Haas 51; from Past. L. Dniltz \$2; by Mrs. Hauelsen 42; by Rev. G. Schaller 51; by Rev. I. M. Hahn'S congregation 13,25; by Martins 2,50; by Rev. Baumgart'S congregation 518; by Rev. Fridrich'ö Gemen de \$4.

A letter from Pastor Auch with \$13.00 from his congregation has not arrived and was probably lost in the mail.

Brohm.

With heartfelt gratitude, I inscribe the reception of the following gifts of love:

By Pastor Joh. Horst of L. Meier and A.

Griine Clover in Steel Co. each K510 ,00

By Pastor Sprengelcr of Zion Church 20.50

From his community18 .50

By August Backhaus, Lavone, Ind. 2,110

By Past. Trumm by Christian Herbolshcimer, New Carlisle, 2.00

Through Pastor Hornile of his congregation3 .60

By Pastor Hvrnike himself2 ,00

Lurch pastor Rolf at the wedding of H. Hrces-

ashington Lo., Minn. collected 2.00 F. Kahmevcr.

(Delayed.)

To have received through Pastor E. Hüscmaun from his congregation in Minden, Ill., \$ 10,00 certifies PanlnS Rnpprecht.

Through Mr. I)r. Sihler from the treasury for sick and needy preachers to have received 40 dollars, certifies thankfullyPastor

H. Dicke.

With thanksgiving toward God and the benevolent givers, the undersigned certifies to make the following gifts of love to the Wisconsin.

to have received the children in our institutions:

by Past. Penalties from the virgins' association s. Gem. \$ 65 bydcns . at the wedding of Mr. Kohlboff gcs. 7,28

,,,fromhiscommunityinWatertown21 .40

,,,vonderselben Gem., harvest festival collecte 17,50

" ,, fromhis community in Lowell11 ,00

., ,, from L. Ncuberger there1. 00

by Rev. F. Lochner of the Jungfrauenverein in his!

Parish, for Sind. Georgir5 ,00

for otherstudents6 ,00

by the same from E. Matuschka50

„ " byC . Schubert1 ,00

„ "fromtheVirgins 'Associationofhisparish10 ,00

by Past. I. H. Werfelmann from his congregation 2,00 by Past. Ph. WambSganß by some members of his ImmanuelSgemeinde5 ,00

by Pastor W. Kolb from H. Schröder3 ,00

by Past. L. Lochner1 ,00

by Rev. Ottmann from his congregation inPlymouth on Whit Monday11 .00

by Past. I. F. Rufs from the baptism of children at Mr. W.

Milbrath collected1 .75

"" by G. Pannier25

„ " , by members of his congregation 3.80

from N. N. 50

by Pastor G. Link of his congregation8 ,35

by Rev. F. Böling from his congregation in Freistatt

collected at the Reformation feast8 ,00

of community members" in Racine: from P. B. \$1, T.

Moritz 52, N. Stoffel \$1, I. Ritter \$2, I. Stecher \$4, K. Strande \$5. T. Moritz 82, total 17.00 by Rev. I. Strietcr1 .00

By Past. I. H. Werfelmann for Stud. Georg" 2.00 by Past. H. Jox by Mrs. Wegner for the same 2.00 by Past. F. Steinbach by W. L. \$5, Anna Thomä 81, Marg. Thomä 81, by himself 81, together 8.00 Racine, WiS., W. Ph. Engelbert.

Jan. 24, 1865.

Get

n. for poor pupils in the school seminary of Pastor Eirich's parish III! Ehester, Ill, \$12.00 from Wittwe Meyer in F. W. (for Fcchtmann) 5,00
by Hrni H. Fricke scn. in F. W. 5,00

From sewing vrcin in EvanSvillc, Ind, 5 buscn shirts, 2

Pair of underpants, 2 undershirts, 3 pairs of socks, from Mr. Schoolteacher Kcstcl at Fort Wayne 10.00 fromMr. O. Noßbachcr, Kendallville, Ind. (for bird) 5.00
from Mr. Pastor Schumann's congregation in De Kalb

Co., J "d., (for miller) 7,00

from the same municipality (for ream) 6,00

from Pastor MntanowSky and several of his parishioners in Woodland, WiSc., (for Röhrig) 7.50 from the Women's Association in N. I. 10.00

from Mrs. Hitzmann in F. W. 1 pair of socks and 1.00 from the Women's Club in Rock Island 3 pairs of socks, from Wittwe Pflug in Addison2 .00

b. for procurement of bedding 2c.

By Mr. Pastor Wunder of the following women 2c. to Chicagc: Br. A. Nilrisch 82.00, Br. Pfister \$1.00, March \$1.00, Lembke 81.00, Miekow 0.75, Losehand \$1.00, Heuer \$2.00, Laitsch 0.25, Siegmann \$1.00, Millbrandt 6.50, Reisen 0.60, Weltmann\$2.00, GilS \$1.00, E. Brauns \$2.00, C. Grupe\$1.00, F. C. Grupe \$2.00, Warncke \$1.00, H. Klupc \$1.00, Sprcugler \$2, Jüngling 0.50, Lauer 1.25, Niedert 0.30, Potzcl \$1.00, Kirchhof \$4.00, H. Waßhausen \$5.00, M. Katz \$2.00, W. Wunder \$2.00, Pfeifer \$1.00, Ponzelct \$1.00, Hänslcin 1.50, C. Koch 0.50, Dcdc\$2.00, Rose 51.00, TbomaS \$1.00, M. Doro 0.50, Hamann 1 quilt and 1 Unnenes bed sheet, Reis 1 woolen blanket, E. Brauns 4 linen ucber covers, F. Waschhauscn 1 straw sack, H. Waschhausen 1 skirt and 1 trousers, GilS 3 pillows (1 large sürS sick bed), 1 sheet, 3 towels, 3 colored and 2 white ucberzüge, Brockmann 2 woolen blankets.

Of virgins in Chicagc, namely:

Helene Hiuz 51.00, Fr. Hin; 50 CtS., M. Baruch 51.00, M. Battcrmann \$2.00, Ch. Kertscher 50CtS., E. Koch

1 pillow. - Rest from the treasury of the Frauen" vereins 9, 25.; Collecte on Mr. Pastor Früchtcnicht's wedding 10,00.-from women in CroSs - Point, u. zw. Ostermann \$5,00, Fchd \$1,00, Wclcnköttcr 51,00.

Addison, January 24, 1865, A. Selle.

Get

for chronically ill and needy pastors from October 28, 1861 to January 6, 1865 vou the Messrs: Ncsinger \$5, Scuel \$1, Sauptert \$1, Fick \$5, Nützel \$5, Kuuz \$5, Keyl sen. \$6, Fritze \$2, Weycl\$2,95, Sihler \$5, Ahrcudt\$3, Missionary Clötcr \$20. From Mr. Past. Kühn'S congregation from Mr. Ph. Ger-

mann \$1, Fr. Schumm \$2, I. Dietrich \$10; from Mr.

Pastor Lihler'S Gem. from Mr. H. Kahmeyer \$5, Fr. Krämerei, Ch. Rose \$2, Mrs. Matsch \$4, Mr. I. Böhin from Elyria, O., \$2, Mr. 6). Ruprecht from Pastor Nützel's Gemcinde 52, from the congregation at Kendallville \$10, from Mr. Noßbachcr there \$5, from the congregation of Mr. Past. Jäbker \$27, by the congregation of the Rev. Hattstädt \$15, from Wittwe B. Berg \$3, from the congregation at Terre Haute, Ind., \$6. from the congregation at Chariten, by Mr. Past. E. Kähler \$2; from Mr. Past. WryclS Gemeinde \$3,5; from Mr. Lehrer Nolting \$2. Summa \$163. W. Sihler.

The undersigned hereby certifies receipt of the following gifts for the college budget:

From Hcrrn Pastor Jritze'S congregation: from Mr. Melkeit 1 Bush. Wheat; vou Hcrrn Voknccht 1j Bush. Wellen; from Hcrrn F. Bcwig \$1 baar; from Mr. H. Franz 1 Vrtl. Beef; from Mr. L. Gcrke \$3 cash; from Mr. F. Gcrke 150 w flour; from Mr. Christ. Jörner 1 p. wheat; from Mr. Pastor Fritze himself 1 p. potatoes and 27 cabbage heads. From the Immanuclsgemcinde \$5,35. from the St. Petrigemcinde \$5,66; from Hcrrn W. Knapp \$3; from Hrn. Nicolaus Hobrack \$2.

From Hcrrn Pastor Reichendes Gemeinde vou Hcrrn Haltmeier 2 p. wheat, 2 p. potatoes, 1 side of bacon; from Hcrrn Briggemann 2 p. wheat, 1 p. grain, 1 quarter beef.

Ans the congregation of Hcrrn Pastor Stephan: from Hcrrn F. Navcn 1 cartload of hay; from Wittwe Brettmüller 2 pairs of woolen stockings; from Mr. H. Rothcnbcck 1 cartload.

Straw; from Hcrrn W. Brcttmüller 1 Fuder of wood.

From Hcrru Past. Dulitz's parish: from the Nähvrcin 7 Hcmdcn, 4 pairs of woolen stockings.

From Hcrrn Pastor Jäbker'S Gemcinc 14 Bush. Wheat, 1 p. rye, \$10 baar.

From Hcrrn Pastor Hörnicke'S congregation by Mr. Meiner 51; by himself \$1.

From Hcrrn Pastor Schuster s congregation of Fran Zinner 1 pair of woolen stockings.

From Hcrrn Pastor Bode's congregation 13 ounces of wood, from his branch congregation 13 pairs of woolen stockings.

Ans Hcrrn Pastor Geyer'S Parish \$5.

From Hcrrn Pastor Schwank Gemcinc by Fräulein E. Griese \$5.

From Hcrrn Pa wr Dctzcr'S parish 32 pieces of towels from several; women dasclbst; from Mrs. Warncke rl. W. Neinke.

With thanksgiving to God and the benevolent givers, I certify receipt of the following Licbes gifts for the Scminarhanshalt:

LinS of congregation dcs Hcrrn Pastor Franke in Addison : Bchrend Wicke 10 sack potatoes. Br. Gchrke 1 p. flour, 2 p. oats, 2 p. potatoes. Mr. Plow 2 p. potatoes, 1 p. turnips, 1 quart meat, 12 16 butter, 1 p. Beans. Bro. Graue 10 gallons molasscS. Br. Buchholz 3 p. car-toffels, 4 bush. Beans, 1 bag of beets. Wittwe Heuer 1 pig of 200 w, 1 sack flour, W. Lcscberg 1 Vrtl. Meat. Wittwe Backhaus 1 Vrtl. Meat, 2 p. potatoes, 12 heads of cabbage, z Bush. Onions, 12 w butter. D. Knise

1 calf. W. Buchhvlz3 p. potatoes, 1 p. Mchl, 2 p. oats, 2 p. Kolss, 1 p. beets. Blacksmith Rathe 15 butter. Allvater H. Bartling z pig me 100 w. Wittwe Biermann 40 I meat, 12 w butter. H. Pöhler 40 Id meat. H. ThicS 1 p. mebl, 2 p. Potatoes, 2 p. turnips, 1 shoulder, 6 k> butter, 4 bush. Beans, 1 basket onions. H. Ottmcrc 2 bush. Potatoes, 1 S. vegetables, 4 Bush. Beans and some meat. Jobst Goltermann 30W meat, 1 S. oats, 1 S. potatoes, 1 S. cabbage and turnips, 4 Pock beans, 1 roll butter. Fr Krage 2 p. oats. Hcrr Matthres 1 vrtl. Meat, 1 p. mebl, 1 p. potatoes. H. Buchholz 4 bush. Wheat, 2 S. Oats, 2S. Grain, 4 bush. Rye, 1 S. nohl, 1 I B. Potatoes. Fr. Stünkcl 150 meat, 8 p. Potatoes, 5 p. oats, 1

S. Cabbage, 4 Bush. Beans, z Bush. Turnips, 1 S. Flour. W. Schapcr 1 Vrtl. Meat, 1 p. mebl, 2 p. potatoes. Fr. Buchholz 3 p. potatoes. Ludw. Fimc 1 p. Mcbl, 2 p. potatoes, 2 p. turnips. 1 vrtl. Meat. Conrad Hohmeier 2 p. potatoes, 1 vrtl. bacon. H. Bucrmcstr 1 hog of about 100 I". H. Heitmann 2 p. potatoes, 2 p. grain, 1 p. oats, 2 pieces of meat. W. Inne 1 pc.

Bacon. In baare yellow: by Br. Lcscberg \$2, by Mr. LührS 51,55, vou Mr. Krage 55, by the school children here in Addison 53,45, by Br. Krusc 55, by K. Potzcl in Chicago \$2, by John Otto Meicr, Crctc, Ill-, \$5.

From the Gemcinde of Mr. Pastor Schmidt, Eckgrovc, 9S. Potatoes, 1 p. flour, 20 w arish, 2p. Cabbage, 3 p.

For the Synodal - Kassel

From Mr. Pastor Multanowsky for 1864 and 1865 1/2 2.00 Ueberschuß meines Reisegeldes zur Synode
 at G. Ortner in Frankenmuth subsequently 4,00 from Hrn. Past. Günther for sold synodal reports 25 from the congregation of Mr. Pastor Böhling, Collecte
 at the harvest festival 11 ,00
 by Mr. Krummieg, teacher 1 ,00
 from the congregation of Mr. Pastor Rauschert 20 ,00
 11 zw. Coll. at harvest festival 100 at Christmas 10.

by Mr. Pastor Horst from the wife of Mr. Joh. Mayer 3.00
from the congregation of Mr. Pastor Lochner, collected in mission S- hours 7.10
by Mr. Pastor Niemann of St. John's Lutheran Church at Golden Lake, Wisc. in gratitude for the blessing of the gospel 20.00
from Mr. I. Deeg a piece of silk stuff worth v. 4.50 from the municipality in Monroe 10.64
and zwwar from the unnamed \$5; for 2 pairs of kinderck stockings 80 Cts.; from the school children 2.70;
From Mrs. Chr. Graus to soan 40 cts: from Mrs. Kohn tzl: from readers of the Mission sheets 74 cents.

From the community in Monroe 10 .64
namely by G. Kornbach as a thank offering \$1; by the women G. Graus \$2; Spnhler dl; Finzel H2;
Stöckert fr; H. Cron \$1; G. Eichbauer?

From the congregation of Mr. Past. Speckhard, Collecte 5.00 For the construction of the dormitory at the College of

from the congregation of the Lord Pastor Bernthal 4.00 " "	""	Fort Wayne	" Speckhard 6.37
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by Mr. Pastor Mullanowsky 25 .00
namely: by Marie Melchert, Schilling, Friedr. Melchert, Frau Printeow, Martin Genzmer, Zeitler, G. Melchert, Binte, Billgrün, Henschel, Gerwing, Junne, Hanf,
N. N. jeri, Koltke, Hahn, Weg- wart, Kruggel each 50 Cts.; Flatow 25 Cts.; Collecte from the children H1, 4f; Denninger P2; Pastor Mullanowsky P5, 34.
by Mr. I. Schmid in Monroe 1 .00
from Mrs. N. N. there 2 .00

From the community in Monroe¹⁴,¹¹

Adrian	14	.30	
Detroit	14	.00	
of Mr. Pastor Müller	2	.70	
Steege	5	.25	
Lochner	33	.00	
Speckhard	5	.30	
Rauschert	7	.00	
in Franknmuth	18		.50

by Mr. Pastor Auch himself	2	,82	,18
by Mr. Pastor Jox	22		,10

by Mrs. W. zw. von Wittwe Last P.50; D. Garwisch, I. Höhne, M. Utech, Ch. Kurth, I. Jakobus, Kinkhafer, Reizlaß, Ch. Woldt, F. Bublitz, Wittwe Kurth, Traugott Höhne, Milbrath, Wittwe Bublitz, 81 each; G. Krüger, Fellbaum, G. Garbisch, A. Schnei- der, A. Bontz, L. Maß, Chr. Heckendorf, Fried. Groth, G. Höhne, H. Krüger, C. Groth 50 cents each; Zasterow 30Cts.; Fischer 25 Cts.; Spiering 20 C.; Mrs. Bolzen 12 Cts.; Wenders 10 Cts.; Mr. Past. Jox himself 81.03.

by Mr. Pastor Multanowsky3	,00
by Mr. Pastor punishments at a wedding at	
1. Brunner collected in Watertown4	.65
collected at the wedding of Wolfgang Rauch in Frankenmuth5	.00
from Leonh. White3	.00
by Jak. Nüchterlein2	.00
from G. Streeb in Saginaw as a thank offering5	.00

from Immanuel congregation dcS Mr. Pastor Horst to Wheeling, Minn.	11.00
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from the congregation of Mr. Pastor Bernthal ' 4,00 For poor pupils and students

At the wedding of Wolfgang Rauch in Frankenmuth collected for the pupil List8	.80
collected on the child baptism bci Mr. A. Konrad in Sibiwaing40	
on the child baptism bci Mr. L. Stadler by Mr.	
Pastor Speckhard collected3	20
from the Women's Club in Monroe26	17
from the viralins club there12	.00

from G. Streeb in Saginaw, Mich. as thank offering 5.00 For inner mission

by the congregation of Mr. Past. Lochner collected in missionary hours 7.10
by Mr. Pastor Günther 75
namely, by Messrs. Dueros and N. Mießler, II each; collected on the infant bci Mr. Beauty in Sa- lina, Saginaw Co, Mich. 81.75.
For the construction of the school teachers' seminary: from the Immanuel congregation of Mr. Pastor Horst in
Town Hay Creek, Minn. 8.50
from several members of the community in Monroe 8.00

W. Hattstädt. Cassirer.

From an unnamed person in Collinsville, Ill

From the Trinity District, St. Louis	1.25	From the congregation of Mr. Past. Holls, Centreville, Ill-	6.95	Collecte am
Weihnachtsfeste der Gem. des Hrn. Past. Beyer, Chicago, Ill22	.00			
From Concordia District, St. Louis, Mo8	.50			
By Mr. Past. List, New Orleans, La 1	.00			
Don Mr. Teacher Conzelmann, New Orleans, La----	1.00	Collecte des Gem. des Hrn. Past. Besel, Perryville, Mo 4,7:5		
From Mr. Past. Besel, Perryville, Mo	1.00			
From the comm. of Mr. Past. Schwensen, New Biele				
feld, Mo24	.50			

From the branch congregation of the Rev. John Ben- ton Co, Mo	5.55				
From Trinity District, St. Louis, Mo	11.00	.00	"	"	13.40
Immaueus-					
From the comm. of Mr. Past. Fick Collinsville, Ill.	20.50				

From Trinity District, St. Louis, Mo. 2.95 "the Synod Missionary Fund. 3.05
From the comm. of Mr. Past. Holls, Columbia, Ill-- 1.95 " Mrs. Söhnholz, Thornton Station, Ill 1.00
Coll. on Epiphany, the congregation of Mr. Past. Bever.

Conc. on Epiphany, the congregation of Mr. Past. Beyer,			
Schmidt, Elk-		Chicago, Ill	21 .00
Schmidt, Dunton, Ill.	5.05	grove, Ill--	9.05
Concordia Distr. St.Louis, Mon	12.00		
Gem. of the Mr. Pastor Seidel			
From an unnamed person, Collinsville, Ill	1.00	Quincy, Ill	6.30

" the confirmands	3,80	
" " Schoolchildren of the teacher Zacharias "		5.30

For inner mission:

Collect at Epiphanyfest of Concordia District, St. Louis, Mo	16.90			
From an unnamed person, Collinsville, Ill	2.00	"the Gem. d. Past. Pick, "		13.65
" Mr. H. Klages, Carondelet, Mo	1.00			

For the expansion of the institution of Mr. Pastor Brunn in Steeden:

From the Gem. of the Past. Halls, Columbia, Ill	7.00	***** Centreville, Ill", -. 6.40
Collecte der Gem des Hrn. Past. Löber, Thornton Station, Ill	14.50	
From Mr. Past. I. J. Bcilharz, Saline, Mich	1.00	* an Ung., by Mr. Fr. Schuricht, St. Louis 25
Subsequently from the Gem. of Hrn. Past. Hamann, Carondelet, Mo	1.50	
Collecte der ZionS-Gem. des Hrn. Past. Hoppe, New Orleans, La.	6.95	

For the construction of the school teachers' seminary in

Addison, III:

From the comm. of the Past. Holls, Columbia, Ill----- 8.55 " an unnamed, Collinsville, Ill----- 2.00 ,, the Zionsgrm. of the Past. Hoppe, New Orleans - 8.05
Bequest from W. Blase, N. Gehlenbeck, Ill. 15.30 For the expansion of the college in Fort Wayne: Collecte am Weihnachtsfeste der Gem. desHrn. Past.
Loeber, Thornton Station, Ill 21.00

Through Mr. Past. Moll, a bequest from the blessed Wilhelm Blase, New Gehlenbeck, III25 .50

For poor sick preachers:

From Mr. Friedr. Buchholz, Centreville, Ill. 5.00 " " Konrad Scrgers, Elk Grove, Ill. 1.00 " the Gem. of the Past. Moll, N. Gehlenbeck, Ill. - 2.05
By Mr. Past. Mangelsohn, Belleville, Ill., by Joh. Schüßler, Past. Mangelsohn, Nie. Schüßler & A. H. Georg each tz5; Th. Zacharias and K. Hering each P4.00; W.
and Br. tz10.00; Heim, Nagel, Hrinr., Rätter, Chr. Vetter, F. Na- gel, F. W. Weigert, M. Grauer, Fr. Blomrn- kamp, H. Barteinahn and C. Nagel each tz1;
Winkelmann and W. Winker each tz3; K. Eggrrsmann and G. Mittenzwei each tz2; H. Stolte tz1.50; A.
Loos, B. Rebold and Lempemeier each 50c. 60.00

For poor students:

From Mr. Friedr. Vuchholz, Centreville, Ill	200	By Mr. Past. Boyer, Chicago, Ill-----	1.60	Ans the collection bag of the parish of Mr. Past. Lö
ber, Thornton Station, Ill-----	8.90			
Don M. S., St. Louis, Mo 5	.00			
From an unnamed person, Collinsville, Ill	1.00			

For Mr. Past. Brunn's pupils:

From an unnamed person, Collinsville, Ill	2.00	For Mr. Past. Wüstemann:
By Mr. Past. Besel, Perryville, Ill	3.00	

For missionary Clöter:

By Mr. Past. Moll, New Gehlenbeck, III, a bequest of be. Wilh. Blase.

Ed. Roschke. -

Changed addresses:

Rev. N. VV. Lambs,

156 Oatlwära! 8tr, Laltimore, W.

"I. O. Rceelrer, IwAnnsport, Inä.

The receipts of Mr. M. Barthel and some others will appear in the next number.

St. Louis, Mo.,
S^nodal printing by Aug. Wiebusch " ".Erdn.

Volume 21, St. Louis, Mon. March 1, 1865, No. 13.

(Sent in by Past. Baumstark.)

Brief outline of the history and doctrine of the main recent sects.

(Continued.)

By way of an appendix, a few smaller sects may be briefly mentioned here, which are thoroughly Methodist in doctrine and character and differ from those only in secondary aspects, especially because of the constitution, e.g. by rejecting the supremacy of the bishops, and byibre accidental foundation of other high-minded spirits, namely 1.) the United Brethren in Christ, founded by an immigrant Reformed preacher, W. Otterbein (died 1813). 2.) The Evangelical Fellowship, usually called Albrechtsbrüder, founded by Jakob Albrecht, a former Lutheran, who was not originally a preacher, but was ordained by his own followers in 1803. 3.) The Weinbrennerians or the Church of God (!), founded by an excommunicated German-Reformed preacher of that name. This latter sect also rejects infant baptism.

As far as the doctrine of the Methodists is concerned, we believe we can content ourselves here with a brief overview of it, since this subject is frequently discussed in the "Lutheran" and elsewhere. Whoever therefore wishes a more detailed account of it, we would like to refer to those sources (e.g. the article:

"In What Is Methodism Wrong?" in number 26 of the 18th volume of The Lutheran) and especially to the excellent, instructive tract: "Conversations Between Two Lutherans on Methodism." by Dr. W. Sihler.

The most important presentation of their doctrine by the Methodists themselves is found in the document: "Doctrine and Church Order of the Methodist Episcopalians", which was published in English and then translated into German by the General Conference, through which the entire Methodist Episcopal Church in the United States is represented.

In this booklet it is especially remarkable that of the 212 pages it contains, only 12 pages are devoted to doctrine, while 200 pages are devoted to church order, from which one can deduce which is more important to the Methodists, the doctrine of the divine word or their human statutes. Furthermore, the Apostles', Nicene and Athanasian Creeds are missing, these ancient testimonies of the general Christian faith, which were prefixed by our fathers to the confessions of our Lutheran Church, in order to testify their unity of faith with the old Catholic or general Church before the papacy. Furthermore, several important articles are missing in that

document, which, as written by the General Conference, expresses the confession of the church, e.g. that of the office of preaching, of the law and gospel, of the election of grace. Other articles are either wrong or ambiguous. In the seventh article of original sin, for example, it is said that "man has departed very far from original righteousness and is continually inclined to evil by his own nature." This is obviously far too little said and gives free scope to many a dangerous error. God's Word teaches us much more about this, namely, as our Augsburg Confession says in the second article, "that all men after Adam's fall, being born naturally, are conceived and born in sins, i. e. That they are all full of evil desire and inclination from their mother's womb, and can have no true fear of God, no true faith in God by nature; that also this inherent pestilence and original sin is truly sin and condemns all those under the eternal wrath of God who are not born again through baptism and the Holy Spirit. Spirit are not born again. (Ex. 8,21. Ps. 51, 7. Rom. 7, 14; 8,7.).

Of baptism, that book, in the 17th Article of Faith, says: "Baptism is not only a sign of Christian profession, by which Christians are distinguished from the unbaptized, but it is also a sign of the new or rebirth." So Methodists "consider" holy. Baptism is only a sign, an outward image of regeneration, while according to the teachings of the Holy Scriptures it is a sign of the new or rebirth. (Joh. 3, 5. Acts 2, 38. Marc. 16, 16. Gal. 3, 27. Tit. 3, 5) it is the powerful means of regeneration, through which the same is worked as through the water bath in the word.

Of the Holy Communion, they teach a spiritual communion with the body of Christ by faith. In the 18th article, they teach a spiritual communion with the body of Christ through faith, which only believers enjoy, while the Lord's words of institution Matth. 26, 26-28. 1. Cor. 11, 23-29. clearly and irrefutably prove that "the true body and blood of Christ is truly present under the form of bread and wine and is distributed and taken there" (10th article of the Augsburg Confession).

These two heresies concerning the sacraments are common to Methodism and the Episcopal Church of England and to all Calvinists in general, while the Wesleyan Methodist Episcopal Church rightly rejects Calvin's doctrine of the unconditional election of grace and the impossibility of falling from grace.

On the other hand, another dangerous error is peculiar to him, namely the doctrine of Christian perfection in sanctification, according to which the born-again person can and should still come into a state in this life in which he is free from all sin, perfectly fulfills the commandment of God's love with all his heart and soul, and is absolutely minded, just as Jesus Christ was (see Jakoby, Handbuch des Methodismus, page 258 ff.). - First of all, this teaching is absolutely false. For the fact that God demands perfect holiness, perfect undiminished love for Him from us, because He created us good and holy, cannot yet lead to the conclusion that we can also fulfill this demand perfectly in this life; Rather, the goal of our sanctification is set for us with these commandments, to stimulate our zeal and not to let it slacken, but a goal that we will only reach in that life, while in this life, through the temptation of the devil, the annoyances of the world and the weakness of our own flesh, sin still clings to us in thoughts, words and deeds, and our conduct in this life remains constantly stained with sin, even though it is covered up in believers with the merit of Christ. Ps. 19, 13. 1. Joh. 1, 8. Ebr. 12, 1. But it is also a very dangerous false doctrine because it inevitably leads man to spiritual pride and accustoms him to look at himself instead of Christ and to seek his salvation in his own sanctification instead of in Christ's merit.

These are the parts in which Methodism explicitly confesses and leads false doctrine. In addition, however, there is the great lament that the Methodists deny the most important of those articles of faith in which they still profess the right doctrine, albeit poorly and weakly, by their entire practice, their way of preaching and the manner of their godliness, and thus show that they absolutely lack righteous knowledge and thorough experience of those divine truths.

For example, they do not deny with explicit

They say that the gospel is the power of God to save all who believe in it. But how little confidence they have in the power of the Word of God! How little do they trust that it will do what pleases God, even if unseen by the eyes of men, according to God's promise, and that it will succeed in what He sends it to do, Isa. 55. How do they not know that God's word, as the powerful seed of eternal life, needs time to germinate, grow and bear fruit, that it goes forth and grows, that the sower does not know it, Marc. 4, 26-28. For what else does their whole stormy way of preaching, calculated only for emotional excitement, mean than that they, the people, want to bring about conversion through their artificial means, instead of trusting and leaving such divine work to the divine power of the word? Hence the many sham and hypocritical conversions among Methodists. From the same source of unbelief in the power of the Word of God flow all the other newfangled conversion measures, especially their camp meetings (which, in addition, have so much mischief in their wake), the penitentiary bench or fear bench, the cloister meetings, the frequent change of preachers, and so on. All this is due to the fact that no reliance is placed on the silent, secret, but powerful and lasting effect of the sober, wise preaching of God's truthful Word, but that they want to arrange everything themselves in an artificial way, and in such a way that when one sows, one also reaps, and one can immediately see and grasp the fruits of the Word. But because such human work is vain and transient, and such fire soon dies out again, it must always be artificially fanned anew, and the above-mentioned measures serve this purpose.

The Methodists also profess in words the right doctrine of justification by faith. But how horribly they corrupt it and spill the blessing of it by their mixture with sanctification, as it appears in Methodist sermons! Yes, how they flatly contradict the doctrine of justification by grace through their false doctrine of the sacraments, in that they do not want to believe that God himself gives us the grace of forgiveness of sins from heaven through earthly signs and means, but they want to bring it down from heaven through faith, as a glorious virtue and good work of man. Therefore, in all their godly practices and good works for the salvation of their neighbor and the building up of the Kingdom of God, a work-driving nature is evident, the tendency to want to be more valid before God and men for the sake of good works, and to shine and boast with it. Summa, the Methodist spirit is not evangelical but legalistic; it does not live and weave in God's grace but in its own work, and leads those who follow its errors

in exact, strict consequence, from Christ and to self-righteousness, the end of which is damnation. Thank God that many simple souls are saved from this complete shipwreck by God's grace! And may God grant that the time of blindness by this deception will soon cease completely and that all sincere, honest souls will be freed from the bonds of all error.

(To be continued.)

Something from the history of the HeidenMission.

The so-called Mission Superintendent Hohls in Africa reports the following to Pastor Harms according to his Mission Bulletin of

October of last year:

The next day, which was July 5, we had a day of joy as great as I had ever experienced in Africa in all the years of my stay there. We came to a detachment of a Betschuan tribe sitting at the Crocodile River. These people were hungry and thirsty for God's Word without ever having had a missionary among them. For years they had confessed to God the Lord and asked for a teacher who could preach God's Word to them. We had already heard from our dear Malang that there was a powerful spiritual movement here, and therefore we traveled there with hope and joy. It was dusk in the evening when we reached them. But if I could describe the jubilation that arose among them when they heard that we were missionaries, and how this jubilation grew when they even heard that Behrens would come to them, would live among them, would be their shepherd and pastor. Then they cried out loudly, weeping with joy and gratitude: "Behold, behold, God has remembered us in mercy! Oh, this happy day! Oh, our unbelief! We often wanted to give up, thinking that God did not want us, but now behold, behold, God has remembered us in mercy! So they cried out again and again, and there was no end to it. One must have experienced something like this to be able to appreciate the impression one receives. Why should we have resisted our joy and our tears of gratitude? I must say that I am sober enough to know that not everything is perfect, pure, light, right and truth. Oh, I fear only too much, lies and dishonesty, selfishness and also infatuation were among them, even if unconsciously. For if one has been among these black peoples for a while, the experiences one has made soon urge one to such distrust. But nevertheless, who could have denied: here is really a desire for God's word, here is really a desire to be washed clean from all sins in the blood of the Son of God. And truly, this is what the Lord has done, and it is

a great miracle before my eyes. Praise be to God, praise be to his glorious name, for he is gracious.

The next day, to our astonishment, we found that fifteen to twenty of these Bethsuans, there may be several more of them, had finished reading their Dutch Bibles as well as the Bibles in the Bethsuane language. They also built themselves a little church, miserable enough, but still a little church, in which Behrens preached to them the next day about the saying: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. I was only sorry that I did not understand the language of the prayers, and only a few of them understood Dutch, otherwise I would certainly not have let myself be deprived of preaching. But now I must also tell you in what way the Lord has brought all this to pass, which our eyes have seen and our hearts have rejoiced over. Many years ago, perhaps fifteen or twenty, a young man from this people was carried away in the war and came as far as the Algoabai. Here he heard God's word from an English missionary, was converted, baptized, and came to faith; in the baptism the name David was attached to him. This name must have been just right for him; for it can hardly be doubted that this David, too, was a man after God's own heart. When he himself had found eternal salvation, the love of Christ urged him to go to his fellow tribesmen and proclaim to them the salvation he had found; he also wanted them to be as happy as he himself was. He came, but his zeal was severely tested by the fact that he had to preach to deaf ears. He was not deterred by this, however, but persevered in prayer to God and in pleading and exhorting his brethren until some, and then some more of them, ceased to resist. David had also brought some spelling books with him, which were now used most diligently. But David stayed only five months with these people, then he went on to others of the same tribe, also to whom the gospel was preached.

lium. When, after a year, he came again to Ma Mogala's people, as this tribe was called, the people had already known how to obtain more books and had made good progress. This time, however, David brought a Bible with him and again stayed with them for several months, during which time he read and told them as much as he could from the Bible. After that he stayed with them a third time for a short time, and that is all.

The next day, as we were leaving, the people lamented our departure and told us not to blame them, but that they could not believe we would come back and be their teachers.

Four years ago, shortly after David had been with them for the first time, a preacher named Posmar came to them and asked them whether they would like to have God's word among them. To the answer, "Yes, I would love to," he said, "Then build a church as well as you can, and I will come to you again soon and stay with you always. Trusting in this promise, they built a church and waited eagerly for Posmar's return. He really did come to them again, preached a sermon and repeated his earlier promises, but he never came again, and so, they feared, would we. By way of explanation, I add: Posmar belongs to the group of the hol-

He arrived here in Africa about seven years ago, undecided whether he wanted to work among the heathens or among the Dutch farmers, but finally he chose the latter. We told the dear people that we would surely come with God's help; but one thing had to be done at once; since they were

If we lived on the land of a private citizen, we would first have to obtain his permission to live with them, although we had permission from President Praetorius to establish mission stations throughout the Republic. Unfortunately, we did not meet this man at home; therefore, we left a friendly letter to him and hope that he will grant us the desired permission. However, even if he does not want to do so, advice must be given, for Ma Mogala's people must have God's word, which the Lord will provide in grace, and Brother Behrens, I hope, will be with them in the course of a month.

To the ecclesiastical chronicle.

Lament of a German pastor. The raises about Luc. 19, 45. past. Vollert's "Gideon" in the following heartbreaking way: "And he went into the temple, and began to cast out them that sold and bought therein, and said unto them: It is written, 'My house is a house of prayer';-but ye have made it a den of murderers. The temple is the church of our Lord Jesus. When he comes to this house today, what does he find? 'My house is a house of prayer'! Yes, God is a spirit and those who worship him must worship him in spirit and in truth. What does the Lord find in his house? There he finds false teachers in a hundred and a hundred pulpits, who distort his truth and turn it into lies, who break his word and turn it into fables. There he finds a hundred and a hundred pastors who waste his holy sacraments, who throw pearls before swine and the sanctuary to the dogs, who baptize the obviously impenitent and hand the sacrament of the altar to the obviously impenitent. There finds

he hundred and hundred pastors who carelessly scatter holy absolution like sand in the wind and do not want to know anything about banishment and exclusion of the wicked. What do they do with it? The false teachers are soul murderers, their churches are murder pits. The blasphemers of the sacraments are murderers of souls, their churches are murder pits. The sacrament and absolution abusers and wasters are soul murderers, their churches are murder pits. They all lead souls away from Christ, they all lead them into the hands of Satan. My house is a house of prayer, but you had made it a pit of murder. And why? Parish positions are comfortable positions, especially if you have to deal with the

The parish and church offices are easy to take. Parsonages often, especially in regional churches, bring in something beautiful. One asked for a pretty house, garden, and field; one must not offend the congregation, so that they will give the pastor the best tenth; one must not spoil things with the authorities, so that one can occasionally hunt down and acquire a better position in a noble competition. Behold the buyers and sellers in the house of God. One sells God, the Father, his dear Son, the precious Holy Spirit, one sells the precious Word and Sacrament for filthy Judas wages. O Lord JEsu, help! Make haste! Lord, take your scourge and cast out! God of hosts, turn and look from heaven, and seek thy vine, and keep it in the building which thy right hand hath planted, and which thou hast firmly chosen for thyself. Amen.

Christian novels. The "Freimund" thus lets itself be heard about it: "But what is a novel? Simply put, is a novel a fictitious love story, or a

Story in which sexual love plays, if not the main role (which is the usual), at least a more or less intervening role. And because there are now entang-

In this way, novels are so dangerous and pernicious, especially for young people, because they captivate the imagination through fantastic images and life situations, capture the reader's thoughts, captivate the heart, and increase it. For this reason, they have been widely and without exception condemned, including Christian novels. But what do Christian novels want? Obviously, to work against the secular ones and to beat them out of the field with their own weapons, i.e. to drive them out of the Christian reading

world by trying to replace the bad with something good of their kind. Now no one can deny that sexual love also has its justification in Christianity; for Christianity honors marriage as a foundation of God, as a holy covenant. But a true marriage is

The marriage of two spouses is not conceivable without sexual love, but it must be sanctified by God's love if it is to unite the individual in Christian marriage and in Christian marriage. If, however, it is rightly demanded that the two spouses be united by a heartfelt natural love sanctified by God's love, then they must have found each other in this love, indeed they must have sought each other with the longing natural to this love, until they found each other and were able to unite through the marriage bond. Of course, this can sometimes be done very easily and briefly; but there can also be difficulties, temptations and trials to be passed, and then there is a story in which man can go very wrong, but in which he can also well stand and honor and praise God by his behavior, but thereby firmly establish his own temporal happiness. And it is the task of the Christian novel to show this by means of deterrent and encouraging or instructive examples. If it succeeds in this, it cannot well seem reprehensible; one would only have to want to reject all poetry from the Christian standpoint."

Turkey. In June of last year, newspapers from Constantinople reported that about 800 Turkish families had been converted to evangelical Christianity through the ministry of English and American missionaries and had asked the Sultan for permission to build a church. This sounded almost unbelievable, but there was some truth in it. However, the activity of the missionaries mentioned had had the fruit that in Constantinople a larger number of people, mostly belonging to the class of merchants, officials and soldiers, had turned to the Gospel and had shown great zeal for further spreading the recognized truth. Indeed, they had asked the Sultan for permission to build a chapel in which the Bible could be read in public (and compared with the Koran). In particular, a rich private citizen, Salih Effendi, had been eagerly active for this. At first, the Sultan was not averse to this, but when the new converts did not want to exchange their Turkish names (Achmed, Soliman, etc.) for Christian ones, because they did not want to give up their Turkish nationality even after their conversion, he changed his tune! According to others, the subsequent events were due to the fact that the Christian missions also distributed violent pamphlets against Islam free of charge. Enough, around the middle of July, all Christian missionary bookstores and institutions, the locales of the British and American Bible Societies, and even a printing press in which a Turkish New Testament was being printed, were suddenly closed and sealed by order of the Turkish Minister of Police, who is not particularly fond of Christians. Some arrests of new converts were also made. The latter, while unabashedly confessing their conversion, also invoked the rights granted in a ferman (letter of protection) of February 1854 by the prei

The American legation soon took steps against this procedure with the Turkish government. The American legation immediately took steps against this procedure with the Turkish government, and at the English legation the mission agents lodged a firm protest against it. The result was that the gate yielded to some extent. The closed institutions were reopened on condition that they be moved to Christian quarters. Bible sales in bookstores were again permitted, but not those by house shepherds. The new converts were expelled from the capital, and those who might still convert were instructed to go to a non-Muhammadian quarter of Constantinople.

-Pilgrims.

How the Methodists practiced politics instead of pastoral care, and what followed from it. The "Lutherische Kirchenzeitung" reports on this: The "apologist," who also understands nothing at all about making a distinction between "that which is of the emperor" and "that which is of God," now sees the consequences of this unchristian procedure and calls for standing still on the ruin-bringing track. He reports that the number of members of the Methodist Church has decreased by 61,000 in recent years. About this unfortunate state of affairs the Apologist remarks: "We are of the opinion that a profound and important cause of this decrease is the lack of Methodist spirit, of earnest and fervent devotion to our work. Closer earthly interests have for the present superseded heavenly ones. Our hearts were turned exclusively to the threatened salvation of the nation. To this object our energy, our press, and our pulpit have been consecrated. Now the government is strong and secure enough that it no longer needs the direct sacrifice of our energy for its benefit. That is at least an honest confession, and the "apologist" should have credit for it. Now it is known, according to the own confession of the Methodists, that the "salvation of souls" is not the main thing for them, and that there can be times when they do not "seek first the kingdom of God."

A correspondent of the Stader Sonntagsblatt thus expresses himself in No. 49: "From this (namely, that to the people in Hanover calling themselves Lutheran, Dr. Martin Luther's small catechism has become "a stumbling block and a rock of irritation. Martin Luther's small catechism has become "a stumbling block and a rock of irritation") the great ignorance of our people and the general apostasy from the evangelical faith has become obvious and has come to light, and before we knew this thoroughly, it could not become better with us. The

Lutheran people have fallen away from their catechism! This is an enormous reminder for all pastors and school teachers to pray and work diligently so that the basic teachings, the right main points of our most holy Christian faith, will once again be known and revealed to the people. The Lutheran people have fallen away from their catechism! In this lies a terribly serious sermon of repentance for our whole nation: Remember what you have fallen from, and repent, and do the first works. But if not, I will soon come unto thee, and cast away thy candlestick from his place, where thou hast not repented." This assessment is correct and appropriate. Only the destruction should have been investigated a little more deeply and the actual source of it should have been uncovered, so that not only the people but also the church regime would go into itself more and more righteously and repent of

present and past sins. For it is certain that the people would not have so generally fallen away from their Lutheran catechism and faith if the former rationalistic church authorities had not brought the wretched so-called Hanoverian State Catechism to the people and thus shamefully deceived the people of their clear and firm Lutheran knowledge and faith. - —

The same correspondent gives another assessment in the following number, which, however, is strangely quite different: "Our people on the whole do not mean to give up their Christian faith....I go even further. Our people not only intend to remain Christian in general, no, they also want to remain Lutheran. Even in the great year when it junched to Baur Schmidt, who mocked not merely the new catechism, but Luther's small catechism itself, even in that year the people wanted to remain Lutheran in truth. Its eyes were held, it believed the seducers and meant in all seriousness to make it 'Catholic' with Luther's catechism." These are obviously only rose-colored country-church fantasies. The old conceit of a so-called Christian people's church still goes around a lot in the regional churches in order to impute to them an advantage over the free congregations, which did not comprise the people of the whole country. The events in Hanover have shown, however, that the people in general have really fallen away from the evangelical faith, from the Bible, that the people really do not want to be or remain Christian, not Lutheran. For even if only a few express their unbelief outright, most hide their hostility against the Christian faith under the cry that they do not want to be "made Catholic. This is a war maneuver that has often been used. B.

Further complaints about the sad consequences of the war. These are echoed in Anstätt's "American Lutheran" by a certain Rev. Grönmiller in the following way: "These times of war fall heavily on our congregations.

Nearly every able-bodied man in our neighborhood has been drafted and has already left for the army; my best church members are nearly all gone; I myself met with the undesirable fate of being drafted, which caused me no little anxiety and worry. I went to Washington

and tried to obtain an exemption from the War Department, but have not yet got it. The note handed to me did not bear my right name, which is why I returned it to the enroute officer and insisted that I could not consider myself drawn under that name. So I stayed at home and waited for my sermon as usual. Since I received no further information, I was quite unconcerned until one day a troop of soldiers came along, captured me and dragged me to the camp at Bloody Run. From there, under military cover, I was taken to Chambersburgh like a thief and robber. After some time Captain Eyster gave me a leave of absence and so I had the opportunity to go to the War Department to ask for an exemption. So I hover between fear and hope. Only time will tell whether I will finally be saved. I trust in the Lord, the mighty and gracious Savior of all who take refuge in Him. I consider it a bold outrage against the high majesty of any government to force a servant of Christ to leave his high and serious profession and take up the sword. Only a Nero or Julian would make such laws. If one takes away the preachers, how will the church survive? If the church is destroyed, the world, which is already bad enough, will perish.

C.

After all, the name matters a bit.

The Prince of S. in L. wants to have a genuinely reformed educator for his nephew, a thoroughly reformed one, since the pastor in L. is strictly Lutheran. In the Grand Duchy of Hesse, the conscientious prince is afraid of making a mistake. So he has a courtier from Lower Hesse, where everything is well reformed, prescribed for him. The Lower Hessian candidate G. arrives. He instructs the young prince not only in all kinds of useful science, but also in the knowledge of our Lord Jesus Christ, and since he comes to the differentiating doctrines of the Lutherans and Reformed, he instructs him Lutheran. The prince finds out, and very astonished he says to the candidate: "I wanted a reformed educator, and as a reformed theologian you are recommended to me, and as a reformed one I have accepted you." "Your Serene Highness," replies the candidate, "I am also reformed, but reformed in Lower Hesse." The Lower Hessian Reformed have, however, according to their rightfully existing church order, only confessions of the Lutheran Church, namely the unchanged Augsburg Confession and its Apologetics.

The name Lutheran would therefore be much more appropriate than Reformed. Then that Lutheran believing and teaching candidate would not have been embarrassed in the house of the prince, and not in a position that he could not keep despite the reformed name. It depends on the name, if wonderful things are not to happen in the world. Much depends on the right name, and much can be lost with the right name.

(Waldecker Sonntagsbote.)

The effect of the Roman doctrine that one can never be sure of one's blessedness.

Bernardus Aloysius wept without ceasing. When asked why, he answered: "Oh, why shouldn't I cry, poor creature, I don't know if I will be saved.

Mrs. Magaretha, Philip III, King of Spain's wife, saw painted on a picture two ladders, a narrow one to heaven, which few climbed, and a wide one to hell, on which many millions descended with kettledrums and round dance, began to weep bitterly and said to her neighbor: "Oh, Sister, I am now standing at the crossroads of these two ladders and doubt very much whether my soul will one day ascend to heaven or descend to hell. Siebe Pfeiffer's Erquickstunden, pp. 542, 543.

Church consecration and introduction.

On the first Sunday after New Year's Day, the German Lutheran congregation at Geneseo, Henry County, Ill, had the great joy of dedicating their newly built board church (26 by 36) to the service of the Triune God. Pastor Mennicke preached the dedication sermon on Epb. 2:19-22.

In the afternoon, on behalf of Mr. President Bünger, Pastor Fünfstück was solemnly installed as pastor of the above-mentioned congregation by the undersigned with the assistance of Pastor Mennicke.

The Geneseo congregation, as well as those 5 miles west of the city, were gathered by the undersigned and served for a time as a branch from Hampton, until they appointed their own pastor in the person of Mr. Pastor Fünfstück. The faithful God also build up these churches more and more on the foundation of the apostles and prophets, since JESUS Christ is the cornerstone.

Hampton, Ill, Feb. 12, 1865.

F. Doescher, Pastor.

Church consecration.

On the 5th Sunday after Epiphany, the newly built friendly little church of the Lutheran St. John's parish at Cove, Alleghany Co., Md. was solemnly consecrated to the service of the Triune God with a large crowd gathered. In the morning the undersigned, after first singing the church consecration oath: "Trinitarian- holy.great God" 2c. by all present, looking up to the only blessing hands, and passing through the new rooms, said the following

The consecration prayer, after which Rev. Schwankovsky, who to our not insignificant joy had come to this celebration with several dear Cumberlanders, despite the unfavorable weather, preached the consecration sermon on the gospel of the consecration day, in which he encouraged us to the constant blessed use of the new church by answering the question: When can we say of this consecrated church: Today salvation has come to this house? Namely, 1. when this house is a gathering place of those who desire to see Jesus; 2. when this house has become a dwelling place of the Lord Jesus;

3. If this house is a place where people offer thanks and pay their vows to the Most High. Since Past. Kähler, who together with the Berlin Singverein was supposed to elevate the celebration according to our expectations, could not come because of the high snow, which had piled up everywhere to high, often insurmountable walls, especially between the fences, on the paths due to the storm, to our regret, so there was nothing else left for the undersigned than to speak in the afternoon to the again numerous assembly about the epistle of the feast day, which gave him guidance to look into the future with the question: "What is this church for?" and gave us the answer: "1. to point us up to the heavenly Jerusalem and 2. to bring us into the triumphant church". - The following day, Rev. Schwankovsky had to give in to the urgent request of the congregation in Accident, which had hurried out early on the day of rejoicing of their sister congregation in a long line of sledges and was of good cheer despite the snow, which lay in places as high as a fence, and also ascend the pulpit in their church in Accident. Several from the congregation in Cove could not refrain from coming here, and so we heard the beautiful and clear answer to the question: "When can we say with David before the face of the Lord, My foot goes right?" in a full church with emphasis on practical questions of time: 1. when we keep ourselves to the altar of the Lord; 2. when we love the place where God's glory dwells; and 3. when we walk in truth. - —

Thus, here in the eastern mountains, which are shaded by the most diverse sects, the torch of pure Lutheranism has been put up; may the few Lutheran parishioners here, who have returned to the old, simple, pure Bible teaching of our ancestors with God's grace, be a spiritual seed for the whole desolate region. But praise and thanks be to the Lord our God for all that He has done for us so far! He gave us breath and courage in these troubled times to think about building a new house of God, to work diligently on it and helped us to complete the construction in the meager circumstances. He now wants to let His Spirit be active in the new church, where only His Word is to be proclaimed and His Sacraments administered. Let His Spirit be effective, so that the house may be and remain a house of God for the congregation and for all visitors until the latest posterity. H. Cancer.

The report on the proceedings of the general synod at Fort Wayne in October of last year can, unfortunately, still not appear so soon.

nen. It has pleased the gracious God to afflict our secretary, the dear Mr. Pastor Müller in Pittsburgh, shortly after his return from the synod with the leaf disease, which has resulted in a severe eye complaint, which has so far not only required the aforementioned to keep to his room, but also to abstain from all reading and writing. It is in the Lord's hands when the severely afflicted man will be able to start work and complete it. This cannot be approximately determined at the present time. This is for the information of the members and congregations of our synod, whose intercession our suffering brother is hereby cordially recommended to.

C. F. W. Walther, A. P.

Conference display.

God willing, the Cincinnati District Conference will meet on April 21 (Friday after Easter) at the home of Mr. Pastor König. The paper "Von der Rechtfertigung," reported in the synodal report of 1849, is to be discussed.

I. C. Schneider, Secr. x. t.

Friendly request.

All members of the Western District Synod, as well as any guests, are hereby kindly requested to indicate by April 1 at the latest that they wish to come to the Synod meeting. In particular, the dear brothers in office are asked to note at the same time whether they are accompanied by a deputy or not. This request is made so that we can gain an overview of the number of visitors for whom space is to be provided.

Collinsville, Madison Co, Ill Feb 21.

H. Fick, Past.

Receipt and thanks.

For our dear plundered ministerial brethren in Missouri.
from A. in B. 5.00.

For poor students

At Mr. I. Wolf's wedding, at the parish of the Rev. Beyer in Chicago, collected 5.00.-At Mr. R. Gehner's Hochz. in St. Louis, gcs. 6.00.-Through Past. Dorn, Collecte from his branch in Port Hudson, Mo., (spec. for the Brunn's) 12.50. - Likewise from Wittwe L., as a thank-offering for sparing from plunder 10.00. - From N. N. 50c.
L. F. W. Walther.
With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the Seminary House -I and for poor students.
From the Women's Association of the Gem. of the Past. Streckfuß -21.60 By Past. Reichardt, from his St. Johannis-Parish -3.25, and collected from the wedding of Mr. Match. Schloßmann -4.75, for the seminarian H. Ernst 8.00.
By Past. Köstering, from the soldier E. Johannsen -5, for the pupil E. Ahner; from his branch parish at Frohna, from Mr. A. LüderS -2, A. Bergt and D. Fröbel each -1, for the sc-miuar household; from his parish -12.50, for seminarian Dubpernell; from the parish of the Rev. Biedermann, for the seminarian Richter -2.5024, 00.
From the JünglingS-Verein der Gem. drS Past. Baumgart, through Mr. Sieving, for poor students 10.00
From Past. Ficks Gem. in Collinsville: 1450 pounds of flour, 5 gall. Molasses, 3 gall. Apple butter, 2Pf. butter, 7 gall. Fat, 2 hams, 4 shoulders, 4 sides, sausages, 7H sack potatoes, 5 sack apple slices, some busyrl apples and -29.50 cash.
By Past. Klinkenberg, from H. Nordmann -1.80, Marg. Voigt -1, G. von dem Fange -2, from the congregation in Rockford -3.80, von Vogelwohl -2, from the bell-bag of his congregation -1.20 for the pupil G. Carau 11.80
By the norw. past. O. Juul 5.00
By Past. Jul. Friedrich, for poor students 1.00 By Past. I. Horst, by St. Johannis-Gem, Aurora, Minn, for BrunnS sophomores 5.00
" Past. Streckfuß, by Mrs. Jacob, from s. Gem., 1.00 " " Jüngel, for the pupil Stock, from him and its ImmanuelS comm. 9.05
From its DreieinigkeitS-Gem. -9.20, from its school children -1.7510 .95
"Mr. Hülsekofer, from Past. Baumstarks Gem, 2 bush. Apple slices.
By Past. Heim. Meier, by Mr. G. Ruhe, from his congregation, as a thank offering 5.00
From the Gem. of the Past. Lehmann, from Gottl. Mertz, a large load of wood.
" the Gem. of the Past. Moll, from Mr. Heinrich Bieder, a pig.
By Past. Lehmann, by Mich. Merz, 50c; by himself, 50c. 1.00

A. Crämer.

From some members of the community of the Past. Zage!, through Wittwe Meyer, -8.25; from Mrs. M. Bück, in Past. Jäbkers Gem., 1 Pf. knitting wool, certifies gratefully, on behalf of the local sewing clubS, Fort Wayne, Ind. the 21st of Feb. 1865.
Maid. Stubnatzy.

Warmly thanking the benevolent givers, I attest to the receipt of the following gifts:

For poor students:

By H. Hermann- 1.00
At the wedding of the Plumhoff brothers collected 20.00
Collected by Mr. Past. Löber collected at a wedding 9.00
From father Krage 50
From Trinity Parish in Cleveland 12.00
From Past. Oltmann from H. Borges wedding p. 3.50

For the household treasury:

Collecte at inauguration of the seminary 56.27
By Wilh. Hoyer 10.00
From the congregation of Mr. Past. Pollak in Trete 28.00

On bedding and clothing:

From the sewing club in Collinsville: 4 pairs of socks, 4 bust shirts.
From the Women's Club in Racine: 6 woollen undershirts, 2 pairs of woollen stockings.
From friends in Chicago: 9 wool double blankets, 1 quilt, 1 straw sack, 2 sheets, 3 towels, 4 pillows, 9 pillowcases, 1 skirt, 1 pair of pants.
X. L. The earlier receipt is to be corrected to the effect that Wittwe GilS did not give 2, but 4 Doll.
Addison, January 31, 1865.

I. C. W. Lindem ann.

I have received the following charitable gifts for poor sophomores at Concordia College:
Don Mr. Jul. Gotsch in Kendallville- 10.00
Chr. Luecke, Whitley Co., Ind. 3.00

"" F. Gehrke, Past. Bode'S Gem	5.00	
"" Brackhage, Past. Fleischmann'sGem		10.00
" Mrs. Müller, Washington, D. C.	5.00	
Mr. Marks and Helene Marks in Cincinnati	.00	
For W. Keyl and H. Sieck of the former sewing vereiu in Baltimore	6	.00
For L. Höller from Ms. K. Heilmüller in Washington		
-5, by Mr. H. Sieck, Baltimore, -3	.800	
For A. and H. Biewend by Messrs. G. Thieme		
-3, F. Meyer -3, L. Bonnet -5, A. Siemon -5	16.00	
For A. Stahr from Mr. H. Rothenbeck, Past. Ste-phan'S congregation	1	.50
May God reward the kind givers and grant that we may also praise the fruit of His Spirit in the children.	Get	G. Alex. Saxer.
for the support of poor students in the school seminary.		
From L. St., Addison	50	
" C. Ahrens, I. Knothe, Fort Wayne, -5 each;		
C. Salgr. Fort Wayne, Past. Wambsgans, -2 each (for Fechtmann)		14.00
To Mr. Fr. Oestermier'S wedding gcs, Laporte,		
(for bakehouse)	8,10	
From Hast. Reisinger and Fr. Waldmeier, Pekin, each -1	2.00	
Son, C. Kreuzberger, M. Gugel, Dr. Koch, F. Nüchterlein, G. Rammler, G. List, L. Krafft and A. Rummel each -1;		
Rummel and G. Schleier each -1.50; L. Lösel, Lchrer Pfeifer and Wittwe Rodemer each -2; M. Schä-fer-3; I. List -5; Pickelmann 2lc;		
S. Laux 52c.	29,23	
Addison, 17 Fcbr. 1865.	A. Selle.	

For your kind attention.

Various items for our seminar have been sent to Chicago by express, and this has resulted in long distances. Our express office is:
 "Oonng Rill, IÜ8. ((Halem lluilroaä.)) " A. Selle.

Received:

To the synodical treasury of the Western District:		
From Teacher Riedel in St. Louis, Mo.	-1.00	
"" Nail in St. Charles, Mo.	2.10	
"" Kunz in St. Louis, Mo.	1.00	
" the comm. of the Past. Biedermann, New Wells, Mon.	4.30	" Past. Biedermann, New Wells, Mon. 2.00
From Immanuel's District, St. Louis, Mo. 17.35 " TrinityS-	12.50	
From Past. Heinemann, Crete, Ill, for Synodalber.	6.25	" of the comm. of the Past. Graves, St. Charles, Mo. 15.90
Sugar, Proviso, Ill, to the		
Repayment of synod debt	16	.25
Christmas Collecte of the Gem. of the Past. L. Lochner,		
Rich, Cook Co, Ill.	14.70	
From the comm. of the Past. Franke, Addison, Ill.	28.07	To the college maintenance fund
" Hahn, Benton Co, Mo,		"" Wolfs , Jefferson Co., Mo. 2.80
Christmas collecte	10	.00
From Immanuel's District, St. Louis, Mo. 11.00 " TrinityS-		"" 11,00
From the comm. of the Past. Hahn, Benton Co, Mo,		
for professors' salary	12	.70
To the Synodal - Mission - Fund:		
From Mr. H. Bultemann, through Past. Köstering, Al-		
tenburg, Perry Co., Mo.	5.00	
Subsequently from the Norw. Gem. in Decorah, Iowa	50	Weihnachtscollecte of the Filialgem. of the Past. Hahn,
Benton Co. Mo.	2.25	
From the schoolchildren of the same	5	.60
From Immanuel's District, St., Louis, Mo.,		3.40
" TrinityS-		4.35
From the Gem. of the Past. Hcid, Peoria, Ill.		9.00
By Past. B. I. Muus, collectirt by Gudmnd		
NorSving in Holden, Minn.	10.00	
" Past. A. Mikkelsen, Holden, Wis.	9.75	
" H. A. Preus, of the Lodi G m. Wis. 37.20 From		5.00
By "" by Torger Jversen, Testament 6,00 By the Gem. of the Past. Gräbner, St. Charles, Mo. 5,00 By Prof. L. Larsen, Decorah, by		
Mr. Ole Da-		
I. 02	.00	
From the schoolchildren of the teacher G. Bartling, Mich,		
Cook Co, Ill.	5.00	
For inner mission:		
From Mr. Chr. Müller, through Past. Köstering, Al-		
tenb rg, Perry Co., Mo.	1.00	
" of the Gem. of the Past. Gräbner, St. Charles, Mo. 4.05 By Past. Heinemann, Trete, Ill, by Chr.		
Knabe -2, G. Brauns and E. Harmening each-1,		
Ehr. Seehausm 75c, E. Homeier 50r, H. Will- harm 10c.		5,35
For the expansion of the institution of Mr. Pastor Brunn in Steeden:		
By Chr. Müller, through Past. Köstering, Altenburg,		
Perry Co., Mo.	1.00	

Advent Collecte of the Dem. of the Past. Rooster, Benton Co., Mon.

From the Gem. of the Past. Polack, Trete, Ill. 22.00 Moll, New Gehlenbeck, Ill. 14.85

Mr. Martins, Smirbort, Pa. 2.50 Gräbner, St. Charles, Mo. 19.10

" of the Gem. of the Past. Heinemann, Trete, Ill. 13.62

New Year Collecte of the Gem. of the Past. L. Lochner, R'ch. Cook Co. Ill.

On the expansion of the college in Fort Wayne: Bon of the Gem. of the Past. Polack. Trete, Ill. 19.00

Heinemann, Trete, Ill. 7.00

By Past. Heinemann, by W. Arknderg and F. Naecke per r12

Bon Mr. Hesterberg in New Gehlenbeck, Ill, through Past. Minor2

"Mr. Heinr. Schulze, by the same2

For poor sick preachers:

Don Hrn. Wrinhold, Frohna, Perry Co., Mo. 5.00 " the Gem. of the Past. Hiisemann, Minden. Ill. 20.00

For Mr. Pastor Röbbelen:

Bon Hrn. A. Bergt in Frohna, Perry Co, Mo. 1.00 " " E. Homejer, through Past. Heinemann, Step, Ill. 1.00

For poor students:

Don I. M- in the comm. of the Past. Johannis, Ben- ton Co., Mo. 5.00

"Mr. A. Lücke, through Past. Heinemann, Trete, Ill. 10.00

For Mr. Past. Brunn's pupils:

Bon Hrn. A. Bergt in Frohna, Perry Co, Mo. 1M For the construction of the school teachers' seminary in

Addison, Ill:

Don Hrn. L. Schlechte in New Gehlenbeck, Ill, by Past. Moll5 .00

For the community in New York:

Don Hrn. L. Schlechte in New Gehlenbeck, Ill, by Past. Minor3 .00
Ed. Roschke.

Received: in the Middle District treasury:

To the Synodal Treasury:

Bon Hrn. Past. Bodes Gem. -8.15
" Wynkens Gem. 5.00
" Rupperts Gem. 5.50
" Weyel itself 1M
" Stürkens Gem., Collecte 15 .06
" Fritzes ImmanuelS comm. 5M
" even1 .50
" " Fleischmanns Gem. 10.25
" Reichhardt's Johannes-Gem. 17M
" Bode itself 1 .00
" Frickes " 30.12 8.71
" Ostermeyers Gem. 8.55
" Schumanns Gem. in DeKalb Co. 15.05
" Kendalville 1.00
" DulitzSGem. 7.00
By..., Srudl from an unnamed5 .00
Don " Wchmann himself 1M
" SchönebergSGem. in Rcnold5 .25
By " Halmüller v. d. Haag10 .00
Don " Salmanns Gem., Collecte 20 .00
" Conrad Trier5 .00
By " Past. Klinkenberg, by G. v. d. Fange 2M Don " „ Sauers Gem. 23.85
By " Erich, gcs. on the child baptism of the Mr. Werner20 .00

For college housekeeping in Ft. Wayne:

Don Mr. Conrad Trier10 .00

For the St. Louis Preacher's Seminary:

From Mr. Past. Schwan's congregation in Cleveland, East side, Collecte52 .45

For the church building in Lake Zurich, Ill:

Bon Hrn. Past. Bodes Gem., Collecte8 .85

For college construction in Fort Wayne:

Don Hrn. Past. Mees Gem. in Columbus 42.00 TraubSGem. 8.15
" Kübns Filialgem. Collecte7 .60
" Fricke's Gem. in Indianapolis, 84.00
" Grupcs " Collecte7 .00
" HorstS " 8.00
" Swans, Thn'sttagscollecte61 .10
" from the college can 2.38
" Rupperts Gem. 7.55
Don Hrn. Past. KühnSGem. „Christfestcollecte9 .90
" Collecte1.32
" KönigsGem. „ 25.00
" Kühzs " 5.15
" Seuels " 9.65

For the proseminar in Nassau:

Don Hrn. Past. Traubs Gem. 16.75
" Weyels TrinitySGem. 7.15
" St. Peter's comm. 7.21
By " Immanuel comm. 2.65
" Reichardt, by Karl Brand1 .00

For the expansion of the institution of Mr. Pastor

Brunn in Steeden.

Bon Hrn. Past. NitzelSGem. 10.00
" Wynkens Gem., Collecte56 .00
" HusmannS 6.00
" Frederkings " 11.25
" Ostermcyers „ 9M
" Stürkens " 17.85
" Zagels 15.93
" Fritzes Petri " 11.73
" ImmanuelS commun. 5.00
" Reichhardt's Gem. 7.70
" Siegers 5.25
" Stephan's " 9.80
" Shoemakers " 8.00
" Merzs " 12.01
" Frickes 39.28
" Fleischmanns " 5.50
" Schumanns " in De Kalb Co. 22.25
" in Kendalville 23.23

By Mr. Past. Bayers Gem.	5.00
By Mr. Past. Schusters Gem.	5.00
By Mr. Past. Dulitz, and indeed by Mr. Hauenstein K1, Mrs. Meitzler St. Mr. Ahlschwede -1, Mrs. Ahlschwede St, Wolf 50c, Sondermann 50c, HartmaunH1, Strodel 50c, Weber 50c, Bernhard 50c, Brockmann 50c, Schopper 50c, Gemirr 50c. H. 7514M	
From the comm. in LancasterIM	
Hrn. Past. RupprechtsGem	6.25
By Mr. Past. JäbkerS	
By Mr. Past. Bodes	6.77
By Mr. Past. WichmannSSt. Johannis-Gem. 10,00	
By Mr. Past. LehnerIM	6M
By Mr. Past. HorstS Gem.	5.50
By Mr. Past. Schwans Gem., Cleveland, Easts. 54 42	
By Mr. Past. Reichhardt, from Mr. Gap2	,00
By Mr. Past. Zions comm., Columbia City 2.80	
By Mr. Past. SallmannS Gem.	5M
By Mr. Past. KühnS	Collecte5 .74
By Mr. Past. Gunset branch-,, atGerman4.	70
By Mr. Past. Kings	27M
By Mr. Past. HornickrS	12,00
By Mr. Past. KunzS Gem.	5.15
By Mr. Past. Klinkenbergs Gem.	13.10
By Mr. Past. Seuels	9.65

For the Addison Seminar Building:

From Mr. Past. Weyels three Gem.	22.45
By Mr. Past. of G. Bohne jr. 2M	
By Mr. Past. Mrs. F. A., Thank offering 1.00	
From Mr. Past. FredericksS Gem. 2 shipments19M	
By Mr. Past. Wichmann, von F. Nuhlmann50	
Don Mr. Past. EinchS Gem. in Zanesville27	.75
By Mr. Past. Sauers Gem.	3,75

For the Gentile Mission:

By Mr. Past. Weyel, namely by G. Bohne jr. P3, Mar Holdt 25c, G. Heidt 10c, an unnamed H1,	204,55
DonHrn. Past. Schusters Gem.	8.25
By Mr. Past. Branch- " in St. JosephCo	3.50
By Mr. Past. Centre Township2	,00
Through Mr. Past. Klinkenberg, by Vogelpohl1	,00

For the inner mission :

By Mr. Past. Stürkens Gem.	8.10
At the wedding of Gottl. Hitzemann ges.	4.65
From Mr. Past. Bodes Gem.	5.72
By Mr. Past. MerzS	10.25
By Mr. Past. SchumannsGem. inDe KalbCo	5.45
By Mr. Past. Kendalville8	.28
By Mr. Past. Bauers "	3,50
By Mr. Past. HattstädtS	3.75
From the piggy bank of Julius Böhm1	,00
By Mr. Past. Trautmann, from school children 2,00	
By Mr. Past. Dulitz, namely from Wolf, Hauenstein, Hartmann, Strodel, Chr. Ahlschwede, Bernhard, M. L. S. each 50c, Sonderdermann 40c, Hecket kl, H. -2, H. 66c8	.06
Don whose community in Lancaster94	
Hrn. Past. Wichmanns Gem., a. d. Kirchbüchse 3,25	Branch- " in Jones Station3 ,10
By Mr. Past. Kings	13.25
Through Mr. Past. Reichhardt, by Karl Brand sr.	IM
By Mr. Past. Sallmann, und zwar von Fr. Tön-	
By Mr. Past. G. Scherler each P1, E. König, H. Tönsing each 50c3	.00
By Mr. Past. Past. Kühn by Ad. Dietrich4M	
By Mr. Past. Lober, by N. N. and H. Richter	
By Mr. Past. each -12	,00
By Mr. Past. Carl Rothin Boston2	,50
By Mr. Past. H. F. Stutz in Washington10	,00
By Mr. Past. Klinkenberg, by G. v. d. Fange 4M	"" Sauer, by Messrs. Büchner and
By Mr. Past. Driftmeyer each 21, Horstmann K24	,00

For the hospital in St. Louis:

From Mr. I. Hedge!	1,00
By " Past. Reichhardt, by Carl Brand sr. 2,00	By "" Zagels Gem. 10,50

For poor and wounded soldiers:

Don Hrn. Past. Bodes Gem.	9.19
By Mr. Past. Zagels	10.50
By Mr. Past. Hornickes	6.63
By Mr. Past. himself1	,00

For the military hospitals.

By Mr. Past. Dulitz, von Wolf, Hauensteln, Hartmann, Strodel, Mrs. Meitzel, Chr. Ahlschwede, Weber, Bernhard, Brockmann, Güthler each 50c, Fr. Ahlschwede P1,	
H. P314	,00
Don whose Gem. in Lancaster1	,00
Don Mr. Past. Wichmann's branch at Racoon Tr. 2M	

For poor students:

At the wedding of Mr. Busick ges.	533
By Mr. Past. Merz, by G. Beir10	,00
By Mr. Past. Wichmanns St. Johannis-Gem. 14,00	
By Mr. Past. Schönebergs Gem.	6 50
Through Mr. Past. v. Frauenverein 6M	
From Mr. Past. Kühn himself2	,00
Through Mr. Past. by Mrs. Schumm5	,00
By Mr. Past. A. Dietrich f. Pupil Hild6.00	
By Mr. Past. Sauer, from a wife,	

Dank- sacrifice for happy delivery 1.00

"" Sauer, by I. Horstmann2 .00

For the widow's fund:

By Mr. Past. Merz, by Mrs. L. Gerken 1.50	For the plundered pastors in Missouri: By Mr. Past. Bauers Gem. 5,00
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For sick pastors:

Bon Hrn. Past. Bauers Gem.	3M
By Mr. Past. I. G. Boehm2	,00
By " Past. Sallmann, by H. Tönssng1	,00
By " Past. G. Weber25	

For the general P Lses:

From Mr. Past. Ostrrmeyers Gem.	1.45
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To the college maintenance fund:

Don Hrn. Past. Wynekens Gem. in Cleveland 50M	" "
By Mr. Past. Königs " Cincinnati 30.00	

For Pastor Röbbelen:

By Mr. Past. Wyneken, by Mrs. N. R. 2,00	"
By Mr. Past. Wichmann, " Mary Scholle 1,00	

To the Debt Redemption Fund:

Don Hm. Past. Detzer's Gem. in Defiance 23.25	Southridge 22.44
Through Mr. Past. by Joachim Müller2	,00
By Mr. Past. Wilh. Dannenberg1	,10

For the purchase of college land at Fort Wayne:

By Mr. Past. Fr. Therme5	,00
Don Mr. Past. Kühns Gem.	6,00
By Mr. Past. Kings	25,00

By "" Shepherd, by Joh. Zabel5 ,00
For the college building in Fort Wayne: Don the following members of the Addison congregation: Messrs.
! Wih. Heuer -5, Dietr. Pfals -2, Chr. Meier, > W. Firng. H. B., Wih. Precht, Fr. Stünkrl,
> W. Buchholz each \$1, D. Dammeyer and F. Kruse
> 50c each, H. Light 25c14. 25

For teaching institutions and teachers' salaries:

By "" King, from Zwick5 Don Hrn. Past. Reichardt St. JohanniS-Gcm. 10.00 "" KüchlesGem ., ChristmasScollecte 7.00
 "" Sauer, by H. Bentr3 ,00
 "" I. Horstmann1. 00

For sold synodical reports:

Don Hrn. Past. Wichmann25

Tuition Received:

Don Joh. Landeck3 ,00
 Fort Wayne, January 20, 1865.
 Conrad Bonnet, Cassirr.

Received:

in the cashier's office of the Eastern District: To the Synodal Coffee

Don of the parish to EdenK 6,00
 Wollcottsvillr, Collecte am er
 sten Advent6 ,15
 From some members there4 ,50
 By Pastor Ruhland1 ,00
 Bon teacher Dörfler1 ,00

For needy students

Don B. K. in N. I. 2,00

For heathen mission

Don of the community in WolcottSVille. Collecte at epi- phaniaösrste2.50
 Don same congregation in missionS hours collected IM From kirm ten schoolchildren inBuffalo5 .00
 From F. B. there? ,00
 Don of the community in Port Richmond19 ,20
 From A. K. in N. I. 1. 00

For inner mission

From the congregations of the Rev. Engelder to Olean, Alleghany and Wellsvillr15 00
 Collected at Mr. H. RuhlandS wedding 4.20 From Mr. F. StutzS love box5 .00
 By Pastor H. Hanser11 ,10
 namely from the municipality of Johannisburg4 .05
 Martinsville1 .55
 by Joh. William scn. 4.00
 by Joh. Ehrstgau1 .50

Don of the community in Port Richmond19 :31
 " in Philadelphia8

To college - entertainment - cash desk

Don of Washington community15 .55
 " in Johannisburg7 .25
 " in Martinsvill2 .50

For Pastor Brumi's Institution

Don of the municipality in Ed en7 .60
 " in WolcottSVille5 .38
 " in MartinSVille2M .35
 From Mr. F. Stutz, third gift33 .00
 Bon the churches of the pastor Engelder in Olean,
 Alleghany and WellSVille5

For the Lutheran Hospital in St. Louis

Don A. K. in N. I. 1,00

For the plundered pastors in Missouri.

Don A. K. in N. I. 1,00
 New York, Feb. 1, 1865. I. Birkner.
 No. 92 William Str.

General overview**On receipts and disbursements of the building fund of Concordia Seminary, St. Louis, Mo. from Feb. 20, 1864, to Feb. 20, 1865.**

Total receipts to Feb. 20, 1864, \$15.185.54. Intake:
 from eastern district96 .07
 from middle district46 .00
 from the Western District185 .05

\$15,512.66

Issue:

Total expenditures through Feb. 20, 1865 \$16,383.41

Remains a debt of \$870.75 Accordingly, in this year, \$327.12 of the entire
 Debt has been paid off.

Eb. Roschke, Kassirer.

For the Lutheran have paid:**The 18th year**

The gentlemen: A. Ambrosius, F. Trillmann 50r, Prof. A. Selle.

The 19th vintage:

Messrs. A. Ambrosius, H. Schröder, Past. R. Herbst, Past. I. A. Hügli, F. Müller, Prof. A. Selle.

The 20th vintage:

Messrs. Flick, M. Eberhardt, H. Schröder, Past. G. Th. Gotsch, Past. G. Markworth 3 Ex., M. Schmidt, Konz. Past. A. Mangelsdorf, F. Graue, Past. N. Herbst, J. Bilgrin, Past. W. Lange, Past. C. Stern, G. Brwir, Past. M. Hamann, Past. F. H. Warnte, Past. I. A. Hügli, Past. A. Menrick, F. Möller, Past. I. G. Böhm, S. Garbisch, Gotti, Schmidt, F. G. Lronhardt, Past. Th. Jungck 50c, I. Barch, A. Georg, Rierner, Kohrt 50c, Past. I. Birkmann9c, W- Scheuer, Past. A. Mikkelsen 30c, Prof. A. Selle, A. Einwachter 3 Ex., F. Holzgräfe.
 Furthermore, Ms. Garling.

The 21st year:

The gentlemen: J. Kiepze, I. Kappclmann, E. Maier, Past. F. W. Orstermeyrr, F. Rott, M. Schmidt, Konz. J. G. Böhm, F. Dachtier, Past. F. C. Clausen, Past. W. Hattstadt, Past. F. Reils, Past. B. Burfeind 2 Ex., Past. G. Jabker, Past. A. Mangelsdorf 2 ex., F. Graue, H. Schwarz, H. WaShansen, I. Bilgrin, Past. C. Bolz, Past. K. L. Moll, Past. I. Schneider 12 Ex., Past. I. Schlaternund, Past. W. Lange, Johann Stoll, Past. C. Mees 53 Ex., C. Wolpert, M. Wolner, H. Scheer, Past. A. E. Winter, Dühlmeier, M. Blasing, I. Schneckenberg, E. Franke, C. Meyer, Th. ElSiedt, I. W. Schmidt, Wwesemann, T. Willen, Past. M. Hamann 5 ex., Past. I. G. Hahn 50c, Past. Th. Johnson, M. Pfänder, Past. I. Friedrich, C. Geßner, Past. F. H. Warnte, E. Bartling 12 ex., Past. I. A. Hügli, Past. C. Eberhardt, Past. A. Menrick, B. Joseph, G. Hammer, P. Hay, I. Baierlein, I. Hastett, P. Stopp, A. Friedrich, F. C. Schröder, F. W. Dicke, Fr. Meyer, Past. I. G. Böhm, C. Schulte, P. Rückrich, Past. I. P. Beyer 2 Ex., F. Schächermeyer, C. Häusler, H. Mesenbrink sen. and zun., G. Strnitzky, F. Katz, H. Bremer, Paa. R. Frederking 8 ex., M. Landender, H. Popler, D. Plase, W. Bnchholz, W. Grote, W. and H. Stünkel, C. Burmester, H. Riebling 50c, H. Golttermann, F. Mesenbrink, L. Kehnrich, I. Krimmann, Past. Tb. MertcnS 55.25, C. Müller, Jul. Schimpert, Past. Th. Jungck, I. Barth, A. Dielmann, A. Lieber, I. Weiß, G. Hempier, Past. G. Link 36 Ex., Past. C. Straßen 21 Ex., Rierner, Kohrt 50c, I. Meßner 50c, Conrad Grabner, H. Gläß, P. Bürger, H. Hoffmann, Past. D. I. Wams, I. Burkhardt, A. Ernst, K. Fik, H. Steindorf, G. Heimlich, S. Lückert, Past. I. M. Habn 2 Ex., F. Kroger, H. Sannemann, Fr. Windmann, Past. G. K. Schuster, W. Küster, F. Baartz, W- Scheuer, Past.

| A. Ottesen, A. Schaum 50c, Past. A. Mikkelsen 50, Prof. A. Selle, I. Wirbel, Past. C. Fricke 10c, Past. G. Tb. Gotsch, A. Einwächter 43 Ex., Brackmann, Helming, Kramer, Struck, Schmicker, Zurstadt, Mönig, Brenneckc.
Furthermore: Mrs. Laakmann, Lorraine.

The 22nd year:

Men: A. Schaum, I. Messner, A. Dielmann 50c each.

M.C. Barthel.

Annual Report

of the Jünglings - Verein der Immanuel-Gemeinde zu Chicago, III, from January 1, 1864 to January 1, 1865:

On January 1, 1864, the association consisted of 21 members; on January 1, 1865, it counted 34.

Intake.

\$59.10 Issuance.

To Student Nützel \$30.00
" Pupil worry! 22.00
" Pupil Hemmrich 5.00

57,00

Remains nest \$2,10

C. H. Dannehl, Secretary. E" Fock, Assirer.

Accounting

of the Women's Association of the Lutheran Immanuel congregation in Chicago, III, from 1864:

Intake.

547,M Issue.

An Stnd. Nützel 521,00
" Pupil Sörgel15.00
" Pupil Hemmrich 9,00

45,00

Remains 5 2.80 On behalf of the association, Julie Beyer.

Annual Report

of the agent of the Bible Society of the Synod of Missouri, Obio, &c. States, Eastern District, Baltimore, Maryland; on the distribution of Bibles, New Testaments, &c., from Jan. 1, 1864, to Dec. 31, 1864.

Revenue m e:

Bibles. Test. Psal. Rel. books. Tot.

Stock d.l.Jan. 353 238 67 3 3691

New shipments. 250 — — 170420

603	23	6	203	111
From	8	7		1
	ga			
	ve"			
Sold by the company	17	-	45	433
209	9	—		
An Past. Hanser in				
Boston sent 20	-	-	- —	20
	—	—		
To the club in				
Pittsburg ges. 36	-	-		36
	—	—		
Balance 1.Jan'65 338	59	6	158	622
		7		
603	23	6	203	111
	8	7		1

Baltimore January 1, 1865.

Chas. Spilman, agent and cassirer.

Cash Report.

Revenue and expenditure from January 1 to December 31, 1864.

Intake:

Contributions and kirchcn collecte 8117.35

Books sold247 .63

Association inPittsburg , Pa. 70.75

"" Washington, D. C. 26.25

"" Olean u. WellSville, N.A. 10.00

Mr. Past. Hanser in Boston 60.00

Borrowed466 .00

997.98

Issue:

Residue8 .23

For purchase of bibles etc . 580.80

Borrowed funds repaid346 .00

Operating expenses22 .31

957.34

Remains coffee stock40 .64

Baltimore, January 1, 1865.

Chas. Spilman, Agent & Cassirer.

Rev. I*. IHmer,

Changed addresses:

424 6eäur 8t,r., dotrv. 4tk L 5tk, WlrvLukeo, IVis.

Rev. ss. k. Le^er, oorver Tvesd l'n^lor L Lro^h 8tr. OkiesZo, IIs.

Volume 21, St. Louis, Mo. 15 March 1865, No. 14.

(Submitted
by Mr. Seminar - Director J. C. W. Lindemann).

The School Teachers - Seminary in Addison.

When construction of the seminary began last spring, it was hoped that it could be completed by fall, so that classes could begin immediately at the start of the new school year in early September, or at most only a few weeks would have to be spent in an old inn rented for the purpose. Under this condition, teachers and students arrived in Addison in the last days of August. The lack of manpower, which was also very noticeable here, caused the completion of the building to be delayed from week to week. Winter came and with it many complaints for the whole seminary household. The students slept in two different frequencies. For some it rained and snowed on the bed as soon as the rain or snow came. The wind whistled through the cracks in the walls and the broken windows, and even the beds often did not provide sufficient protection against the cold. Some people's feet froze in bed. If an unfavorable wind blew in, we were driven out of our classroom, which used to be a dance hall, because it was filled with stone cobblestone smoke. Then even the students could not work for themselves, because the teaching room and the dining room were the only living rooms: the fire in the stove had to go out.

to save themselves from the suffocating smoke. Even the cooking stove would not work, and the caretaker, who had to live and sleep in the kitchen, would almost despair when 46 hungry lads stood around the stove and looked longingly at the contents of the pots, which unfortunately would not become edible in time. One could never know the night before whether there would be hours on the following day; it depended entirely on the wind and weather. Later, emergency benches were set up in the new building so that we could at least sit warmly; but this only lasted a few days and we were driven away again by the carpenters. The indisposition of individuals caused us great concern. If serious cases of illness had occurred at that time, we would have been in the greatest embarrassment. Finally, however, it was no longer bearable. The household was completely broken up 14 days before Christmas, and the students were directed to the families who provided their laundry, with the friendly request that they be taken in for the time being.

How we longed, under such circumstances, for the new building to be completed, the kind reader can well imagine. It was to be ready for occupancy by Christmas; this was promised to us by the master builder. Christmas finally arrived and with it the long awaited inauguration.

To help neighboring churches, pastors
In order to make it possible for the inmates and teachers to be present, which would not have been possible during Christmas, the 28th of December was designated for this celebration. But even before that, we, who are inmates and now citizens of the seminary, had some very happy hours there. On Christmas Eve! A stately Christmas tree, with many bright lights, was resplendent in the teaching hall, and after we sang some of our merry Christmas carols, quite a number of useful gifts were raffled. Thus the first meeting of all those living in the seminary was an exceedingly merry one.

On the day appointed for the inauguration, God provided us with dry and reasonably mild weather, so that the guests from the neighboring communities could also come. And, although it was the middle of winter, many of them came. In the morning, at about eleven o'clock, one car after the other arrived, bringing dear guests who did not shy away from the long way, nor from the cold, in order to be able to attend the new celebration of a seminary inauguration. Most of the neighboring pastors and teachers also arrived, while some of the more distant ones, who had promised to come earlier, unfortunately had to stay behind.

The largest room at our disposal, the dormitory containing about 2500 square feet, was prepared for the gathering place of the festive guests; and behold, when the festivity began, it was almost completely filled.

After the ringing of the bell had ceased, we first sang the hymn: O JEsu Christe, wahres Licht u. s. w., which was accompanied by the students with instrumental music. Pastor Franke, as pastor loci and president of the institution, then said the consecration prayer, after which the seminarians, under Prof. Selle's direction, sang the choral song: Gott, unserm HErrn, bringt Lob und Ruhm!

Since the first designated keynote speaker, Dr. Sihler, had not been able to confirm his arrival, I had to speak to the assembled people. As best I could at the time, I spoke about the purpose of a school teachers' seminar; about the hopes that are attached to ours; about what is required of a Christian school teacher if he really wants to benefit the Lord and his church in his ministry, and what our pupils would therefore have to learn here.

After another chorale (No. 171) and choral singing, Prof. Selle spoke about Ps. 90, 17.... With warm and heartfelt words, he explained to everyone how necessary unity of spirit is on all sides, among the teachers and the president of the institution, among the supervisory authority, among the students and among the congregation, if something beneficial is to be accomplished; and how all this comes from God alone, without whose blessing no work can prosper.

Now was sung: Ein feste Burg ist unser Gott! was sung, whereupon Pastor Wunder said the closing prayer and Pastor Franke gave the benediction. The verse: Now praise, my soul, the Lord I concluded the ceremony.

So also this joy was enjoyed by God's grace, and especially by the last speech and the wonderful songs the hearts were well fed. At the end of the meeting, a collection was made for the benefit of our budget, which brought in \$56.27.

But like the soul, the body also had to be given its due, especially for those who had come a long way and, for the sake of the short days, did not have time to stop in the hospitable houses of the surrounding brothers. In the large teaching hall, arrangements had been made to provide delicious food and drink for all the hungry and thirsty. The dear school community here had also provided this most willingly and added this proof of their love to the many shown earlier.

On the following day, the scattered seminary inventory was brought together, the beds were made, and the house was occupied by the students, who felt truly comfortable in the beautiful, bright, and warm rooms and rejoiced with all their hearts that they had finally found a permanent home. On January 2, regular classes could begin, which have not suffered any further interruptions. We are all eager to make up for what we have missed.

There are now 44 inmates living in the institution, ranging in age from 14 to 32, so they are also of the most diverse talents. One of them is married and God has pleased him these days with the birth of a son. Consequently, we also have a born seminarian. In addition to those mentioned, six others had entered, one of whom is absent, hopefully only for a short time, due to military affairs; the others, however, partly had to be dismissed, partly resigned voluntarily, because the reality did not correspond to their or our wishes. Those who are still present I hereby want to recommend to the intercession of the children of God. They are in great need of them. There are also poor, many poor, very poor among them. If there is anyone among those who read these words who would like to help, let him confidently send his gift of money, bedding, clothing, etc. to them. Even the smallest thing will be accepted with heartfelt thanks.

I would certainly not satisfy the readers' wishes if I said nothing more about the new seminary building itself. Therefore, a short description of it may still find room here.

The seminary is located 18 miles west of Chicago in Addison Township, Du Page Co., Ill, near a small town that actually goes by the poetic name of "Knipenburg. It is by no means, as some have assumed and probably still assume, a significant place, but a quite modest village of about 25 dwellings. As small as it is, its proximity is of great value to us, because not only do dear friends live there, but we can also get some necessary needs satisfied there every day, since some craftsmen and shopkeepers have settled there.

The whole location is lovely and pleasant, also healthy. The air is pure; almost constant winds cool the heat of summer. The water is of the best quality. The next landscape offers by no means the sight of an endlessly monotonous prairie, but the ground is undulating: several forests partly border the view; a broad brook partly pierces the green meadows, partly it meanders along the edge of the forest and offers the students, at least to lines, the necessary opportunity to

! Booths.

If you come from Chicag via Cottage Hill, the nearest railroad station, and see the seminary from the top of a gentle hill over which the road leads, it rises above the town, which looks out modestly from behind the forest concealing its smallness, like a princely castle above a small German country town. Although built in a very simple style, it has become a handsome building whose light color (it is made of light yellow bricks) makes it shine and be recognized from afar. The front is turned to the east; the longitudinal extension goes from south to north. The central main building is 64 feet long, 44 deep and about 40 high. A wing, 37 feet long and 18 deep, is added on each side, making the total length 138 feet. The wings, for the teacher's quarters a directed, contain on the ground floor (basement) kitchen and cellar; on the second floor 2 living rooms and 2 small closets; upstairs for a studio room, 2 chambers and two closets. The main building contains on the ground floor: a spacious cellar, a laundry room, a

large dining room, kitchen, bakehouse and crockery room. In order to save money, the kitchen has been equipped with an economizer stove. On the second floor there is the apartment of the house administrator, the large teaching hall with room for 80 students, and 4 living rooms, one of which is used as a library and teaching room, and one of which is used by me as a kitchen. The second floor then contains a smaller teaching room, 3 music rooms of various sizes, 2 small sickrooms and 3 living rooms for the students. At the very top, under the roof, is the dormitory, which, as already noted, extends over the entire main building.

The roof is decorated with a nice turret, which carries a gilded knob and wind vane. Inside hangs a bright-sounding bell, which was donated by our dear neighbors. Behind the seminary, in these cold days, the urgently needed barn has been built, and the otherwise necessary outbuildings are already there, or still have to be erected.

The total cost of the construction will be about 18000 dollars. As abundant as the contributions generally are, which have been sent in to defray the expenses, there is still a shortfall of more than 3000 dollars to cover every expense. No doubt even this sum will be raised by the love of the Synod congregations or individuals. Some will have thought that their gift could not be used, because without it they would already be superfluous. All of them will now realize that they were wrong; that their gift is always welcome. It is true that one can make good use of one's money in other ways as well; especially the soldiers' economy takes away many a dollar; but this is by no means the case with everyone. If we consider the time and circumstances in which and under which we live, we should praise God for His grace that He is so gracious to us just now; we should give with pleasure and joy from that which may soon have no value at all. Dear brothers! Would it not be easy to complete this seminary in such a way that the synod would not have to take over even a cent of debt?

Now a brief word about life in the institution. It is a lively and lively one. Now, in the winter season, the bell rings for the first time at half past five in the morning. One, two, three, everyone is out of bed, gets into his clothes and hurries to the well to drive the sleep out of his eyes with the freshest water, unless he first has to take care of the heating. Then those who are on duty grab the broom, and before the bell sounds for the morning service, the corridors and

The rooms in the house are already swept. At 6 a.m. everyone gathers in the classroom for morning devotions, which consist of the singing of a hymn, the reading of a chapter from the Holy Scriptures, and morning prayers. Then breakfast is served, the beds are made, the sweeping is completed, and finally the books are taken to prepare for the lessons. These begin at 8 a.m. and last, though not always for everyone, until 12 noon, at which time the caretaker gives a lesson in the dining room, which no one easily misses, but everyone attends with hearty diligence: lunch. In the afternoon, the lessons last on some days from 1 to 6 o'clock. Then a frugal supper is served, followed by free time and play. In the evening, work is done until 20 minutes before 10 o'clock, when the day ends with a common prayer similar to the morning service. A few more minutes and the whole house is as quiet as a mouse. Only those who approach the stairs leading to the dormitory hear the familiar sound of sleeping people from above.

It goes without saying that, despite all the work and preparation for the future profession, there is no lack of interruption and entertainment. Where 44 young, cheerful journeymen live together, it cannot and must not go on without song and sound, without fun and joking. The pigtail wearers must be teased, the disorderly punished according to imperial laws. On occasion there is declamirt, musicirt and narration; depending on who knows and who can. In addition, gymnastics, ball games, ice skating and various games are played. The visit of the local families, who mostly do the laundry, is also a pleasant and useful pleasure. On Sundays we go to the church 2 miles away. In good weather, it is a pleasant walk; in bad, absences are passed. In summer, neighboring churches, including those in Chicago, may be visited.

You parents, who would like to send your children to us; you boys and young men, who would like to become masters in our God's children's schools, i.e. schoolmasters, do not fear an evil climate, not excessive studying, not evil discipline, not scarce table; just come here confidently, you will already like it, and, with God's help, you will become capable of serving God and your neighbor. In addition, I hope that the annual maintenance money will prove to be quite low. We live in a blessedly rich area, and the surrounding brethren take pleasure in giving us some of their abundance.

May the faithful and gracious God always make many hearts willing to devote themselves to the school ministry, which is indeed a difficult ministry, but on which also rests a great blessing. May He, our faithful Savior, be praised and glorified that He has now provided us, the Synod, with a house in which we can now live and work in peace. He will also further
We will not lack his blessings if we remain simple in our faith and give him the glory. To Him alone belongs the glory!

(Sent in by Past. Baumstark.)

Brief outline of the history and doctrine of the main recent sects.

(Continued.)

vi. The Swedenborgians.

While the two most important sects that arose in the course of the last century, namely the Herrnhutische Brüdergemeinde in Germany and Methodism in England, despite all their aberrations, have laid no other foundation for their doctrine except the one that is laid, which is Christ, even though they built on this foundation not only gold, silver and precious stones, but also wood, hay and stubble, i.e. not only delicious, divine truths, but also rotten, perishable human errors. At the end of this period, a sect arose whose doctrine overturns the entire foundation of salvation by dissolving the entire Christian doctrine into a mere fantastic system of human rational wisdom, which has only the name and appearance of Christianity.

This sect, the only one that has arisen within the Lutheran Church (for the Brethren Church, as we have seen earlier, is not a sect in the proper sense of the word, because it has not established any particular doctrine and confession), has for its founder Immanuel of Swedenborg, a very learned man of extensive knowledge in mathematics and the natural sciences and philosophical mind, who held the office of a councilor in the mining college at Stockholm in Sweden. After long research in the mysteries of nature, this man suddenly came into states of rapturous ecstasy, in which he was transported sometimes to heaven, sometimes to hell, had contact with the spirits of the deceased and finally came to the conviction that he was called by the divine revelations he had received to renew the degenerated church into a church of the New Jerusalem, as the right, perfect form of the church of Christ. He himself did not act practically as a sect founder by forming congregations, but he laid the foundation for this through his writings, in which he made his revelations known and developed and sought to prove his teachings. After his death in 1772, these writings were collected and published by his followers and gained the reputation of the main source of divine revelation among the sect. What Swedenborg dreamed, meant and wrote is regarded by his sect as certain divine truth just as what is written in the Holy Scriptures is regarded by us Lutheran Christians. Scripture. Soon after, in 1788, Swedenborg's followers formed formal congregations in Sweden and England.

The New Church" was the name given to it. In the beginning, it did not make much progress, but in recent times it has spread to a considerable extent through the connection with the unclear, half-believing nature of Christianity and the various superstitious, secretive ideas to which the present spirit of our time is so inclined precisely because of its unbelief. Apart from Sweden, England

and North America, the sect also has eager followers in Germany, especially in Württemberg.

A general conference of the same in Great Britain and Ireland drafted a creed in 1828 and a catechism to explain it, from which we take the following basic features of the Swedenborgian doctrine.

Just as the Turks regard Mohammed, so the Swedenborgians regard the founder of their sect, Immanuel Swedenborg, as the divine prophet through whom God revealed his truth to man. Swedenborg's writings are therefore for the "New Church" the actual source and guideline of knowledge and doctrine, and the Holy Scriptures have for them only insofar as they are the source of truth. The holy scripture has meaning and validity for them only insofar as it seems to agree with Swedenborg's writings. Swedenborg recognized the holy scripture as God's word. Swedenborg recognized the holy scriptures as God's word, and in their creed it says: "I believe in the holy scriptures as God's word or the word of God. I believe in the Holy Scriptures as the Word of God or the divine truth itself, and which is the source of wisdom for angels and men and suitable to make me wise unto salvation. This whole confession, however, is immediately overturned by the way Swedenborg (and thus also his whole sect) treats and interprets the Scriptures. Scripture and interprets it. He rejects the literal sense of it and justifies all his teachings with the so-called "spiritual", i.e. figurative, mysterious sense, which only Mr. Swedenborg, as he expressly claims, has found and revealed. But because this arbitrary, figurative interpretation in such books of the holy scripture, which are not pictures and histories, is not possible. Since this arbitrary, figurative interpretation is not possible with such books of the Holy Scriptures, which do not contain images and histories, but actual teachings, he accepts only the four Gospels and the Revelation of St. John from the New Testament, but rejects the other writings. That one can do everything with the holy scripture in this way and make all kinds of mistakes. It is easy to see that in this way one can do anything with the Holy Scripture and put all kinds of errors into it. By the way, Swedenborgianism had the rejection of the actual literal sense in common with all rationalists and swarm spirits. See on the other hand Ps. 19, 8. 9.; 119,105 (according to which passages the holy scriptures are clear even for the simple-minded). (According to these passages the holy scripture is also clear for the simple minded, which it would not be if the actual meaning of the words would not be valid, but one would have to search for a secret mind behind the words), Deut. 4:2 and 1 Cor. 2:18 (from which passage it can be seen that the individual words of the holy scripture are also understood by the holy mind). Scripture are inspired by the Holy Spirit. For this reason, the literal sense of the word is to be understood as

The words of the Bible have to remain seven, unless the Holy Scripture itself explains them figuratively in other passages. The first is the first time that the first two are used in the same way.)

Quite peculiar is the fundamental error of the Swedenborgians in the doctrine of God. They also long for the trinity of God. While otherwise the Trinitarians want to recognize and worship only the first person, the Father, as the true God, with the exclusion of the second and third person, Swedenborg found in his dreams that only One is the divine person, namely Jesus Christ, who revealed himself in three ways, namely through the creation (and in this respect he is called "Father"), through the redemption (as "Son") and through the sanctification (in this respect he is called "the holy spirit"). This false doctrine is expressed in the creed of the "New Church" as follows: "I believe in one God, in whom is a divine trinity, and who is a being of infinite love, wisdom and power, my Creator, Redeemer and Restorer; and that this God is the Lord and Savior Jesus Christ, who is Jehovah in transfigured human form".

In his writings, Swedenborg is completely fierce and angry against the doctrine of justification of the Lutheran church, which he, like all people who have not experienced it, has not understood at all, and therefore considers a godless doctrine and misinterprets and reviles at every opportunity. According to Swedenborg's doctrine, man makes himself righteous and blessed by his good, pious conduct, as it also says in their creed: "I believe that in order to become blessed, I must flee all evil as sin against God and live a life according to the Ten Commandments."

Why the Swedenborgians, with this opinion that man can and must make himself blessed, actually still speak of a redemption, and why they still want to have a Savior, cannot be deduced. It is true that their catechism (question 9) says that redemption consists in "deliverance from the power of hell or the infernal spirits," and that the Lord effected this redemption by "fighting and overcoming the infernal powers" in human nature. But everyone sees at once that all these words are only empty phrases in their impudent self-righteousness.

The same Catechism (Fr. 24) declares the sacred sacraments to be "signs and means, accompanied by divine influence, to assist in regeneration" (which greatly diminishes their significance and usefulness; for they are sacred acts ordained by God, in which the heavenly goods of grace, especially the forgiveness of sins, are themselves communicated and sealed to us by external visible signs).

The holy. According to Fr. 25 of the cited catechism, baptism is "the sign and means of initiation into the church of the Lord, accompanied by divine influence.

The Lord's Supper is an equal means of "introducing the true children of the Lord into heaven according to their spirit" (Fr. 26).

They teach that the church consists of "all those who worship the Lord Jesus Christ as the only God and flee evil as sin against him" (Fr. 40), i.e. in other words: the church of Christ consists only of the Swedenborgians, because only they worship the second person of the Holy Trinity. Trinity.

They also believe in a direct connection and mutual contact between the departed spirits and the people living on earth (against Job 7, 9. Weish. 2, 1. Luc. 16, 29 ff.), their conceptions of the condition of men in eternity, according to which the same is quite similar to this earthly life, so that they also continue the same business as in this life, further of the angels and devils, whom they hold to be no special beings distinct from men, but only the departed men who are in eternity, as their catechism says: "What is an angel?" Answer, "A good man in a state of transfiguration"; and further, "What is an infernal spirit?" Answer, "An evil man in a state of misery and despair, into which he has brought himself." (But where did the angel come from, of which Gen. 3, 24. is told, since no man had died yet? And Christ calls Joh. 8, 4 t. the devil the murderer from the beginning, who also according to the teachings of the holy scriptures is the serpent. According to the teachings of the holy scripture, he seduced the first humans in the form of a snake). Furthermore, the Swedenborgians deny the resurrection of the body (against Job 19, 25 ff. Is. 26, 19. Joh. 5, 28. 29. 1 Cor. 15. Phil. 3, 21. and other passages) and only assume a continuation of man "in his spiritual form". Nor do they want to know anything about a personal, visible return of the Lord for judgment; they see in the second coming of the Lord a coming "not in person, but in spirit by means of the revelation of the spiritual sense of his word." This spiritual meaning, however, was revealed by Emmanuel Swedenborg, and in the fact that the old Christian church will perish and its "New Church" will take its place, they see the fulfillment of the prophecy that there will be a new heaven and a new earth.

In the case of the Swedenborgian sect with their coarse enthusiasm, which they express (as the reader will have seen from the words they have quoted) in pompous and profound-sounding phrases, in which no man can find an intelligible meaning, - in their case the word of St. Peter II, 2, 18, which also applies in general to all unbelievers and enthusiasts, becomes quite true and clear: "They speak proud words, since there is nothing behind them."

VII The Irvingians.

This sect, which came into existence only about thirty years ago, was endowed by Eduard Irving, a zealous and popular preacher

at the Scottish Presbyterian Church in London. This man, through his enthusiasm, which, because it is not within the bounds of the divine word, gives free access to all kinds of errors, fell into the doctrine that Christ, like all other men, was born in sin, but overcame and eradicated it by the power of his divine nature (a doctrine of which the Holy Scriptures know nothing). (A doctrine of which the Holy Scripture knows nothing, but rather teaches us that the Lord was born without the intervention of a man through the power of the Holy Spirit, thus pure and undefiled. Spirit, was born pure and undefiled and without sin, Matth. 1, 18 ff. Luc. 1, 35. Joh. 8, 46. 1 Petr. 2, 22.; 3, 18. Ebr. 4, 15.; 7, 26.). At the same time he came to the conclusion that the wonderful spiritual gifts, which the church possessed at the time of the apostles, so that the gospel, which was only beginning to be preached at that time, would find the easier entrance among the Jews and the Gentiles, were actually given to the church for all times, but were lost through its own fault, since it became tired of sighing and praying for the return of the Lord. But now, since the last day is near, they must be renewed again through prayer and faith. (But where are these gifts promised to the church of Christ for all times? But what we do not have a promise for, we cannot expect and ask from God with certainty.) In fact, among the followers of Irving there was a phenomenon which gullible people thought to be the gift of speaking in tongues occurring in the apostolic church. A certain writer, Hohl by name, describes how it happened as follows: "Before the outbreak of the speech, one noticed in the person in question an introspection and complete absorption, which became apparent by closing the eyes and overshadowing them with the hand. Suddenly, as if struck by an electric shock, the person went into a morbid twitching, and the whole body was shaken. Thereupon a fiery outpouring of foreign, in my opinion most similar to those of the Hebrew language, emphatic sounds flowed from the twitching mouth, which were usually emitted three times and with unbelievable vehemence and sharpness. The violence of the voice, the sharpness of the emphasis made a deeply shocking impression on all present; all my hair stood on end and shudder and horror had seized me." - A sober, prudent and cautious Christian, whose judgment is sharpened by the sound doctrine of the divine Word, will not believe that the Lord, who did not promise the miraculous gift of tongues to His Church for all time and who has never given it to the Church since the earliest times of Christianity, because it is no longer necessary, will not believe that He has given the gift of tongues to His Church for all time, because it was no longer necessary, has now all of a sudden given this spiritual gift back to a sect that is so enthusiastic and so often perverts and defiles divine truth, and to it alone in the midst of the whole of Christendom, and will therefore dismiss the whole matter.

The Church is to be regarded as one of the many pathological phenomena that occur in many sects (e.g., also in the Methodist revivals), even among the pagans, and in which the devil has his game to deceive and ape Christianity.

As Irving's fanaticism rose higher and higher and spread further and further, the presbytery of his church deposed him in 1832, and in the following year he was excommunicated by the Scottish General Synod. But rich and respected friends from the Episcopal Church (among them especially a rich banquier named Drummond, who later became an apostle) took up the outcast and provided him with the means for founding a new church, but also, against Irving's (who died in 1835) will and inclination, brought a catholic, priestly and ceremonial nature into the sect through their influence.

The main idea of the sect was the imminent future of Christ promised in their alleged prophetic revelations. With great confidence, the Irvingians initially claimed that none of their own would die, but all would live to see the end of things. But since death has already taken away so many of them, it is only said that those are already born who will experience the last world events. So we see that the Irvingians also commit the mistake that many Christians commit, that they want to determine the time of Christ's return more precisely. Of course, we should always be ready for the great day of the Lord, which will come like a thief in the night. However, we should not be rash enough to want to know the time and try to determine it more precisely, because the Father has reserved this to His power, Matth. 24, 36. Apost. 1, 7. The Irvingian doctrine of the millennial kingdom between the first future of Christ and His second to the general judgment is also connected with this error, which is contrary to the entire teaching of the Holy Scriptures about the last things. It is an error contrary to the whole teaching of the Holy Scriptures about the last things, which has already been thoroughly refuted many times in the "Lutheran" from God's Word.

The Irvingians further teach that the proper preparation of Christianity for the return of the Lord also includes the restoration of the apostleship. The Lord, who wanted to return during the lifetime of the first apostles, postponed his return to the unknown because of the increasing destruction and even abolished the apostleship for the time being, because the church was no longer worthy of it, but would have become more and more a Babel. To this Babel of prophecy, i.e. the kingdom of the Antichrist, the Irvingians do not only count the antichristic Roman papacy (which the Holy Scriptures clearly define as the kingdom of the Antichrist), but also the Roman Church (which the Holy Scriptures clearly define as the kingdom of the Antichrist). The Irvingians do not only count the antichrist Roman papacy (which the holy scripture clearly declares to be the kingdom of the Antichrist, 2 Thess. 2. 1 Tim. 4. Rev. 17, 9.) to the kingdom of the Antichrist, but the whole Christianity except the Irvingians; also the reformation of Martin Luther and the whole Lutheran church were born to the Babel according to them. But now, in our

In the glorious nineteenth century, after long disgrace of the church, the time had come when the apostleship had been restored by the Irvingians, or as they therefore also call themselves "the general apostolic church". In addition to the apostles, according to Eph. 4, 11, evangelists and shepherds were also ordained as bishops of individual congregations, and these were again subordinated to six elders and six deacons each, so that the clergy of each congregation, as an image of Christ and his twelve disciples, consisted of 13 persons. In London seven congregations were formed, as images of the seven congregations in the Revelation St. John 1:20. We notice, then, in the Irvingians the same perversity that can be found in all enthusiasts and sects, that they lay the emphasis on all kinds of ecclesiastical institutions and orders, which were indeed wholesome in the times of the old covenant or of the apostles, and which were demanded by circumstances, but which are by no means commanded to the church by God for all times. They do not want to let go of them (if it is not commanded by God, but rather optional and under other circumstances no longer profitable) and in stubborn obstinacy, just to have something special, insist so firmly and stiffly on it, as if all salvation depended on it, while they, on the other hand, do not want to go against the divine truth and salvific teaching, which God has so harshly commanded in his words, Ps. 119, 138, Deut. 4, 2, as if it were a trivial matter. The Irvingians also erroneously refer to the passage Eph. 4:11 for their establishment of the apostleship and their other ecclesiastical offices. For from this saying it only follows that the office of preaching reconciliation and shepherding the church of God was established by God Himself; but in no word does it say that the various types and branches of the holy office of the church that existed at the time of the apostles are eternal. But in no way does it say that the various types and branches of the sacred ministry of the church that existed at the time of the apostles are commanded for eternity. On the contrary, the Lord has only expressly ordained one ministry in His church, namely to preach the gospel to all creatures, Marc. 16, 15, to baptize all the Gentiles and to teach them all that He has commanded, Matth. 28, 19, 20, i.e. the sacred ministry. The various orders and gradations of this ministry and all its auxiliary ministries are only human institutions and can therefore be changed according to the circumstances of the time. - After the Irvingians, after several unsuccessful attempts, had succeeded in electing 12 apostles by means of the revelations of their divinely enlightened prophets, and had established their apostolic machine, they sent their apostles out into the world in 1835, and in the following year issued an apostolic "letter to the patriarchs, bishops and rulers of the Church of Christ in all countries, as well as to the emperors, kings and princes of all nations of the baptized," which they sent to the most respected of them, including the Pope. This letter, of course, remained unnoticed and was at most smiled at. Since the enactment of the same, however, the Irvingians began to pursue their missionary work more openly. However, they basically address only the already believers and do not participate at all in the mission to the Gentiles, since they claim to be called neither to the Gentiles nor to the unbelievers, but only to the gathering and salvation of the believers of God. In the mother country, England, where they initially gained a large following, their time seems to be over. In North America they have achieved little. Their apostles and missionaries seemed to have more success in Germany and Switzerland, where they founded a number of congregations, especially in some larger cities, such as Berlin, Stettin, Königsberg, Marburg, Basel, and also won some respected theologians, especially the professor Heinrich W. Thiersch for their sect. A center of their activity, especially through the book trade (since they also sought to spread their teachings and revelations through books), became Frankfurt a. M.

The order of worship of the Irvingians is an amalgamation of parts of the services of the English Episcopal and Roman Catholic churches. They also see their preachers and ministers as priests who have to act as mediators between God and the church (while according to God's word Christ is our only mediator, through whom all His believers are priests of God, who do not need any further mediation, but through Christ have a free and open access to the throne of grace, 1 Tim. 2, 5. 6. 1 Petr. 2, 9. Ebr. 10, 19 ff.) These priests appear in magnificent priestly regalia for the greater glory of God. The heil. They regard the Holy Communion (which easily leads to misunderstandings and thus to the Roman doctrine of the sacrifice) preferably as a sacrifice, admittedly only as a sacrifice of praise and thanksgiving, while **they** still reject the Roman doctrine of the unbloody repetition of Christ's sacrifice on the cross and

the papist doctrine of transubstantiation. And, however, the Holy Communion can be regarded as a sacrifice of praise and thanksgiving. And indeed, the Holy Communion can be regarded as a sacrifice of praise and thanksgiving, insofar as we proclaim the death of the Lord through it; but this is not its main meaning, but rather the enjoyment of the body and blood of Christ for the forgiveness of sins, -With great severity the Irvingians insist on the payment of tithes, thinking that this is also commanded by God to Christians. In this way, too, as in their entire ecclesiastical institution with priests, apostles, and the like, they prove that they have a strong tendency to fall back into the Old Testament, that they have not yet thoroughly come out of the Law into the Gospel, and that the evangelical freedom of Christians, by virtue of which they have become free from all the statutes and ceremonies of the Old Testament, which were only models of Christ and the shadow of that which was to come, - that they have not yet understood this freedom,

Incidentally, the Irvingian sect, which not long ago caused a great stir in Christendom, already seems to want to sink like a will-o'-the-wisp in the mire of the vanity of all human wisdom.

Related in spirit to the Irvingians are the Darbists or Plymouth Brethren, in that they, like the latter, expect the imminent return of Christ and likewise consider themselves to be the saints of the last days, who alone will be saved, while on the other hand, in their principles about church constitution, they form a sharp contrast to the Irvingian priestly chain. They condemn all ecclesiastical order and constitution, all offices in the church, even the office of preaching, as great evils, which are proof of the secularization of the church, which (not only the Roman, but also the Protestant) has become Babel. They teach that there is only one office in the church, namely the spiritual priesthood of all believers, and that every Christian has the right to preach publicly and to administer the sacraments (whereas according to God's Word the sacred office is a priestly office, not a priestly office, but a priestly office). (While according to God's word the holy office of preaching as an office different from the general priesthood is especially established and appointed by God Himself, therefore it only allows the public administration of the means of grace to those who are especially called and sent for it, 1 Cor. 12, 28. 29. Rom. 10, 15. Jam. 3, 1.). The founder of this sect is John Darby, first an advocate, then a clergyman of the Anglican Church, who founded the first congregation of his followers at Plymouth in England, but then moved to Paris and finally to the French-speaking part of Switzerland, where Lausanne became the headquarters of the sect. The other doctrine of the Darbists, apart from the already mentioned, peculiar errors, is strictly Calvinistic.

(Conclusion follows.)

(Sent in by Past. A. H. Burckhardt.) *

"The Missourians themselves say they preach no longer from God's Word."

You are probably astonished, dear Missourian, about this news, which is so unknown and suspicious to you, even you are indignant to let such language be publicly announced without support. Well, you yourself are an Old Lutheran and have not yet discovered this? Here in Northern Illinois, our Chicago "friend of the house" has come a long way. But he can also read between the lines, you may not understand this art.

He had long thought that he had smelled something, but he could not penetrate beyond his heart without proof. But lo and behold, now he has succeeded, he has the proof in black and white, and immediately comes forward as follows in the 10th number. J:

"Preaching comes from the Word of God."

* Note. Only now is there room to publish this submission, which has long been in hand. But we thought we had to publish it for the sake of timeliness.
D. R.

Lutheran!

In the "Lutheraner" of October 15, the organ of the Stephanists, there is an article signed with the following characteristic words: ""One who knows Luther's writings and preaches from the same.""

An open confession that this Stephanist clergyman makes! Otherwise they do not want to have word that they leave God's word on the side, and feed their followers from their symbols, catechisms and "church fathers"; here, however, one is blabbing from the school and, in addition to that, is harping on his betrayal of God's word. Take note once and for all, you readers of the "Hausfreund"! The Missourians themselves say that they no longer preach from God's Word, but from Luther's writings. If the holy man of God, Dr. Martin Luther, this zealot for preaching from God's infallible Word, were to come now, what do you think, dear reader? Would he approve? Would he not regard this confession as a "sacrilege"?

What kind of relationship our heading has with the truth, the reader can figure out for himself from the spirit that manifests itself in the article just mentioned. The "Hausfreund" has sufficiently proven how far insolent defamation, vile scolding and making a bad name have become another nature to him, so that his own followers feel disgust at his ludicrous and obviously contradictory unsuccessful outbursts and their eyes gradually open.

This time, too, he sends his stereotypical invective "Stephanists" ahead. This is his hobbyhorse, on which he accomplished many a supposed hero's ride and also occasionally a few comical leaps. It almost seems that this man is the "patron saint" of the "house friend," his "giant Goliath," whom he tirelessly sends out of the camp, as the Philistines once did, to taunt us.

If one wants to suspect our person by attaching such malicious words, then go ahead, the disciple shall not fare better than the master. But to continue against a better conscience or instruction, as before, and to fight with weapons of foolishness and malice, with hearts full of bitter bile, is dangerous for your salvation. Remember this, you friends of the house, who preach not from Luther but from God's word: "To the wicked God says, 'You let your mouth speak evil, and your tongue speak falsity. You sit and speak against your brother; you neglect your mother's son. This thou doest, and I hold my peace: then thinkest thou that I shall be like

thee. But I will punish thee, and I will make thee see it; Mark this, ye that forget God, that I go not away, neither am there any more a saviour.

But if, on the other hand, the aim is not the suspicion of the person, but of the truth, which is given to us by God through grace; if the intention is to fanatize the minds of misguided people by unscrupulous distortions against it, such an endeavor clearly marks the inglorious filiation of the Father, which the Ev. John 8,44. describes. It is also not to be misjudged that the author of that insert has brought it either by special gifts or by persistent practice to a considerable skill in lying. He virtually claims, in consequence of a signature, that we, and indeed all of us, confessed ourselves that we left God's Word on the side; that we no longer (since when?) preach from God's Word. Is this not, Mr. Exträsident, a flat, naked lie? Remember it once and for all, you readers of the "Hausfreund," when it is said that the Missourians themselves say that they no longer preach from God's Word, then that friend is telling you a bold-faced lie, and he knows that he is lying.

Secondly, he also imitates the Jesuit schlich, namely to add something true to the false.

It is true that we preach from Luther, and would to God we understood it better. By this expression, however, nothing else should and can be understood than that we use and distribute those precious treasures which the men gifted by God, and above all the worthy hero Luther, carried away as booty from the Reformation struggle under fervent prayer and difficult struggles and handed down to us. We would have to be ungrateful, faithless, treacherous heirs, if we wanted to bury this legacy, which in our meager time replaces the infertility that has occurred, instead of growing with it.

It is untrue that we place these writings above or beside the Scriptures directly given by God. It is therefore either a deliberate untruth or a more than usual lack of power of judgment when he claims: The Missourians preach from Luther, consequently not from God's Word. Such a conclusion is called by Luther (no offense, "Hr. Hf." we feed with Luther), in the example of the schoolman in red pants: *ab ab angulo ad bamlum* that about no more gold, which, after it is processed to an ornament, has lost the form of gold in the shaft? Is it not a word of God, because, having changed the position of the letters and syllables, it has taken on a different external form?

Then, if we preach what Luther preached, and Luther was a "zealot for preaching from God's infallible word," Luther must not have preached God's word; why? because the "friend of the house" says that we do not preach from God's word, and yet we preach precisely what Luther preached; our preaching belongs to him, insofar as we make use of it. Behold, to whom is the abuse directed, to us or to Luther? So Luther left the holy scripture on the side. Luther committed the sacrilege, Luther once again wanted to shamefully denounce them, Luther fed his followers with his catechisms, with church fathers, Augustine, etc. You hypocrites, the one whom you call a "noble man of God," you ridicule and blaspheme him in one and the same process.

Thirdly, we see from this how the "Hf." so shamefully uses the ignorance of his readers. He knows that a large part of them will

Some of them welcome this procedure, they accept everything as cash, and even if some of them notice the deception, what do they want to do? They lack the courage and the spiritual strength to raise their voices against such an unconscionable game, to demand healthy, hearty soul food instead of mindless preaching in the form of sermons. So they are taken in tow by the larger part, which likes this activity. For temporary entertainment, they are given an illustrated supplement of the "Hausfreunde". But what the Lord will one day answer such soul-searchers is clearly told to us by the Gospel on the 8th Sunday after Trinity.

To the ecclesiastical chronicle.

True American way of prophesying. Pastor C. F. Weiden prophesies "on behalf of the seminary" about the future of the seminary in Philadelphia, which has hardly come into being: "Secondly, we see how, with the educational needs among us becoming clearer and more palpable through time and experience, other branches of education must unite in and around this institution, whereby one of the greatest institutions for ecclesiastical and social interests of this country can grow up, which will not take an insignificant position next to the universities of Europe. Lutherans should be sober and above all not lose sight of the "God willing" in their undertakings. B.

The School Teachers' Seminary at Allentown. In No. 5 of the "Luth. Zeitschrift" the following is reported about this institution: "Already last fall the necessary preliminary work was done, the curriculum was designed, the teachers were secured in order to realize the project which promises so many beneficial successes, but there was a lack of students. We received enough applications, but almost all of them were from young people who were not able to cover the costs of a two-year stay at the institution from their own resources. And because we unfortunately do not have a support fund at our disposal at the moment, we had to give such applicants a negative answer, to our great pain, and we are still without students today. B.

Do not be mistaken, God cannot be mocked. The following was recently reported in the newspapers from Hamburg: "A case that should make some people think is currently the talk of the town. A woman was recently remanded in custody by the police on suspicion of theft. To the officer interrogating her, she claimed to be innocent, and reinforced her assurances with the challenging addition that she wanted to be hit by the blow, and that her child was in the expected birth may die if she committed the theft she was accused of. And both of these things have now come true. After she had been set at liberty due to the lack of evidence of her conviction, she was taken to the maternity hospital these days. Her child died, and she was paralyzed by the blow and deprived of speech. In this badly hit state she confessed to the theft in question and proved the stolen things."

The Lord is your confidence, the Most High is your refuge. (Ps. 91, 9.)

Maria Menger, born in 1733, the daughter of a grain merchant in Astweiler in Lorraine, had to seek her bread with hard relatives at an early age. Overloaded with work that went far beyond her strength, severely beaten and trampled on by a cruel cousin, she fell into a serious illness as a result of this often recurring maltreatment, which, since she was left completely without care, ended with complete paralysis of the limbs. Had not a little boy, whom the poor sufferer had supervised as a child caretaker, taken pity on her and secretly shared his morsels with her, she would have died of hunger. It was a touching sight to see the dear child sitting before the sick woman in compassion and putting his meager food into her mouth. Mary had to spend four years in this misery. Her limbs were as if they had died. Her right arm rested bent on her hip and her head hung crookedly on her right armpit; her feet lay crosswise over each other. In summer she had her place in front of the house, in winter in a box behind the stove. They hoped for her death and treated her with all severity. Her only consolation was prayer, which she sent up to God more and more urgently. At the same time, her little guardian angel diligently read to her from God's Word, especially from the Passion of the Lord, and thus revived her faith in this time of tears. Once, in 1747, the longing of her heart for salvation from her misery was more lively than ever; she eagerly sought comfort and reassurance from God's Word. Her little reader had just come across some miracle stories of the Lord, which at that moment especially strengthened her faith. When she heard again the miraculous healing of the man with the withered hand (Matth. 12, 10-13.), she exclaimed: "O my JEsus, if Thou wilt help me, I will live only unto Thee!" She could not stop sighing thus; for she felt the Amen already in her heart. And while her joyful faith urged her to pray aloud, she felt life again in her stifled limbs. Involuntarily she began to use them. Trembling, she was able to stand up. Her soul rejoiced with wonder, joy and shame. "Praise and thanks be to God!" exclaimed the little reader, "now you can walk again and eat by yourself!" This happened at her ge

On her fourteenth birthday she was fourteen years old. In the house they did not rejoice at this help, but pelted her again with blows; but she remained free from her suffering. From then on she walked in the ways of God, whose comfort and help she had so wonderfully experienced in her great misery. Subsequently, she married twice. Joyfully believing in the Lord, she died in 1802 in Russia, where she had followed her second husband. (Waldecker Sunday Messenger.)

A wish for a clergyman.

A clergyman was looking at a poor man on the road who was knocking stones, sitting down on his knees so that he could hit them better. Ah, John," he said after a while, "I wish I could break the stony hearts of my hearers as easily as you can break these stones!" The poor man replied, "Perhaps, sir, you do not do your work on your knees." (Münkel's N. Ztb.)

Nonna, the mother of the Church Father Gregory of Nazianzus.

(Translated from M. L. Schröder's Dissertat. distort.-theol.)

In his funeral oration at the grave of his father, who had belonged to a pagan sect, but had been converted to Christianity by his wife and had later become a bishop, the son paid the following glorious and well-deserved tribute to this light among the women of Christian antiquity: "I believe that if someone had endeavored to bring together from the uttermost limits of the earth and from the whole human race the most excellent married couple, he could not have found anywhere a more excellent and suitable one than this (his father Gregory and his mother Nonna) was. For what is best and most excellent in men and women was here so united that this marriage was no less a union of virtues than of bodies. For while they did it before others, none of them could win the victory from the other because of the equality of virtue. The one who, because it is not good that man should be alone, was given to Adam as a helpmate, turned out to be an enemy instead of a comrade, an adversary instead of a wife, by seducing her husband through the bait of lust and drawing him away from the tree of life through the tree of knowledge. But this one - my father - was granted a wife by divine beneficence, who was not only a helpmate - for that would still be a small praise and less to be admired - but a leader and champion, in that she guided him to all the best by word and deed. In other matters, according to the rules of the married state, she considered it best to be her husband's subject; meanwhile, however, she was not at all ashamed to be a teacher of faith and religion to him.

Godliness. While she deserves admiration for this, her husband is to be admired even more, because he willingly followed her. She was also one who, while the other women were proud of a refinement of form, whether innate or merely dreamed of and learned, recognized only the one beauty that lies in the soul and in the preservation or possible restoration of the divine image, but left applied and artificial adornment to the actresses. She also believed that true nobility lies in godliness and in recognizing where we come from and where we are going. Moreover, she considered that the only sure and everlasting treasure was to offer her possessions to God and to the poor, especially to relatives who had fallen from prosperity into poverty. She did not consider offering them only what was necessary to avert their misery, but rather a reminder of it; but to support them more generously and abundantly, that alone was a lasting honor and a complete consolation. And while some women are distinguished by the praise of blessed management of the household, and others by the glory of godliness, each of which is difficult to acquire in itself, she surpassed all women in both, both because she possessed both in the highest degree, and because she alone united both in herself. For according to the rules which Solomon gives to a good woman, she promoted her household by diligence and skill as if she knew nothing at all about the care of godliness; again, she consecrated herself to God and divine things as much as if she did not think at all about taking care of domestic affairs, and she did not let either of these hinder her at all from doing what she had to do, but rather she supported and strengthened each of them by the help of the other. What time, what place of prayer ever escaped her, since there was nothing to which she felt rather impelled throughout the day? Yes, which one ever had the same firm confidence that as soon as she asked something, she would immediately receive what she asked for? Which one shunned the hand and the gaze of the priests as she did? or cultivated any kind of sacred science as she did? Which crucified more her flesh by fasting and vigil? or stood more immovable, like a pillar, in daily and nightly hymns of praise? Which admired virginity more, while she herself wore the bond of marriage? Which protected widows and orphans more powerfully? Which, like her, soothed the sorrows of mourners?" - And in another place, the excellent son, whom the mother, like Hannah, had requested from the Lord, whom she consecrated to the Lord from the womb and raised up to the Lord, says: "My mother, who had been consecrated to God from ancient lines and from her great-grandparents, planted godliness, as it were as an indispensable inheritance, not only on herself, but also on her children, from a holy dawn of a

truly holy dough. She nurtured and increased it in such a way that some believed that her husband's perfection could be attributed to none other than her, and that they boasted loudly that she had attained a greater and more perfect piety as a reward for her piety.

The Fort Wayne Pastoral - Conference will be assembled, God willing, at Kendall- ville, Ind. from Easter Tuesday, April 18, noon, to Friday, April 21, noon.

M. Stephan.

Life and death of the steadfast martyr Johannes Huß, who was condemned to death by fire and burned alive in 1415 at the Concilio of Costnitz. The work contains 116 pages, and the price is: single 35 cents, the dozen postage free \$3.35 cents.

A. Schlitt, Baltimore, Md. No. 6 N. Gaystr.

This book contains a faithful description of the man of God about his origin, life and death. It is one of those rare stories that one can read again and again with pleasure and from which one receives new enjoyment every time. There is always something very attractive about learning how the good Lord guided this man so wonderfully.

Receipt and thanks.

For poor students

received through Mrs. Beck in Columbia, Ill, from the Näh. verein there 7 shirts with bust, 1 pair of woollen stockings and 1 pair of Uutcrbklnslcidcr - from N. N. in Chariten, Mo. (sveriell to the travel expenses of the Brunn'schen) \$5.00. - collected by Pastor Beyer in Chicago from drn infant baptisms I ei Henn V. Lauge \$1.45., of Mr. C. Schumacher \$2.40. and dei Pa>t. Bcyrcr himself \$6.00. - by Mrs. Christine Klein in Boston, Mass, (for tie Brunn'schen) \$2.51'.

For Pastor Röbbelen

by Pastor Walther from Mr. I. Ncvermann in Wyandotte. Mich., \$1.00. -by N. N. in Chariten, Mo., \$2.00.

C. F. W. Walther.

For the military hospitals received:

By Past. Beruer \$2.00.-, by C. Kalbfleisch \$2.00.; by an unnamed person through Past. Schaller \$2.15.; by the congreg. in Detroit \$7.75; by Past. KleinegecS \$1.00.; from the congregation of Past. MertonS \$2.40.; from Rev. MertonS 60 Cts.; from the congregation in Pittsbmg \$28.50.; from cincr wife by Rev. I. Friedrich \$2.00.; from members ter congregation of Past. Hcinemann \$22 85.; by Rev. Wyneken \$1.00.; by the Gem. dcS Past. Nütze. \$12.00.

Brohm.

The following gifts have been received by me: for H. Liede- rich \$6.00 and A. Trantmann \$6.00 by the Women's Club at Past. Lemke's Gemeinde, Noseville, Mich.; for H. Engel- brecht \$2.50 by Past. Engelbert; for W. Keyl \$5.00 by the Nähvcrein of the Northwestern SchnldistrietS in Baltimore; for H. Sieck \$21.00 by the Untcrstüzungs Association in Baltimore; for A. Brömer \$20.00 by Mr. I. Birkner in New York. G. Alex. Saxer.

The preacher and teacher wittwen and WaistllKaffe concerning.

I. Annual Re ch n u n g S a b l a g e before; 1864.

Intake:

Void Kassencstadv of 18635212 .75

Contributions from members355 .25

In gifts from communities and individual" members -9140

\$65940 L. Edition :

To 8 widows and 11 wai'en\$565 .00

D. Current cash balance \$94 00

Remark. Since, according to the decision of the Society, the balance of the last year's net income is to be transferred to the widows, little remains in the treasury, and it is therefore requested that the contributions be made to the treasurers in a timely manner. Also, this widow, -kasse of the Wol llhätigkeit of the dear communities and individuals would like to be recommended more.

II. Special Receipt.

In contributions from the gentlemen pastors and teachers T

\$1.50:

For 1863: Bauer, Birkmann (50), Heinemann,

For 1861: M. Bürger, Hermann, Heinemann, Kmiz, Saupert.

For 1865: Brohm, Böse, Besel (1.00), F. Bünger, Claus, Dornseif, Horst. I Riedel, Wcycl.

G \$2 00: Dr. Gotsch, O. Gotsch, Nagel.

U. On gifts:

Collecte at the wedding of Mr. F. Tegtmeker in

Past. Wagner's congregation \$8.35

From the congregation of Mr. Past. Besel 7.00 Bon whose SalcmSgcmeinde 3.20

From Mr.Past. WevelS Gem., WeibnachtScollete 14.50 From Mrs. H. S. in the same parish 2.00 From the parish in Cretc, Ill. 6.35

Correction. In the last receipt, instead of „Fcr- derkiug" read Frederking and put a dot after Zage! and a G before \$1.00.

I. F. Bünger.

EMs Crhalten

M!!I for the German Lutheran Hospital u. Asylum

From Mrs. M. Hubb in Danville\$ 2.00

by "Hern" cousin in St. LvuiS1 .00

from Mr. Stufage, New Bremen for d. Waisenhaus 5,00 from Pastor E. F. Friedrich ,, ,, " 5,1'0

from unknown by Passer Böse1 .00

by two women inPast. Beycr'S Gem., Cbicago, Ill. 2,10 from Mr. Sachlichen in Past. Hüsemaun'S Gem. 1,11) Collecte onMr. E. H. Moritz's wedding, St. LoniS

20,00 from Mrs. Lange, Carondelet, Mo. thank offering for - happy delivery1 .09

on Frau Hauelsen for the support drr orphans 1.00 by Pastor Biltz, Lafayette Co., Mo.

by Mr. Joh. Walteck, St. Charles, Mo. 2.00 by Mr. I. C. Bietb, Detroit1 .00

of Past. Köstering S Gem., Altenburg, Perry Co.,

Mo. 11,00

by Mr. F. W. Koch in Pastor Schliepsick'S Gem.

as a thank offering for the recovery of his wife 5.00 bci the GchliiwtagSfeicr of Mr. C. Noth ges. 2 05 of N. N. in New Mcile0 .50

from Mr. Mich. March0 .50

Thanksgiving offering of a school child for bodily gencsnng5 .00

Collecte bci Mr. Christ, of Behien's wedding, St.

Louis, Mo. 6,10

from Mrs. Knees1 .00

from the Jungfraucn-Verein of the Conccrdia-Distr. there 11,00

Further, it is acknowledged with heartfelt thanks for the following gifts:

From the Women's Association of the Immannels.District in St. Louis 2l pieces lcincne H 'idküchr, 12 pieces Kisscn-Ueberziige.

From Messrs. Leonhardt and Schuricht 1 barrel of best flour.

From Messrs. Kalbfleisch and Lange 1 bag of best flour.

L. E. Cd. Bertram, Cassirer.

Corner of 11th and Carr St. No. 203.

Changed address:

Rsv. 2^ . Hoitmueller,

LlooliIMZänlo, Du Oo., Ill.

Volume 21, St. Louis, Mon. April 1, 1865, No. 15.

Are those true Lutherans who deny that the Pope is the Antichrist foreshadowed in God's Word?

Most chiliasts, that is, those who still wait and hope for a glorious millennial kingdom before the last day, do not believe that the pope is the Antichrist, but think that this is a person who is yet to come. To this kind of chiliasts also belong more or less the members of the Iowa Synod; at least the whole Synod allows each of its members to believe and teach what he pleases on this point. This shows a thoroughly unionistic, not only un-Lutheran, but downright anti-Lutheran spirit, that is, one that is downright hostile to Lutheranism. That we are not imputing anything to the Iowa Synod, but rather that this Synod is truly filled with this spirit, was once again made known to the whole world in its last synodal report, which was graciously sent to us.

The Synod was prompted to do this by the fact that one of its members, Pastor Döderlein, had explained to it that he could no longer remain in its association because it, the Iowa Synod, declared that it did not want to profess all the doctrines found in the Lutheran symbols, but made a selection from among them. To this the synod replies in its report: "The principle that

The fact that all doctrines occurring in the symbols belong to the confession seems to have been "invented by us for the sake of the doctrine of the Antichrist"; but in this we still went beyond the old Lutheran teachers, who expressly say that the doctrine of the Antichrist does not belong to the fundamental doctrines, whose ignorance or denial condemns, but to the non-fundamental ones, which without overturning the foundation of faith not only can be unknown, but also denied, or which one can dispute affirmatively or negatively. That the theologians Quenstedt and Baier, among others, taught in this way is also proven by the Synod in its report with their words.

As for the accusation that this principle was "invented" by us only because of the doctrine of the Antichrist, our opponents themselves hardly believe this in all seriousness, since the doctrine that the Pope is the Antichrist is expressed in the Schmalkaldic Articles as professedly as only any other doctrine.

As for the fact that our old theologians count the doctrine of the Antichrist among the non-fundamental articles of faith, the Iowans, when they refer to this, only prove that they have not yet grasped the meaning of the division of the content of Scripture into fundamental and non-fundamental articles. Our old theologians do not mean by this,

How can those gentlemen dream of saying that a Christian can choose among the things contained in God's Word, believe one thing and disbelieve another, accept one thing as certain and doubt another, defend one thing and fight another? Nothing was further from the minds of our old faithful teachers than such a thought. By this distinction they only want to make clear which doctrines contained in Scripture are those without the knowledge and acceptance of which no saving faith can be produced in the heart of man, or at least not be preserved, and which, on the other hand, are those doctrines that are unknown to a man, and can even be denied by him, without the production and existence of saving faith being impossible on that account. It goes without saying that the doctrine that the pope is the Antichrist is not a fundamental article of faith; this doctrine neither produces nor preserves the faith that leads to salvation. If a person does not know about this doctrine or denies it because he thinks it is not in Scripture, this in itself does not prevent either the generation or the preservation of the saving faith in his heart. But it does not follow from this that it is indifferent under all circumstances.

The question is whether one also knows and believes what is revealed in Scripture but is not one of the fundamental articles of faith. This is a question of whether one also knows and believes what is revealed in Holy Scripture, but which does not belong to the fundamental articles of faith.

Consider, among the non-fundamental articles of faith, our ancient orthodox teachers include: the doctrine of the fall and eternal banishment of a number of angels, of the immortality of man before the fall, of the unforgiveness of sin in the Holy Spirit, of the burial of Christ in time, of the creation of the world in time, of the visibility or invisibility of the Church, of the freedom of the Church in customs, *. Of the creation of the world in time, of the visibility or invisibility of the church, of the marks of the church, of the freedom of the church in customs, *) of the sleep of the soul after death until the last day, **) of the fall of the world, †) (whether it will fall according to its essence or only according to its accidental nature) and the like. Of all these and similar points Hunnius says: "May these be unknown to a man or denied by him, this in itself does no harm to faith, which in its essence is all the less intact, because they (these points), if denied, do not abolish any cause of faith or fundamental doctrine of faith, therefore they do not at all touch the beatific confidence both in generation and extinction and in no way or in no sense deserve to be called fundamental." ††) Quenstedt speaks similarly about those puncta. He writes: "May these (puncta) now be unknown or denied, they in themselves do no harm to faith, since, if they are denied, they do not nullify any cause of faith or fundamental doctrine of faith." ‡) Do these orthodox teachers mean by this that it is indifferent under all circumstances whether one believes or teaches about the above-mentioned and similar points in this or that way? Whoever thinks over all the above-mentioned points only a little, it will not occur to him to even assume something of the kind, let alone to assert it. It remains true that all those points, whether they are believed or taught in this way or that, do not "in themselves" touch the foundation of the saving faith, and therefore do not "in themselves" overturn it; But since these do not contain any insoluble riddles, but are clearly decided in God's Word, he who knowingly teaches otherwise than the Scriptures is certainly not a true Christian and is certainly excluded from blessedness for all eternity if he does not repent; for in so doing he would, even if he were not fighting against a fundamental article of faith, nevertheless be fighting against God's Word itself. Baier in particular, to whom the Iowans refer, after he has not explained some of the

*) Hunnius, xxxxxx theologica Witeb. 1626.

p. 48.

Dannhauer, Hodosoph Phaen. 11. S. 667.

†) Hollaz, Exam Proleg. II, q. 2).

††) op. cit.

‡) Theol. did. pol. I, f. 350.

In the same way, the author, who listed the fundamental articles of faith and named, among others, the one about the Antichrist, added the following: "However, one must also be careful in these points that one does not carelessly sin against divine revelation and against God Himself by accepting and proclaiming an error, especially that one does not declare something to be true against his conscience and with the seduction of others, whereby the foundations and the truth of one or more fundamental articles of faith are shaken. For in this way, the Holy Spirit and faith can and usually are thrown away as a result of mortal sin. For this is how the holy spirit and faith can and is wont to be cast away as by a mortal sin." *)

With this we could already conclude, since it is already clear enough from this what our old faithful teachers want to say, if they also include the doctrine of the Antichrist among the non-fundamental articles of faith, which can be affirmed or denied without violating the foundation of faith. For the sake of the due and hopefully salutary embarrassment and amusement of our opponents, who are obviously inexperienced in this field, but are all the more brazen, we would like to include here a few more things by which our fathers make their meaning clear in regard to this point. First, Quenstedt writes in the passage "partly cited" by our opponents themselves: "A distinction is to be made between fundamental articles of faith, which are born of the saving faith, and the non-fundamental ones, whose knowledge is also handed down in God's Word, which belong to the dogmatic or historical faith. To this (latter) class we count the doctrine of the Antichrist because of the prophecies of Scripture, which were revealed to us by the Holy Spirit in the prophet Daniel, in St. Paul and in the Revelation of John. We do not say, however, that this question is a question of the Antichrist. We do not say, however, that this question of the Antichrist is one whose decision is necessary for all Christians to know for salvation, or that ignorance of it is in itself condemnable; since there were many Christians in earlier centuries and there are many today who are by no means devoted to the papist errors, who without knowledge of this truth will undoubtedly be saved. For many fathers of the church have not presented concordant opinions of the Antichrist.

Comp. th. Prol. c. 1 § 34. p. 48. One can see from this that the Iowans erroneously believe that all non-fundamental theological matters are mere theological problems, i.e. theological questions that cannot be resolved with certainty, because the answer to them is not clearly contained in God's word. Our old teachers rightly classify such problems as non-fundamental, but they are far from classifying the non-fundamental articles of faith contained in Scripture as such problems, which, however, can be answered one way or the other under all circumstances without danger.

brought. Because they were too far from the fulfillment of these prophecies, they indulged their opinions somewhat freely or seized and spread somewhat carelessly the uncertain opinions of others." *) Accordingly, it is irrefutable that Quenstedt includes the doctrine of the Antichrist among the non-fundamental articles of faith only insofar as this doctrine does not belong to the beatific faith, and therefore is not necessary for all Christians to know for beatitude, and thus not knowing it is not in itself condemnable. A quite different question, however, is whether a preacher must know, believe and preach this doctrine, and that at this time, under the present circumstances. This is affirmed by all our orthodox teachers as if with one voice; yes, not only this, but that now, after the gracious revelation of the Antichrist through the Reformation, the right doctrine and knowledge of the same is not also highly necessary for all Christians without exception. Nicolaus Hunnius, whom our opponent also cites for himself out of obvious misunderstanding of the doctrine of the Articles of Faith, writes explicitly in his Doctrine of Faith right at the beginning of the exposition of this doctrine: "Every Christian should therefore know that the Roman Pontiff is the great Antichrist of whom the prophecies speak. Furthermore, the old Leipzig theologian F. Hülsemann (died 1661) reminds: "As those who try to overturn the truth of the matter itself tend to begin in the other articles of faith with the denial of the necessary knowledge of the matter, so it happens today with the doctrine of the Antichrist. For although we have already stated in our main proposition that the necessity is conditional, †) it is not unconditional; but if the condition is fulfilled, i.e. if the Antichrist is present and thus the danger of seduction is there, then today the doctrine of the

distinction of the Antichrist from the right teachers is no less necessary than the doctrine of the wickedness and the persecutions of the devils. Refer to the serious admonitions of Christ and the apostles (Matth. 7, 24. Luk. 12, 42. ff. 17, 35. ff. 21,8. 2 Thess. 2, 2. 1 Tim. 3 and 4. 2 Pet. 2, 1. 1 Joh. 2, 4. Rev. 11. 12 ff.) to avoid the temptations of the Antichrist.

*) A. a. O. IV, c. 16,1. 1688.

Epitome credendorum. Edited by H. Brandt. Altdorf. 1814. § 85l. To this passage the new editor makes the remark: "What now follows is the view (?) of all the older dogmatists of the Lutheran Church of the anti-Christ."

This happened at that time, as now by the lowans, by the Helmstadt syncretists or unionists, *George Calixt* and his party comrades. The very first, by the way, who denied in the Lutheran Church that the Pope was the Antichrist, were those who once accepted the shameful Interim.

†) We can see from this that Hülsemann also counts the doctrine of the Antichrist among the non-fundamental articles of faith.

which admonitions cannot be obeyed without clear knowledge of the Antichrist. But as the threat and the signs of the already imminent and already real flood were nevertheless laughed at by Noah's relatives, Gen. 6, 4. 13. Luk. 17, 27. The mockery and ridicule of the Papists and Calvinists, who accuse each other of the Antichrist's intrigues in petty and false things, are not unjustly taken for mockery of the thing itself, as if someone called another a Polyphemus, a Medusa, a Charon *) or by another name of this kind, which he himself does not believe to really exist. Calixt declares that he considers the Roman pope to be the most important of the antichrists, not the antichrist per se, but with the restriction that he assumes the dignity of a governor of Christ only according to divine right. This, however, contradicts our symbolic books, on which he (Calixt) and Hornejus (his party comrade) swore. Here Hülsemann declares the right symbolic doctrine of the Antichrist to be necessary after the revelation of the Antichrist by the Reformation and the departure from this doctrine on the part of a Lutheran preacher to be a breach of oath! Strange is also what is found about this in the "Defense of the Eyeball" (i.e. the Augsburg Confession), which the famous theologian Hoe von Hoeneegg issued by princely order in 1628 with the cooperation of the Lutheran faculties of Wittenberg, Leipzig and Jena. In it, the Lutherans defended themselves against the accusation of the Jesuits that they were acting against the religious peace when they called the Pope the Antichrist as follows: "In the religious peace, this is not mentioned in any letter, and the name Antichrist is a part of our doctrine, yes, it is a part of the historical faith. For we do not say for ourselves that the Pope is the Antichrist and the repulsive one, but God the Holy Spirit himself teaches this so clearly. Rather, the Holy Spirit Himself teaches it so clearly, so plainly, so obviously, that a blind man can grasp it, not to mention a sighted man can see it. As we now consider ourselves guilty of not misinterpreting everything that the Holy Spirit affirms. Just as we consider it our duty to believe infallibly everything that the Holy Spirit affirms, so we cannot refrain from believing God's words of the Holy Spirit in this case as well. Therefore, we cannot refrain from believing the statement of God the Holy Spirit in this case either, and from considering the article to be true that the Pope of Rome is truly the Antichrist. Therefore, we cannot count him among the purely purifying personalities, much less let him fall "in honor of the Jesuits or some people" (i.e., not even an Iowa man)." (A. a. O. Leipz. 1673. p. 155 f.)

*) These are fabulous persons occurring in the Greek doctrine of the gods.

**) Praelect. publ ad Breviar. c.. 22. p. 1229. 1231.

This may be enough for this time to answer the accusation that the principle that all doctrines contained in the symbolic books are parts of the church confession seems to have been "invented" by us only for the purpose of making the symbolic doctrine of the Antichrist a conscience of the Iowans; as well as to the question contained in the Iowa synodal report: "Why do those who weigh down the consciences of their weaker brethren with the yoke of their outrageous demands, not at least honestly declare that they thereby go beyond the 'fathers,' but still blind them with the appearance of most complete and faithful agreement with the same?"

To the Iowans, then, the requirement that they, as Lutheran preachers sworn to the symbols, must believe and teach that the pope is the antichrist is a "yoke of outrageous demands!" That it is a "yoke" to them we are willing to believe, but who forces them to bear it? They may only declare that they do not want to be Lutherans, then no one will force them to take this yoke upon themselves. But that this demand is not "outrageous" we have seen from the passages cited.

It is indeed frightening when Lutheran preachers, who profess on paper the whole Book of Concord, undertake to deny publicly that the Pope is the Antichrist! The work of Luther's Reformation and the separate existence as well as the struggle of our church against the Pabst were mainly based on this knowledge. Whoever therefore denies and fights this doctrine denies and fights the Lutheran Reformation and church itself. It is and remains true that this doctrine belongs to the non-fundamental articles of faith, which are not necessary for all Christians and at all times, nor are they in themselves necessary for salvation, any more than the doctrine of the curse. But as those who lived immediately before the Flood, if they did not believe the proclamation of it, were in the highest danger of their souls, so all those who live immediately after the revelation of the Antichrist and close their eyes to it, are also in great danger of their souls. If there is any doctrine connected with chiliasm that should warn every Lutheran against it, then it is certainly the doctrine that the Antichrist is still to be expected. May God enlighten the Iowans in grace about this; we are frightened by the responsibility they take upon themselves by doing what they can to lull the souls to sleep about the dangers threatening them after the gracious revelation of the Antichrist, compare Rev. 14, 6 - 12. 1 Tim. 4, 1 - 6. 2 Thess. 2, 1 - 17.

We will have the opportunity to explain and prove the above in more detail, God willing, in another place. W. [Walther]

(Sent in by Past. Baumstark.)

Brief outline of the history and doctrine of the main recent sects.

(Conclusion.)

VIII. The Mormons.

This sect, which is also an outgrowth of our present century of progress, is so atrocious in its character that none can be more atrocious. Mean deceit was its origin. Joseph Smith, namely, a down-and-out tenant farmer from the state of Vermont, who indulged in fraudulent treasure-digging, claimed in 1825 to have discovered, by the guidance of divine revelations and visions, in a stone box,

golden tablets inscribed with sacred documents. A pair of prophets' glasses lying next to it, which he declared to be his Urim and Thummim, had enabled him to read, understand and translate these documents. He published this translation in 1830 in the *Book of Mormon*. According to this book, the Israelites are said to have migrated to America under their commander Lehr after the destruction of the ten tribes by the Assyrians. The people, however, perished after various fates because of their sins. The last prophet of the same, Mormon, recorded his revelations on those tablets and hid the latter in the earth for future testimony for the saints of the last days. Smith now considered himself called to found the church of the *Latter Day Saints on the* basis of these documents and his own revelations, which should exist in an independent commonwealth under apostles and prophets, which would be church and state at the same time. It is true that the widow of a preacher in New York claimed that the *Book of Mormon* was copied almost verbatim from a novel written by her late husband, Solomon Spaulding, which was lost before it was printed; it must also be very suspicious for the credibility of Smith's claims and revelations that no one but he and his closest comrades could testify to the existence of the tablets. But nevertheless - as men, through the devil's delusion, prefer to accept the greatest nonsense rather than the divine truth - crowds of followers soon gathered around the new prophet.

In 1830, Smith and his Saints settled in the state of Missouri. Since the hatred of the population threatened to become dangerous, they moved to Illinois and founded the city of Nauvoo with a magnificent temple. Through industriousness and industry, their community grew rapidly in wealth and power; in the same measure, however, the envy and hatred of the people increased. To prevent bloodshed, the governor ordered the two leaders, Joseph Smith and his brother Hiram, to submit to voluntary imprisonment for trial. This they did. But the people lynched them, stormed the prison, and

shot both of them. Then the mob gathered in great masses, destroyed the city of Nauvoo, burned the temple and expelled the inhabitants. The latter, 15,000 strong, marched westward over the rocky mountains in several successive stages, with great difficulty, in order to build a Zion on the other side of the mountains. After a two-year trek, they arrived at Salt Lake, where they founded the city of New Jerusalem, usually called Salt Lake City. Smith's successor as prophet and president became Brigham Young. Gold mining did not attract them, for their prophets taught them that building houses and sowing fields was better than seeking gold. So they soon became a flourishing community again, and through immigration from Europe their numbers increased to such an extent that by 1852 they numbered more than 40,000 souls, and the area they inhabited was incorporated as a territory of the United States under the name of Utah. For a number of years the Mormons have also been very active in spreading their sect in the countries of Europe, and with good success. It is well known how their settlements at the Salt Lake are growing every year due to the continuous influx of new converts from Europe. They are striving to gather all the saints of the last days into their new Zion, in order to await the appearance of the Lord as a whole people of God, to overcome the unbelieving world with him and to lead the reign in the millennial kingdom.

As far as the doctrine of the Mormons is concerned, it consists of adventurous pagan fables and dreamy dreams. As a source of knowledge they give, besides their own suspicious religious document, the Book of Mormon, also the holy scripture. However, not only does God's word, as their teachings clearly show, mean nothing to them, but also the Book of Mormon has lost almost all meaning for them. For they assume a continuous divine revelation through their apostles and prophets, and this is therefore to be regarded as the actual norm of their doctrine, on the formation of which Orson Pratt has exercised the most influence.

The god of the Mormons is not an eternal one, but he came into being in a mysterious way and dwells in the center of the world on a tremendously large star. According to one of his main laws, according to which there should be a diversity of the sexes, other gods, partly sons, partly daughters, came out of him to reproduce in the same way. To each of such gods a star is assigned, which he is to populate and rule, and if the same is overfilled, then a new one is created. - Such sons of gods, who have taken on an earthly body on earth, are then, according to the Mormons, also the human beings. Adam had sinned so that the human race would reproduce. Christ, who previously led only a spiritual life, is said to have been created as a result of a carnal life.

The church was said to have taken on a body and become a human being after the marriage of the Mormon God with the Virgin Mary. The church founded by Christ had perished again after a few centuries, and the priesthood as well as the extraordinary spiritual gifts were lost. But Jos. Smith restored all this, and the Mormons have and enjoy it again. Baptism is done by immersion for the forgiveness of sins, for children in their eighth year. Confirmation, i.e. the laying on of hands for the impartation of the spirit, immediately follows. At the Lord's Supper, which they believe in like the Reformed, they drink water instead of wine. The priests of the Mormons, who tithe, have a very precisely structured constitution. At the head of the whole is the "seer" Brigham Young with two other presidents as advisors. After them comes the apostolic college, which is entrusted with the care of the spread of the sect, the supervision and expansion of the foreign congregations. Then come the chief priests, priests (of which there are two orders, the order of Aaron and the higher order of Melchizedek), elders, bishops, teacher-deacons and missionaries. Although each of these orders forms a court of justice, from which an appeal can be made to a higher one, and the supreme decision is given to the whole church, the "seer" still controls the whole and knows how to use his apostles and priests as spies to discover and nip in the bud every movement dangerous to his absolute rule.

As has already been mentioned, the Mormons are also waiting for the millennial kingdom, indeed the ultimate purpose of all their activity is the preparation for the same, which is why it is also considered a sacred duty of all Latter-day Saints to migrate to Utah. When the gathering of God's people will be completed there, then, according to the expectation of the Mormons, the lost ten tribes of Israel, who have been dwelling in a mysterious unknown land, will return to Jerusalem with the dispersed of Judah and rebuild the temple there. The unbelieving world (i.e. all people who are not Jews or Mormons) will besiege Jerusalem with a mighty army, but the Jews will overcome it under the leadership of Christ in a great battle, whereupon the Lord will rule over all the kingdoms of the world under his people Israel in Jerusalem, so that especially the courts of London, Paris, Petersburg, Rome and Vienna will submit to him as the overlord. And in the same way, as on the eastern half of the earth the Jews in Jerusalem, so also on the western half the natives of America with the Mormons will overcome the unbelieving world and rule in the Mormon capital, as the western residence of Christ, where he sometimes comes to visit, for a thousand years. At the end of this time, the enemies of Christ, Satan at their head, will be got rid of again for a short time, but at last overcome and cast out of the realm of the righteous.

But what distinguishes the Mormons from all other Christian sects is their polygamy (against Gen. 1, 27.; 1 Cor. 7, 2., whereas the examples of multiple wives in the Old Testament are only to be seen as divine permission in the time of immaturity, as well as divorce, Match. 19, 3 ff, and many other things), which they seek to promote by teaching that only those women who are "sealed" to a Latter-day Saint can be blessed. Already from this it is easy to see that the holiness of these "saints" has its own meaning. And the same is confirmed by many travelers who complain about the frequent swearing and cursing of the Mormons, even from the

mouth of the "seer" in the pulpit, and tell of their merry evening entertainments with wild dances, in which even the highest dignitaries take part.

Incidentally, there are already disagreements and discord among them. In any case, this disgraceful sect will also share the fate of all the ravings and lying grimaces of the Church of Christ, that after the time allotted to it by God, it will go the way of all flesh and disintegrate into nothing.

Herewith we have recently described the most important new sects according to their history and doctrine. Of course, there are a great many other Christian sects besides these, but they do not fall within the scope of the task we have set ourselves. Some of them are not of any importance for us, because they are too distant for us to come into contact with them, e.g. The various sects of the Greek Catholic Church in Russia, the Armenians, the Maronites, the Chaldeans, the Copts and other sects in the Orient; others, which belong to the most important church communities in this country, such as the English Episcopal Church (which was mentioned on occasion in the history of the Methodists), the Presbyterians, the Independents or Congregationalists (which were mentioned in passing in the history of the Baptists), are not to be regarded as special sects, but as different parts of the so-called Reformed Church, which are Calvinistic in doctrine and differ only in constitution. Still other sects are not peculiar at all in their doctrine and their whole being, but are to be regarded only as branches, as it were, which have sprung from the stem of one of the main sects described so far. Thus, the congregations of the "German Catholics" and "Light Friends", which have arisen in Germany not so long ago, are only the spiritual children of the Socinians first described and of the rationalism of more recent times, and their blasphemous errors are essentially the same as those indicated there. All the numerous Anabaptist sects are sufficiently characterized in the history of the Mennonites and Baptists,

and if one wanted to regard the unirite churches, which are actually nothing at all, as a Babylonian confusion, also as a special sect: the perverse principles of this false union of the true and false church and all other faith mongering, which at present is spreading everywhere and is most clearly revealed in the "evangelical alliance", are already quite clearly shown in the history of the Herrnhuters.

The more and the more evil the sects become, the more we are reminded of the near future of the Lord according to Matth. 24, 23. 24. And it urges us to watch and pray so that we are not also led into error, but to hold steadfastly to the bright, unmistakable light of God's Word, which abides forever, just as He who gave it did, as Luther also says: "God's Word alone abides forever; error always rises and falls beside it.

(Sent in by Past. I. Himmler.)

In No. 3 of the Iowa Church Gazette, the writer of the Gazette seeks to make the advertisement in the "Lutheran" "that I was forced out of their synod by the declaration of the synod: "not to be allowed to testify publicly against chiliasm," and was expressly instructed to convert to Missouri," for fiction and to make me out to be a public liar. If perhaps the memory of the writer of the church bulletin has somewhat left him, I will recall that statement of the synod to his memory. The writer of the church bulletin will not want to deny that, when the synodal assembly had recognized and accepted Fritschel's chiliasm as its own, and had also secured its justification, the synod declared itself as follows: "Because this chiliasm has its full justification in the synod, the synod must forbid any 'antichiliasm' to testify and preach publicly against chiliasm, because the synod cannot tolerate that, in its midst, the chiliasm of Fritschel should be rejected.

mischief be wrought." "Let him that is Missourian go over to Missouri, and let him that is Buffalo go over to Buffalo."

If this is not a clear explanation of the synod, then there is none at all. And now the writer of the church bulletin comes and tells his readers that the synod has not made any declaration at all; that advertisement in the "Lutheran" is poetry. Poor writer of the church bulletin! Your great wisdom of progress still robs you of memory and reason.

Furthermore, the church paper writer seeks to cast suspicion on me, as such can only come from a sugar-sweet peace-loving Iowan. He writes: "I would have allowed myself to be treated especially as a member of the synod, as a support out-should be divided." Would the writer of the church bulletin have acted in this way if he had been in my place? In any case, for it is often true that one blames others for what one oneself is guilty of, as the proverb says.-This defamation is too mean for me to want to concern myself with it any further. I merely say to the church paper writer: Pay me, Iowans! what you owe me, and tomorrow you shall receive this support back, as I have offered you often enough. A more detailed explanation of this point, as well as of the other publications of the church bulletin, I will bring later in its time for the orientation of the Lutheran readers.

In general, I have to inform the Iowans that I did not expect any other fate from them than the one which still hit all those who had to leave Iowa, namely neglect and blasphemy. From a synod which, in general pastoral conference, lays its unwashed hands on the jewel of the church, and which has

The synod is not afraid to bring the results of its research to the public because it is afraid of "what the Missourians" would say about it; it is too cowardly to bring the results of its research to the public because it is afraid of "what the Missourians" would say about it. 2c. The synod, I say, can hope and expect everything from such a synod, because it is afraid of "what the Missourians" would say about it.

Finally, a testimony for me from the Iowa Synod itself. My friend Rohrlack writes to me with the express permission to publish his letter for the sake of the truth: "Dear

Brother! I am very sorry to see you attacked in a very mean way in the "Church Gazette" of the Iowa Synod, especially since I was close to you like no other pastor of our Synod, and therefore for your behavior, which is denounced as immoral and cowardly in the said Gazette, the motives guiding you were sufficiently known to me, so that even then, when your resignation became known, I was not able to judge you in such an uncharitable way, as it has been done by some of our pastors. For this reason I cannot remain silent even now in the face of the attack of the "Kirchen - Blatt". It is true that your heart attitude during and after the Synod (i.e. also at the time in which you were a member of the church) was not so good.

If you have not yet resigned from the Iowa Synod, the Lord God alone is the heart's resignation, and who among the children of men will want to know your heart's position better than you know it yourself? "For

what man knows what is in man, without the spirit of man being in him?" Deß-

As far as this point is concerned, it is half sufficient to defend you, without the testimony of others, on the basis of your honorable testimony of dismissal received from the Iowa Synod, against the attacks made on your morals, and to explain your reasons, which led you to act according to your conviction, in accordance with the truth. If thereupon one wants to

If you do not believe, you may be responsible for it. You have then done your part and are excused.

But it is different with the attack on your truthfulness, on the basis of which Mr. Pastor Multauowsky indicated your introduction into your "new office" in the "Lutheran". Here, however, you are in need of a testimony, and since I cannot hope that any other pastor of our Synod will provide you with such a testimony for the truth of your statements concerning your resignation from the Iowa Synod, I do so herewith.

When the "Kirchen-Blatt" says: "The synod did not give Pastor Himmler any explana-

If the synod does not agree with the above-mentioned declaration (namely: "not to be allowed to testify publicly against chiliasm"), this is only true insofar as this declaration was not made in all legal forms, i.e. not only after the synod had voted on it, nor in such a way that it was specifically applied to Pastor Himmler. not only after the synod had voted on it, nor in such a way that it was made in special application to the pastor Himmler, but nevertheless this declaration was made, and in such a way that every antichiliasm who believed himself bound in his conscience even Pastor Himmler had to appropriate it especially, since after the resignation of Pastor Döderlein he was still the only one in our synod who believed himself bound to testify publicly against chiliasm. Or was that not "explanation" enough, when the president of the synod, Inspector Großmann, when the request was made by Pastor Kleinleu, that the synod, with regard to chiliasm, delete the expression "equal rights of chiliasm with antichiliasm" and replace it with "toleration of chiliasm",- when the president demanded of the synod in an agitated manner that it should give Pastor Kleinleu

for his "high courage"; and then declared in the name of the synod that no one need preach about chiliasm, but that he who could not refrain from testifying publicly against chiliasm would rather go where it was permitted than bring confusion into the congregations? I think this statement was sufficient to be "forced out and expressly instructed" to "go over to Missouri." It must have had this unambiguous meaning for Pastor Himmler, who, as was known, was sympathetic to the Missouri Synod. Whether we can speak of poetry here, and whether it is so "strange" in contrast to the truth, that is left to the judgment of others.

Hiemit Gott befehlt.

Your

Aug. Rohrlack, pastor of the Iowa - Synod.

Logansville, Sauk Co, Wis,
Feb. 4, 1865.

To the ecclesiastical chronicle.

Decline of Methodism. To prove this fact, the "*Lutheran Standard*" of March 15 cites several passages from Methodist papers, from which we believe we must share with our readers. First, it brings the following excerpt from an article by an eminent Doctor of the Methodist Church: "The decay of church discipline is already beginning to affect our work greatly, and the decay of our congregations is the inevitable consequence of it. Complaints about it are coming in from all sides, and serious discussions are taking place: indeed, probably more is said than written about the matter. We cannot close our eyes to the striking and disturbing facts. To do so would be a great sacrilege. Dr. Curry in the *Advocate* admits: "We have become accustomed to the complaint that Methodism is not growing in our great cities; that it is losing its influence over the masses; that our churches are not filled as they were 30 or 40 years ago. We have also turned our attention to the various causes and proposed remedies; but the fact is more important than the cause, and the theory of cure is of little value if it is not successfully put into practice. It is enough for us that the things complained of really exist and that some remedy should be applied, but we demand that something should be done about the things rather than talk about them. But I deplore the Doctor, that the matter is really worse in the country than in the cities. Our smaller rural communities, which used to be our moral and numerical strength, suffer for certain reasons, which I cannot mention here, just as much as the larger and richer urban communities. It is only about 20 or 25 years ago that the unfortunate neglect of church discipline became particularly obvious. Here, then, is a statistical record of the Providence Conference, of which I am a member and therefore know it well. At the time of our separation from the New England Conference in 1840, we counted 10,397 members and 85 preachers, that is, an average of 134 members to one preacher. However, we began our own household in good cheer and went about our work with hearty good will. The success was that in three years we counted 15,224 members, that is 4824 more, and 94 preachers, on average 161 members to each preacher. And now, in 1864, after a period of 21 years, we have 15,816 members, that is, only 595 more, with 145 preachers, or an average of only 109 members to one preacher. Thus, while the number of pastors and preachers has steadily increased, the relative number of members has steadily decreased. These figures, as found in the reports, show a small gain for the last 21 years; but in the careless and even sacrilegious manner in which many church records are kept, we know that the number of parishioners has increased.

We know that after a faithful and honest revision the reports would not show a profit, but rather a loss. For if any new members are added to the congregation, every name is quickly entered in the book; but if a real loss takes place, whether through apostasy, separation, expulsion or even death, this is not recorded with the same speed. I know of one church book which, when faithfully and accurately revised, lost no less than 50 names." To this the *Standard* correctly remarks: "This is an honest confession, which Methodists, some of whom are inclined to boast of their numbers as if they were proof of the correctness of their doctrinal system, are not usually in a hurry to make." And it gives food for thought. Is the fault of this the decay of religious life among us in general, or rather the errors of Methodism in particular? That the moral and religious condition of our country is an unfortunate one, all sincere observers must admit. An increasing worldliness and lack of principles, a lack of trust in God and honesty in our dealings with people is evident everywhere. More or less all churches suffer from it. But this does not explain everything. The spiritual life of the church in general may have become weaker than before; nevertheless, there are denominations that are growing in number, and as far as we can see, on the whole there is no decrease, but rather the opposite. No matter how pious the motives of the founders, who strove to awaken a new life in their environment under spiritual death, the whole system has too little reverence for the divine foundations and places too high a value on human methods and means of help to be able to count on a lasting existence under God's providence. It has been much changed since its origin by the endeavor to adapt itself to the changing circumstances and tastes of the people, and may be undermined by the causes of this change. Also the political crisis of our country has certainly had its influence on it, although the church, which is founded on immutable truths and thus occupies a position above the storms raging down there, should also stand above them. To substitute political speeches in the pulpit for the preaching of the gospel has become a curse for the sects floating with the times. - In reference to the once popular revivals, the *Standard* quotes the following curious passage from another Methodist paper: "Some tell us that the great remedy for all this harm is ""more revivals."" I don't believe a word of it. I lack the space to deal with this point as I would like to. But suffice it to say that in the present state of our ecclesiastical affairs, revivals often resemble self-righteousness.

which, the more one has, the worse he is at it. The very communities and places that are in the worst possible condition are those in which the system of revivals has been carried to the highest extremes and has had the most miserable successes. To prove this, I could cite some indisputable facts that are quite incompatible with that theory. No, what we lack is the discipline and instruction of the Lord, Eph. 4(6?), 4. What can it help God to awaken souls among us, if they are given over to destruction for lack of this discipline and instruction, as is now the case with thousands? How can it help the Holy Spirit to take hold of congregations? What good can it do the Holy Spirit to pour out on communities that resemble farms without fences, in whose fields every animal can

freely go in and out and have its free run? —C.

Church News.

After Pastor E. A. Schürmann has received and accepted a regular appointment from the Lutheran congregation not far from Homestead and South Amana, he was inducted into his new office by the undersigned on behalf of the President of the Western District on March 1 of this year in the midst of his congregation with a commitment to all the symbols of our church. The congregation, which at present consists of about 22 families, was gathered some years ago by Rev. Döscher and served as a branch from Iowa City until the arrival of their present pastor. Since there is still quite a lot of fertile land for sale in the vicinity, and the railroad leading to Chicago and the eastern cities is also very close, it is to be hoped that many more of our dear fellow believers, who are willing to establish a new home in our state, and who are especially interested in living near a Lutheran church and parochial school, will settle here. May the Lord also bless this congregation and its pastor, so that they may become ever richer in all Christian knowledge and good works.

H. W. Wehrs.

Address: Uev. /L. Lohum-mann, Homestead, Iowa 60., Iowa.

Rev. I. Strieter, who had responded to a call from the congregations at Aurora and Yorkville, Ill., was introduced by the undersigned at Aurora on Sunday, Oculi, on behalf of the Presidency of the Synod of Missouri, Ohio, &c. St., Western Districts.

God grant that he may produce much fruit.

I. P. Beyer, Pastor.

On Sunday Oculi 1865, Mr. Pastor Heitmüller, last pastor at Elyria and Liverpool, O., who, with the approval of his former congregations, answered a call from the congregation at Rodenberg, Cook Co., Ill., was inducted into his new office by me, after having served the same for some months as its regular Vacancy Preacher, by order of the Presidency of the Western District. Mr. Pastor Richmann preached the sermon in question on 1 Cor. 4, 1. 2. A large number of guests from the neighboring

The hard communities took part in the joy of the Rodenbergers. The pupils of the seminary at Addisou had received a special invitation to the celebration, but unfortunately, due to bad roads, not all of them could be picked up; however, those of them who were present contributed to the increase of the celebration by two larger choir songs according to their ability.

May the faithful God now bless the dear congregation, which used to be a branch of Schaumburg for a while, but then grew significantly inwardly and outwardly under its dear pastor, Pastor Niethammer, together with its new shepherd, with His best blessing!

A. Selle.

Address: Rev. Hoitmuellsr, LloomlnZäule, Du DuZs Oo., III.

Warning.

Some years ago there was a certain Stöffler from Würtemberg at the preacher seminary. Although his manner was unobjectionable, it soon became apparent that his gifts were inadequate. He succeeded in retaining what he heard and learned, as far as it was a matter of memory, through iron diligence. But he definitely lacked theological understanding, so that he could not thoroughly comprehend the connection of the members of a single doctrine and clearly reproduce the understanding of the same. After a longer period of effort and work with him, which, however, did not yield any satisfactory result, we made an attempt to see if he might be able to make it in the school teacher seminary; but here, too, the lack of original talent became apparent in the impotence of his catechetical mind. In addition, he received the just evaluations of his achievements in catechizing with ill-concealed sensitivity and offended haughtiness. It was therefore no other advice than to leave the seminary and return to his former business, the bakery. On this occasion, however, he was seriously warned not to go into preaching, and the great responsibility of such preaching was reproached to him. He, however, turned a deaf ear to this and first began to preach among his countrymen in New Jersey. Later, he went to Wisconsin and there joined Mr. Past. Habe! in Kirchhayn, according to rumor, into a so-called "brotherly alliance" consisting of three members for the time being. Now, of course, it is to be expected that this alliance of ecclesiastical brotherhood, freedom and equality will sooner or later be transformed into a synod and that Mr. Past. Habe! will rise to the position of *senior ministerii*, in order to make the state of Wisconsin happy with the right alliance Lutheranism, as it did not exist until then. And who knows what level of honors and dignities His Honor, Rev. Stöffler, may climb in it. But joking aside. Since the writer of this article knows from his own experience that Mr. Stöffler is incapable of leading the holy office of preaching. Since the scribe of this article is sufficiently aware of Mr. Stöffler's

He wants to warn sincere but inexperienced Lutherans not to use him as a preacher. Moreover, since the above warning and admonition to him from the mouth of his former teacher in the school teachers' seminary had no effect on him, it is a new living proof of the old truth that arrogance, as a deception of the devil, attaches itself not only to great but also to the most meager gifts.

Fort Wayne, March 1865.

Dr. W. Sihler, Pastor.

Annual report on the German Lutheran Hospital and Asylum in St. Louis, Mo.

The past year has been quite a year of God's blessing in regard to our hospital. We have moved into the new beautiful house. This happened on April 30, 1864, and in spite of the high prices of all items, we were able to furnish the house for its purpose, to accommodate the sick. The new house was occupied with 2 sick people, but soon more were found. The highest number of sick people in one week was 15. Since the house should not only be a hospital for curable sick people, but also an asylum for incurable sick people and for Christian people who are weak in old age, the good Lord already brought us three people in the past year who were accepted into the asylum. They were: a man from the Lutheran congregation in Danville, Illinois, who had cancerous bone decay in his face, and two poor widows from St. Louis, who suffered from emaciation and were incapable of any work; three godly persons, who were very happy to have found such a reception in their misery, and who refreshed themselves spiritually through the visits of the preachers and Christian persons, and sometimes also physically in our garden and on the porches in fine weather. The Lord called all three of them away after they had lived in our house for several months and transferred them to their heavenly home, of which we may not doubt, for they have blessedly fallen asleep in faith in their Savior. One woman, who formerly belonged to the Roman Church, could not rejoice enough over the Lutheran doctrine of the justification of a poor sinner before God through faith in Jesus Christ alone, since she had of course never been able to find true peace and become certain of her salvation in all the penances which the Roman Church falsely interprets. This year our hospital was especially visited by sick people from Lutheran congregations who wanted to be healed here and almost all of them were. Of course, it is not the lightly ill who come from afar, but mostly the seriously and chronically ill who have already tried many things. The students at our Concordia Seminary could now also be admitted and cared for during any illness that befell them. Because of the fact that they were completely

The fact that the students have been treated and fed free of charge has been a great service to the seminary. The expenses have been high, of course, in view of all the needs. Sometimes the board of directors wanted to be anxious how the necessary money

would be raised, but repeatedly the kind God has let us see his care quite clearly. If there were large expenditures, there were also large revenues, and from many a side from which we had not expected it. A couple of times we received gifts of fifty dollars. We were not only able to pay for everything, but also paid off a considerable amount of the debt on the house. A look at the bill will convince of it. Especially through the work of love, through right lending without interest, a great benefit has been shown to us. A quite striking proof of the divine providence and the divine pleasure in the care of the poor and abandoned must be mentioned in praise of God. We were forced to make a start on the orphanage. A sick soldier, who was lying in a local military hospital, asked for the care of his ten-year-old son, who had no home after the death of his mother and would like to be well cared for until he could care for him himself. The request was granted and the boy was immediately accepted as he walked and stood. The boy could not be admitted to the hospital because he needed special care. He was given to a Lutheran teacher in a suburb of St. Louis with the promise that we would pay ten dollars a month for his board and lodging. Clothes were also to be purchased. No one in the distance knew about it. It was also known in the city only a couple of people. And behold, as soon as the boy was taken in, the ten dollars arrived from afar with the express purpose "for a poor orphan boy," and for the orphanage. The first five dollars was sent by someone over 200 miles away with the specific instruction "to give Christmas joy to a soldier's orphan." And just before Christmas, that boy had been taken in. The other five dollars someone gave to his pastor with instructions "for the orphanage in St. Louis." When the pastor explained that they did not yet have an orphanage, he would like to give it to the hospital, he stood by his opinion. Why did these people have to think of the orphanage at that time? They did not know that the beginning of the orphanage had been made quietly, but the Lord knew it and wanted to encourage us to confidently start the construction of the orphanage. Although orphans can still be accommodated well in Christian families, as we have done up to now in caring for the orphans, we have convinced ourselves that a Lutheran orphanage is also needed here in order to

The aim is to be able to immediately take in orphaned children of any age and not to drive the orphans of Lutheran parents into the orphanages of false-believing communities. It is reported that a dear Lutheran Christian, who recently died in "the Lord", has bequeathed the sum of K500 to a Lutheran orphanage. May this be confirmed and the sum be paid out soon. We express our heartfelt thanks to all benefactors who have remembered our hospital and asylum with love and wish them God's rich blessing. In particular, we have to express our sincere thanks to Dr. Schade, who again this year treated our sick with great care and free of charge, and to pharmacist Schuricht, who provided **the** medicine well and cheaply. We thank the dear Lutheran women's and virgins' associations most sincerely for their gifts of linen and clothing and monetary taxes. The Lord reward all abundantly according to His promise. We also pray that the Lord will preserve and increase our friends. May He raise up many Tabeas and Corneliis. In the Acts of the Apostles, Cap. 9,36, it is said of Tabea: "In Joppa there was a young woman called Tabea, which is interpreted as a deer, who was full of good works and almsgiving. And of Cornelius it is said in Acts io, I: "Now there was a man in Caesaria, named Cornelius, godly and fearing God, with all his household, and giving much alms, and praying always before God." Both were also gloriously blessed and distinguished by God. Tabea was raised from the dead by the apostle Peter. And to Cornelius an angel was sent, saying, "Your prayer and your alms have come up into remembrance before God, and now send to Joppen and let demand Simon with the surname Peter, he will tell you what you should do." And later it is said that the Holy Spirit was upon Cor. Later it is said that the Holy Spirit fell on Cor. nelium and on all those who listened to the word in his hanse with his miraculous gifts, and therefore these Gentiles were immediately received into the church of Christ through Holy Baptism. Therefore, these Gentiles were immediately received into the church of Christ through holy baptism. Enough, the Lord does not leave the alms of the faithful unrewarded. He gives temporal, spiritual and eternal rewards, certainly to the great joy and happiness of the recipients. On behalf of the Board of Directors, I. F. Büniger.

Sixth year invoice

drS ev.-luth. HoSpital und Asyls üb er Ein- nahnahme und Ausgabe vom 12. Februar 1864 bis 3. Februar >865.

Stock from the previous year 1861\$1635 .80

Intake.

Don congregations and members within the synod, and already acknowledged with heartfelt thanks in the "Lutheran "1101 .05

In the ImmanuelS District, St. Louis, ge
collects in monthly contributions258 .45

In de same. Ertracollecte to purchase the
Hospital building433 .50 691.95

i Im Dreieim'gkeitS-Tist., St. Louis, gesam-
milk in monthly contributions211 .15

Bon the same, Ertracollecte for sale
of the HoSpital builDing533 .00 744.15

Collected at the Concordia Tist. in St. Louis.
in monthly contributions55 .65

From the same, Ertracollecte for purchase
of the HoSpitalgcBuilding429 .35 485.00

At Zions Dist., St. Louis, collected at monthly bciiirägn33 .35

From the same, Ertracollecte for purchase
of the HoSvitalgc building161 .10 194.45

In New Bremer Parish, St. Louis, collected in monthly contributions28 .20

From the same, Ertracollecte to purchase the
Hospital building23 .50 51,70

From the virgin verrin of the InnnanuclS-
Dist., total monthly contributions88 .30

From demsclbcn, ertracollecte to purchase
of the HoSpital ribbon22 .70

From the same, on anniversary. FoundationSf. ges. 45,10 156,10 From the Virgins Association of the Concordia-
Dist. collected10 .00

In legacies received61 .75

Gift from Wittwe D. Rudloff, vcruh. Strecker 120,00

At premium on cash and silver13 .70

Bon received in HoSpital Healed193 .90

New non-interest-bearing bonds4098 .00

Total revenue\$9557 .55

" .., edition9507 .60

Stock 1865^\$491>5

Borrowed to date to Capital without interest \$4448," O Of which paid off according to invoice1508 .00

\$2940.00

In Cassa49 .95

Remains debt 1865\$2890	.05	
		Issue.
Purchase of HoSpital and asylum building\$6500	,00	
For facility in new HoSpital,Fcnerung,		
Repair. Funeral expenses 2c.	\$732.20	
For food371	.65	
For three month rent of old hospital 2l,00	Bcrpslegngng costs to HoSpital keeper 353,75	Boarding of an orphan boy, iz Mou. 15,00
	,00	Loss of false money6
Paid off in capital1508	.00	3007.60
Summa of the output\$9507	.6"	
St. LouiS, February 3, 1865.		

L. E. Ed. Bertram, Cassirer.

Medical report

about the patients treated in the Lutheran hospital from January 1, 1864 to the end of December of the same year.

44 persons were admitted to the hospital, namely 35 males and 9 females. Of these, 30 were admitted cured, 1 improved, 1 died, 2 remained under treatment. The diseases were as follows: Augment- inflammation l, blood deficiency l, pleurisy 1, intestinal ulcers ... Intestinal cancer 1, ulceration of the abdomen 1, catarrhal fever 1, intermittent fever 3, ulceration of the lower leg 1, ulceration of the cornea 1, cardiac enlargement 1, cardiac enlargement 2, chronic dropsy of the knee joint 1, bone gangrene 1, blackening of the bone 1, lcer ulcer 1, pneumonia 2, lung ulcer 1, pulmonary catarrh l, pulmonary paralysis 1, pulmonary consumption 4. Measles 1, splenomegaly 1, neuritis 1, ncr- vmfever3, nerve pain (dfeuralxia) 1, contusion 1, dysentery 2, gunshot wounds 2, wounds with significant burn of soft tissues 2, burn l, dropsy 1.

Of those who died, 4 suffered from pulmonary consumption, 2 from ncrvensicber, 1 from pulmonary paralysis. 1 from intestinal crcbs, 1 from cardiac dilation, 1 from bone blackening and 1 from dropsy.

By age were from 1-10 years 1, 10-20 7, 20-30 16, 30-40 12, 40-50 5, 50-60 1, 60-70 1, 70-80 1.

The average period of care of a sick person was 17 days.

St. Louis, January 15, 1865.

F. S ch a d e, L1. v.

The Western District of the Synod of Missouri, Ohio, &c. States will, God willing, hold its meetings this year at Collinsville, Ill, and will commence the same on the 10th of May of this year. The gentlemen pastors entitled to vote are requested to bring their parochial reports with them or send them in time.

I. P. Bey er, Secretary.

The Wisconsin Pastoral Conference will hold its next meetings at the home of Rev. Engelbert in Racine from Tuesday through Friday the full week after Easter.

Theses on the freedom of Christians from the moral law will be presented as the main subject of discussion of the conference.

G. Link.

(Receipt and thanks.

For poor students received from Mr. Gust. A. Dobler in Baltimore, \$10. From the Women's Association of the ImmanuclS Community in Rock Island, Ill, \$10. From the Sewing Society of the Zion District of the Lutheran Community in St. Louis through Mrs. Louise v. Nenner 12 pieces of bust shirts and 4 pairs of woolen shirts, as well as through the same from an unnamed person 2 pieces of bust shirts. Through Past. Dorn, Frankli" Co., Mo., from Mr. Chr. Hemminghaus \$8.

C. F. W. Walther.

changed address:

Hsv. II. muenster, Nc>. 98 Iluron 8tr., OüienZo, III.

St. Louis, Mo.,

Synodal-Druckerci by Aug. Wiebusch r.E oh".

Volume 21, St. Louis, Monday, April 15, 1865. No. 16.

(Urgent, by Past. Hügli.)

A free spirit refutes.

(Adapted from the English of Bishop Sherlock: *The Trial of the Witnesses.*)

That Jesus Christ is the Son of God, that through his most holy life, suffering and death he has redeemed men and reconciled them to God, that he has risen from the dead and lives, indeed that he is exalted above all things in heaven and on earth: about this the Christian no longer has any doubt. He knows that his Redeemer lives. The word that so powerfully seized his heart and transformed him into a completely new person, that changed him from a spiritually dead person into a spiritually living person, that created in him from a spiritually blind, raw, desolate, wild heart a humble, gentle, chaste, chaste, God-loving heart now enlightened by God's grace, the word that so powerfully comforted him in his distress, at the devout hearing of which the Holy Spirit so powerfully filled his heart. The word cannot be the word of a dead deceiver, but must be the word of the living God Himself. The Christian therefore no longer needs any proof that Jesus has risen from the dead and is alive, and that all that the evangelists report about him is true; he is so sure of this that he could die a hundred thousand times for it; and the gossip of the free spirits, on the other hand, cannot convince him.

in the least in this faith.

But many of our present-day Christians, especially those in the cities, very often come into contact in their daily activities on the streets, in the workshops, in the stores, in the inns and in other ways with people from whose unholy, godless mouths they have to hear incessantly hostile speeches against Christ and the Christian religion, mockeries of the New Testament story of Jesus; In addition, they read newspapers in which everything sacred is trampled underfoot, which mock at the truths of the Christian religion and seek to undermine the faith of Christians; and there, unfortunately, many, if not completely turned away from their faith, can be made lukewarm and indifferent. We think that the readers of the "Lutheraner", who are in such situations, would not dislike to hear something against the free spirits in the "Lutheraner"; therefore, some essays of this kind shall now appear here.

All that we Christians believe about Jesus Christ has been clearly described by the holy evangelists and apostles in their writings. We Christians believe no more and no less about Jesus than what these men say about him. But their reports are now also the only authentic (genuine), complete reports we have about JEsum and what he did and taught. These men were eye- and ear-witnesses to it.

and their writings bear the stamp of truth on their foreheads. Their reports cannot be overturned. According to these reports JEsum Christ is the son of God, he is the redeemer of the world, he has risen from the dead 2c. So why don't the free spirits also believe in JEsum with us? How can they overthrow these scriptures? What can they raise against it? - We will let an old free spirit speak here for all (the Englishman Woolston), we will then find that all free spirits' speeches are pretty much equal to each other in this respect. So let us listen:

The Jewish people were a weak, superstitious people. They had various holy books, which they claimed were written by God's inspiration by holy prophets. In these books there was also a prophecy that one day a Savior and Messiah would come who would free the Jewish people from all their enemies and make them great and respected among all the peoples of the earth. The Jewish people held on to this prophecy with tenacious superstition. Therefore Jesus of Nazareth decided to make use of this superstition. He appeared publicly before the people and claimed to be the Messiah. Since he knew, however, that the Roman emperor, under whose yoke the Jews groaned at that time, would not be so easy to overcome, he pretended for the time being that the kingdom of the Messiah

was not an earthly, worldly kingdom, but a spiritual kingdom. In order to be able to carry out his plans, he chose twelve disciples, however small, uneducated people from the people, who had learned little, so that they could not easily see through and discover his plans; they also believed that Jesus would really found a great worldly kingdom, and therefore often fought over the highest positions of honor in the same. Since the Jews in their superstition liked to hear about miracles, Jesus also pretended to be a miracle worker; his disciples also thought they had seen all kinds of miracles from him and were also able to make them known. This had therefore the desired success with the Jews. The whole nation was stirred up by this; for now they had once a prophet who was mighty in words and works, therefore they also wanted to hash him out once and make him king, and at another time they introduced him in triumph as king in Jerusalem. If the matter had gone on so happily, the spiritual kingdom of the Messiah would certainly have become a worldly kingdom. But the plan was spoiled by the excessive haste and haste of the people; Christ was taken captive and could no longer escape the death penalty. What did he do? He now declared that the Messiah would have to die on the cross and rise again on the third day. And thus he laid the foundation for the continuation of his plan after his death through his disciples.

But before we hear the free spirit any further, let us first examine what he has said so far.

According to this, Jesus is said to have been a deceiver, and a great deceiver at that (the Lord give me credit for this expression), but how is this consistent with all his deeds and all his speeches and teachings? Which deceiver has ever been so zealous against all liars and deceivers and in general against all sins, as Jesus? How can a liar and deceiver preach such lofty doctrines as Jesus did in his sermons? As: of God and immortality, heaven, as the eternal home of the pious and faithful. What deceiver and liar is able to teach so about the duties of man: you shall love God your Lord above all things, and your neighbor as yourself; and: That which ye would that men should do unto you, do ye even so unto them? So lovely, so sublime, so chaste, so chaste, so zealous against all sin and evil, and so earnestly threatening eternal damnation, no liar and deceiver is able to teach. Such teachings, teachings such as the Well had never heard before, could not have come from the heart of a deceiver. That is an impossibility.

And how does the free spirit know that the matter with Jesus is like that? The apostles and evangelists, who were eye- and ear-witnesses to all that Jesus did and spoke, report quite differently. So how is it that he presents the matter quite differently? Where did he get that from? - If we investigate a little further, we will find that the poor man has invented all this himself in his own head; thus he wants to persuade us to depart from the simple, clear report of the eye and ear witnesses and to believe instead what a free spirit has dreamed; and he then calls this acting rationally. O what unfortunate people, therefore, are those who follow a free spirit! In this way, one could overturn every story and there would be nothing certain left in the world. In this way one could say, for example say: Luther started the Reformation because he wanted to become Roman emperor; Huss stood up against the pope because he wanted to take over the Turkish empire, and such absurdities still more; all this is not found in any of the authentic reports about these men, nor can I conclude it from any of their words, nor from any of their deeds, but I have invented it so myself; so also the free spirit cannot prove what he claims from any of the reports about Jesus, nor from any of his words, nor from any of his deeds, but he has invented it so himself in his head.

According to this, Jesus is said to have used the superstition of the Jewish people in his public appearance and to have based himself on it. But the Jews expected a worldly Messiah and an earthly kingdom under him, but Jesus taught that he was a spiritual king and his kingdom was a spiritual kingdom, and he had nothing to do with a worldly kingdom, as the Jews dreamed. They hoped to be freed from the Roman yoke by the Messiah, but he told them: Pray to Caesar what is Caesar's, and to God what is God's. The Jews expected earthly happiness, wealth and good days from the Messiah, but Jesus told them: Whoever wants to be my disciple, let him take up his cross daily and follow me. Yes, he even told his followers: You will be hated by everyone for my name's sake. The Jews held the essays of the elders in high esteem, but he told them that through these essays God's law would be abrogated. The Jews would be especially proud that they alone were God's people, but he told them that now many would come from the morning and evening and sit with Abraham, Isaac and Jacob in the kingdom of heaven, and that all the nations of the earth would now become God's people. In short, their washing of hands and bowls, their washing of pitchers and tables and drinking vessels, their long prayers which they used, their secret and public sins, all these were most severely rebuked by him. It is therefore nonsense to say that Christ sought to ingratiate himself with the people and used their prejudices and superstitions to gain a kingdom. In all his speeches and actions, he did not give in to the prejudices, superstitions and carnal expectations of the people. of the Jewish people and resolutely contradicted them. Would a deceiver who aims to gain the favor of the people and then a kingdom do so?

For this purpose, Jesus is said to have chosen twelve simple-minded people as assistants, people of little education and little understanding, so that they would not see through his plans. But this also runs against all reason and against all experience. Deceivers, who also want to deceive whole peoples and countries, do not choose clumsy, unintelligent people as assistants,

because with such assistants they would not be able to do much; but they choose clever, witty, intelligent, crafty, skillful people, who can also help them a little.

And for what purpose should Jesus have undertaken all this, if he is not the Son of God, as we Christians believe? In order to found a kingdom, says our free spirit, and indeed a spiritual kingdom, not a kingdom of this world, in which he should be king himself, but through it he should reap much shame and disgrace, yes, finally even death on the cross. But every man who still has sense asks: How will it occur to a sensible man, who wants to deceive, to go to such lengths and make such plans, whereby he, as he himself knows and foresees, will incur nothing but scorn, shame, mockery and persecution and finally the shameful death on the cross? And yet Jesus is said to have done all this; he is said to have appeared publicly and to have claimed to be the Messiah, but not the Messiah as the Jewish people desired and expected him and would have gladly accepted him, the Messiah who would free the people from their oppressors and then himself sit on the throne. David's throne and rule the people as an earthly king, but for a Messiah who would establish a spiritual kingdom and suffer and die. What man in his right mind would think of doing the slightest thing for the sake of such glory and such pleasure? - But he was forced to finally teach like this because he foresaw that he would no longer be able to escape the death penalty. - But why did he not accept the crown that the people offered him when he made his entry into Jerusalem? People who are so cornered that they see nothing but their death before their eyes take all possible measures to escape it. Why, then, did Jesus, seeing that he must die, not accept the kingship? The elders of the Jews were calm at his entry, because they were afraid of the people. All the people proclaimed him king. So why did Jesus not take this opportunity to become great and glorious, which he is supposed to have sought? And even if he could not become great and glorious through this, he would still have been able to distinguish himself from an opprobrious king.

He could have saved himself from an ignominious death. For whose benefit did he want to suffer and die? It brought him no benefit at all; he had no children who could have gained something good from it. Why, then, did he not accept the crown, for which he is said to have striven all his life, and with it freedom from an ignominious death, wealth, honor and glory?

Now let us continue to listen to our free spirit; he continues:

The resurrection of Jesus was a fraud. Christ had prophesied that he would rise again from the dead on the third day. Although such a prophecy would have deserved no attention at all, since it contradicts all reason, nevertheless the leaders of the Jewish people were careful with the thing, since JEsus had played a large fraud shortly before with the alleged resurrection of Lazarus. Therefore, after JEsus was killed on the cross and laid in a tomb, they asked Pilate for a guard to watch the tomb, because in three days JEsus was going to rise again. They received the guard and placed it by the tomb. But they did still more, in order to prevent all fraud, they sealed the grave. Now a seal contains, as it were, a solemn contract between two parties that the thing which is sealed shall remain unharmed. Thus, for example, it is a solemn contract, which all nations hold sacred, that if I post a sealed letter, the seal shall remain unbroken and the letter shall be delivered unharmed to its address; if it were broken, a crying injustice would be committed thereby. Such a contract had now also the elders of the Jewish people with the disciples JEsu entered, since they sealed the grave. They wanted the seal to remain unbroken until the third day, when, accompanied by a large crowd, they would have gone to the tomb with the followers of Jesus and examined it. But what happened? The seal was broken before, the body of JEsu was stolen and no leaders of the Jewish people were asked to be present. The soldiers were forced to admit that they had slept, that while they slept, the disciples of Jesus had stolen the body. To all this is added this: Jesus had predicted that he would rise on the third day, but the apostles were forced to steal him sooner; for if the elders of the Jews had been there on the third day with a large crowd, deception would have been impossible; therefore they had to hurry, hence the resurrection happened a day too early. For Jesus was buried on Friday, and on Sunday morning he was already gone.

Answer: So here it is admitted that the rulers of the Jews took great care with the grave of Jesus, so that no fraud could happen with a pretended resurrection. And it is true, more cautious people could have been with cannot go to work at all on a dead person. The Jews set up a guard of Roman soldiers at the tomb and sealed the tomb so that no one could play a trick here. But why did they do this? Why were they so careful about it? Why were the rulers of the Jewish people still concerned about the prophecy of Christ that he would rise again from the dead on the third day, since they had already caught him once in a fraud with the alleged raising of Lazarus? They must not have thought him to be a fraud in their hearts. Otherwise, why would they have been so careful? Once you have caught someone as a deceiver in a lie, you do not care much about what he says, least of all if he promises such things as Jesus' resurrection of his body from the dead. Obvious deceivers are finally despised and nobody thinks much of them anymore. So why are the Jews still so concerned about the word of Jesus that he will rise again from the dead on the third day, when he has already been revealed as a deceiver? No, there must be something else that drives them to be so careful with the dead body of Jesus. Obviously it was the real and certain miraculous works that Jesus had performed in his life. They knew and were firmly convinced, the words of this man are not to be regarded so indifferently. The great care of the Jews, then, over the dead, helpless corpse of JEsu is a lasting proof of the great miraculous works that JEsus asked to be done during his lifetime. For if the Jews had been convinced that Jesus had not performed any miracles during his lifetime, they would certainly not have feared that he would perform miracles after his death.

However, it is said that the raising of Lazarus was a fraud. But where is this written? With what can this be proved? From which word or sentence of the evangelists can this be concluded? This is again nothing else than an empty reverie, because the evangelists do not know anything about it; they rather tell the resurrection of Lazarus as a real miracle work, as the resurrection of a really dead man, who had already lain in the grave for several days. But this reverie also contradicts the account of the holy evangelists. Lazarus lived, as the evangelists report, after his resurrection in the country in a spot among the Jews. But although the Jews pursued him and tried to kill him secretly and thus had a deadly hatred against him, nobody among them had the courage to accuse him publicly as an impostor. It could be objected that the rulers of the Jews were just afraid of the people to put Lazarus in a state of accusation, as it were as co-conspirators in a public fraud,

Otherwise they would have done it, because they were not more afraid of the people to do it when they had Jesus in their hands. Why then did they not reproach him for the deception? This would have been of the greatest importance for them in the accusation of Jesus. Such an accusation would have been more important than all the other accusations they had. But instead of doing this, they claim that he wanted to tear down their temple and rebuild it in three days, that he wanted to abolish their law, and that he blasphemed God, all of which they could not prove. Yes, it is expressly said that they sought false testimony against him and found none. Would not the accusation that he wanted to deceive the people by raising Lazarus have been a welcome thing if they had even a semblance of proof for it? But if the raising of Lazarus had really been a deception and the Jews had really discovered this deception, what would have been the consequence? Jesus would have become contemptible and despicable before the Jewish

people, he would have lost all confidence among the people as a public deceiver; then nothing would have been put on his word or on his promise, because he who lies once is not believed, even if he speaks the truth. But here the thing should have gone completely differently, the Jews should have become only still more anxious by the first deception, Jesus would not be a deceiver after all. That is strange, as soon as the Jews found out that Jesus was a deceiver, they began to get restless and to fear him as one who does not lie or deceive, they now begin to worry that he would rise from the dead, as he himself had predicted.

The seal on the door of the tomb is said to have been placed according to an agreement between the Jews and the disciples of Jesus and his followers, and on the third day the seal was to be broken together and the tomb was to be opened. The disciples were so far from agreeing with the Jews on this matter that Peter denied his Lord and the other disciples fled at the capture of Christ, fearing that they too would be captured and executed like their Master. They did not even want to identify themselves as disciples of Jesus, let alone enter into a contract with the Jews, because of the resurrection of Jesus. No, the matter was rather this: The Jews feared that the guard himself could be bribed by the followers of Jesus in the end and then join them against them and deceive them, therefore they sealed the tomb and now demanded from the guard to deliver the tomb to them sealed again. Thus and not otherwise

the matter behaves. Let us put another case to make this clear. A king sets up a guard around his treasury, and the officer who commands the soldiers seals the door to the treasury and tells them as they leave that they are to be responsible to him for the seal: would it not be clear to every man that the seal is there for the sake of the soldiers, who might otherwise keep others from the treasury but enrich themselves in the process?

But, despite the caution of the Jews, the seal was broken and the body of Christ was removed. The soldiers are said to have known that the disciples had stolen away the body of Jesus, as they themselves were asleep. But how could the soldiers know what was happening while they were asleep? They could not know, because when one is asleep, one does not know what is going on. How could they say that the body had been stolen, and how could they know that it was the disciples who stole it, since they themselves confessed that they were asleep and could therefore see no one and hear no one? However, this assumption is also completely at odds with the character and nature of the apostles described above. First they are said to have been quite simple, unlearned people, and these people are said to have undertaken such a bold work against the united power of the Jews and Romans and to have stolen the body of Jesus from the tomb, in spite of the fact that a Roman guard was posted there. But what could have induced them to do this? What use could the dead body of Jesus be to them? Or even if the dead body could have been of use to them, what chance did they have of success? A dead body cannot be taken away so easily, it requires several hands to remove it. To do this, a large stone had to be rolled away from the tomb's door, which could not be done without making noise and thus could not be accomplished by those who had to walk on their toes so as not to wake anyone from their sleep. Therefore, even if the guard had really been asleep, the situation was such that the disciples could not draw courage from it to undertake the work. For it was obvious that the rolling away of the stone, the carrying away of the body, the haste and confusion of the whole affair must have awakened the guard from sleep. But if we assume that the thing could have been done, the real execution of it would be completely contradictory to the disciples themselves. They had hoped that Jesus should found a worldly kingdom and become an earthly king; but now he was dead, why should they have stolen his dead body? To make an earthly king out of the corpse? And if they had believed the prophecy of their master that he would rise again from the dead on the third day, could they have thought that the fulfillment of this prophecy of his would be possible?

What would happen if they were to have his dead body in their hands?

But the resurrection of Jesus was also hurried, our freethinker says, because the disciples had to steal him away the day before, early on Sunday, because the rulers of the Jews wanted to come to the grave on the third day with a "large crowd" to see if Jesus had really risen from the dead; and there a deception would have been impossible for all time to come. But why should the disciples have hurried here? There was a guard there. And even if they could have overcome this guard by force and snatched the body of Jesus from it, their deception would have become obvious, because the guard would have known the matter. Even if we could not give an account of the calculation of the three days, we could still say that the resurrection took place during the time when the guard was standing at the tomb, so that an early resurrection would not have been of any use to the disciples of Jesus. If Jesus had risen later, after the guard had already been removed, one could have argued with good reason: why did he not rise at the predetermined time? Why did it please him to come later, after all the witnesses, who were patiently waiting for the appointed hour, had been removed? But what is the objection now? That he came too soon? But wasn't the guard there? Did they not see what was going on? - But the Lord did not come too soon, but he rose again, as he had said before, only on the third day; he was really three days and three nights in the earth, namely according to the Hebrew way of speaking, which includes the day, on which that happens, at which it begins to reckon, with its preceding night as belonging together, and the day, up to which it reckons, completely with its preceding night. Christ therefore died and was buried on Friday and rose early on Sunday, the third day after. Therefore also the two disciples say, with whom Christ goes to Emmaus unrecognized, who did not even think of the objection of a free spirit: And about all this today is the third day. In ordinary life we also say, for example: My friend got sick on Friday, on Saturday he was bled, but on the third day he died; everybody would understand the third day as Sunday.

But, to mention only one more thing about this passage. The Jews themselves believed that Jesus had truly risen from the dead. After the resurrection of Jesus, when the disciples, armed with power from on high, preached publicly in Jerusalem about the resurrection of Jesus, they were soon brought before the high council, the highest court of the Jews. The high council oppressed them and forbade them to preach further in the name of Jesus, Acts 4. Why did the high council not accuse the disciples of the deception of the resurrection?

resurrection of Jesus, that they had stolen his body while the soldiers were sleeping? This would have been much more important than that they had the apostles beaten and threatened; by this they could have opened the eyes of the people much better about the deceitfulness of these people. But of this they say not a word. They hate the apostles to the point of death, which is why they even get Herod to kill Jacob and imprison Peter, but they do not accuse the apostles of deceiving them about the resurrection of Jesus. The speaker of the Jews, Tertullus, who is mentioned in Acts 24, would certainly not have been able to forget such an important reason against Paul before the governor Felix, if there had been even a semblance of evidence for it; but he is completely

silent about it and only talks about heresy, rebellion, desecration of the temple, etc., all of which would have been nothing compared to a deception with the resurrection of Jesus, if only there had been a reason for it. In addition, it was just about this question of the resurrection of Jesus before Felix. Therefore also Felix said to the king Agrippa that the Jews had certain questions among themselves of a certain JEsu, who had died, but of whom Paul said that he lived. Afterwards, King Agrippa heard Paul himself, and if he had even suspected, let alone known, that the resurrection of Jesus was based on deceit, he, a king, could never have forgotten himself to say: "It does not take much, you will persuade me to become a Christian. Such a high person would never approve and confirm an obvious fraud in this way. But let us also take a closer look at what even the high council of the Jews at Jerusalem thought about this matter in a solemn assembly. In Acts 5 it is told how the apostles were imprisoned for the second time soon after the resurrection of Jesus. The high priest considered the matter so important that he called the high council together. The apostles defended themselves because of their preaching and said among other things these words: "The God of our fathers raised up Jesus, whom you killed and hanged on a tree. This was, of course, a serious accusation against the high council itself, and in the first heat they really wanted to have the apostles killed, but Gamaliel, one of the councilors, stood up and argued that such an important matter should first be better considered. He told the story of several deceivers who had all perished, and then said with regard to the apostles: "If this thing is of men, it will perish, but if it is of God, you cannot restrain it, lest you be found fighting against God. The high council agreed, and the apostles were dismissed. But which man of sound mind will now believe that the thing would have happened this way, or Gamaliel could have thought that God had his hand in this matter, if he had

would have known that one had played a fraud with the resurrection of Jesus? Would the whole high council have followed his advice? Would there not have been a man who had so much sense that he could have said: How can you believe that God has anything to do with the matter, since it is based on deceit?

(stürstzung follows.)

Afterthought.

In No. 14 of this volume, in the "Brief Outline of the History and Doctrine of the Most Important Newer Sects," I said right at the beginning of the history of the Swedenborgianism of the Herrnhutters and Methodists that they "with all their aberrations have laid no other foundation of their doctrine except that which is laid, which is Christ, although on this foundation they have built not only gold, silver and precious stones, but also wood, hay and stubble, i.e. not only delicious divine truths, but also rotten, human errors. i.e., not only precious, divine truths, but also rotten, perishable, human errors".

These words could be understood in such a way, as if we paid tribute to the two mentioned sects, that they stand with their teachings completely on the same faith basis as we Lutherans. But this was not at all the opinion of the writer. If it were, I could not in good conscience call myself a Lutheran, i.e. a member of that church which shuns and rejects all fellowship with those sects, precisely because they harbor heresies that endanger the reason for salvation. My opinion was rather that the Word of God is still essentially present in the Herrnhutians and Methodists, so that souls can still be saved among them; For with them, God's Word as such is still read publicly and especially, the law, which works knowledge of sin, and the gospel of the forgiveness of sins for the sake of Christ, who as God and man in one person redeemed us through his suffering and death, is preached, so that whoever adheres to these pieces of divine wisdom thereby comes to repentance and to beatific faith. - In addition, however, these sects teach and defend such dangerous heresies, which are not only wood, hay and stubble on the right ground, but actually endanger and overthrow this ground, so that whoever surrenders to them and is guided by them must suffer shipwreck in the faith, as was also said in No. 13 in the account of the history of Methodism: "the Methodist spirit does not live and weave in God's grace, but in its own activity, and leads those who follow its heresies into the wrong direction.

The only way in which the children of God are still begotten and raised is that they are thus governed by God's special grace, so that in simplicity of heart they focus on the beatitude proclaimed to them. And only in this way are the children of God still begotten and raised up, that God's special grace so preserves and governs them, that they in simplicity of heart follow the beatific teachings proclaimed to them.

The truth of the matter is the truth of the matter, the truth of the matter is the truth of the matter, the truth of the matter is the truth of the matter, the truth of the matter is the truth of the matter, the truth of the matter is the truth of the matter.

Mau can therefore well say that in such sects, which confess the triune God and Christ, the God-Man, our Savior, God's word is still essential (while such sects, which confess the triune God and our redemption through the vicarious sacrificial death of the Son of God, such as the Socinians, Swedenborgians and Mormons, have nothing at all left of the saving truth); however, one cannot grant them that they stand on the right ground of salvation according to their own doctrine; no, with this they rather overturn the ground of salvation, as much as there is in them. - Finally, as regards the passage 1 Cor. 3, 11 ff. Finally, as far as the passage 1 Cor. 3:11 ff. is concerned, by the one foundation laid, which is Christ, are to be understood all those doctrines which are so intimately related to our salvation in Christ that they cannot be unknown, or at least not denied, without violating it; but by wood, hay, and stubble are to be understood such erroneous opinions and ideas as are not dangerous to salvation.

This for the tax of truth, to remove any misunderstandings in such important matters and to cut off the occasion for suspicions of vituperative enemies.

H. Baumstark.

Dr. Stohlmanu and his faithful at work.

While General Sherman is operating in the South and Grant at Richmond, His Honor Dr. Stohlmann is storming the Yorkville congregation. This is not to be wondered at; for this congregation and its Missourian preacher have sinned too much against His Honor the Doctor. They have sinned by using the genuine Lutheran hymnal, which was in use in the Missouri Synod, instead of the un-Lutheran hymnal of the New-York Synod. Further: they have sinned by allowing the Stohlmannshy parishioners, who were eager to intrude, to gradually make the congregation New-Yorkish

They did not want to accept the new members in any other way than that they should renounce their previous community. Furthermore, they have sinned in that, through their fault, a long cherished plan of the honorable doctor has been lost from speculation. For almost three years, His Honor has patiently and meekly waited, like a little lamb, to see if the prospects would not gradually change in Yorkville to his liking.

in his favor. Finally, tired of waiting in vain, he wants to show the Yorkville congregation and its Missourian preacher who he is, namely the one who conquers it by assault. With a half-dozen members of the Yorkville congregation who had gradually left and escaped the discipline of the divine word, his faithful must now, in the presence of a high

The people of the University of Vienna, Prof. Dr. Seyffarth's, quickly hold a meeting and consultation. Now they must draw up a document, which those faithful to Stohlmann, in association with their consortia, sign, in which they - all ebre of their impudence! - urgently request the Yorkville congregation to renounce the Missouri preacher and to become New Yorkish, respectively Stohlmannish. In addition, a certain Mr. "So und So", a very pious man from Stohlmann's congregation, who is exaggerated by love, must roam among the Yorkville congregation members in a good Methodist manner, in order to make them renegade from their rightful congregation and their rightful pastor. Also, the red lure berries on the Vogelheerd must not be missing. Otherwise the matter would have no appearance and would not appear lascivious and attractive. The future under Stohlmann's sovereignty must be painted beautifully for the Yorkville parishioners, a new church, rich members and a lot of money must be held out to them. All this has been arranged together, and now it is to begin - Dr. Stohlmann and his followers are in the process of storming the Yorkville congregation. But where, indeed where, has His Honor remained with all his faithful? And where have the faithful remained with all their writings? And how did the Lord "So und So" fare with his prowling? Oh sad fate! Everything has gone wrong like a crab, everything has failed, the assault has been beaten back, all plans have failed, the Yorkville congregation has not yet been

conquered and stands as firm as ever to the Missouri preacher. But what on earth will become of the poor Yorkville congregation now that it has not stormed and conquered
let? Alas, this will cost her dearly, for she is now to suffer a loss in dollars and cents. Stohlmann's faithful, with the obliging cooperation of Dr. Seyffarth, are determined to found an opposition congregation out of saving love, a congregation where everyone is to be made right, where everyone is to go gladly.

From the work in the storm it goes over to the work in love. O the gentle, saving, active, philosophizing, romantic doctor. Mustn't everyone love him?!?!?!? - —

R.

To the ecclesiastical chronicle.

Mecklenburg. Baptismal pronouncement. In the parish of Serrahn in Mecklenburg-Schwerin, a man was baptized into the Reformed Church.

who otherwise boasted that he had never changed his views in his life. This was easy for him, because he believes neither in the resurrection of the body nor in the continuation of the soul, and professedly claims Schenkel, Renan and Marr as his authorities. Such hollow heads and cold souls exist in every country. It is only significant that the questions about Renunciation of the devil, his works and his nature for the external occasion of the

He was not allowed to take a free-minded confessor instead of his prescribed confessor, Pastor Plaß, according to Mecklenburg church law, and a dispensation from the use of the renunciation questions could not be obtained beyond four weeks, like a dispensation from the baptismal period. The Reformed pastor in Bützow, however, apparently did not make the admission difficult, because, as one hears, there was no question of prior instruction and examination. The Lutherans (!) come, are seen, perhaps their yes on heard "speech" (!) desired and they are reformed. The reformed congregation in Bützow may yet become a place of refuge for many who have suffered shipwreck in the Christian (I do not say Lutheran on purpose) faith. In order to make this conversion palatable for light-friendly circles, it was said that Rev. Plaß had demanded of that tenant that he should believe in a devil who had a tail, a horse's foot and cow's eyes. Yes, the rumor was spread that the baptism ceremony was broken off because the godparents did not want to confess this belief. The fact is that the doctrine of the devil was neither spoken of with the tenant nor with the godparents and that not even a request for baptism reached Pastor Plaß. (Münkel's Zeübl.)

Leipzig. In No. 37 of last year (of the Sächsisches Kirchen- und Schulblatt) we commemorated an article in the Mitteldeutsche Zeitung in which an open call was made for the overthrow of the church. The author of this article, Dr. ph. Eras, was sentenced to eight weeks in prison for the invective it contained concerning religion and cult, and the responsible editor, Rößler, was simultaneously sentenced to a fine of thirty thalers.

(Sächs. Kirchen- und Schulbl.)

Aspirations of the "gymnasts". If the purpose of the "American gymnastics clubs" were to do what their name says, namely to do gymnastics, i.e. to do arm, leg and back exercises, so that the young man learns to use his limbs properly and does not remain stiff and clumsy like a stick, the thing would not be so bad. But since the gentlemen of gymnastics are radical fools of progress, who babble like nose-wise yellow-bills about "realization and preservation of the inherent human rights"; so every sensible young man should be warned against such radical fools - bands. The "Turner - Tagsatzung" assembled in Washington in the month of April has adopted a "Platform" in which the following bombastic nonsense occurs: "It is a special task of the North American gymnastics federation by all means at its disposal (as arm and back waves, climbing, jumping, swinging, etc.?) to promote the radical reform efforts in the social, political and religious fields.

The aim is to bring about a correct understanding of its members and to work for their realization and for the preservation of the innate human rights. This association shall be a nursery for all those revolutionary ideas which arise from a natural and therefore reasonable world view." B.

The preachers' power. Only in these days we received - thanks to the present postal administration - the "Informatorium" of January 1. In it, Mr. Deac. Hochstetter tries to prove that a preacher is not allowed to obey the authorities when he is being preached to. He writes: "Where the authorities cannot command in God's name, but do sin, as is admitted in the 'Lutheran,' they cannot be the dare I owe obedience to, for I owe no obedience to sin." A more revolutionary and confusing principle we have hardly ever found expressed. We must condemn it most decisively as a godless, Calvinistic and Anabaptist error. There is certainly no question that the authorities, through every oppression, through every unjust judgment on the basis of twisting the law, through every partisanship, through every breach of the constitution of the country that they swear by, through every arbitrary deprivation of a citizen's right, etc., can hardly be held to account. But he who in these cases refuses to obey her, and pleads that he must obey God more than men, is a swarm spirit and a common revolutionary. This is precisely the main point of the biblical and therefore also Lutheran doctrine of the authorities, that one may not oppose them even if they are ungodly and make the most unjust demands on their subjects, and that one may only disobey them if they demand that the subjects themselves commit sin. This is such a well-known doctrine that every catechism writer knows it, and one is ashamed to hold it up to a preacher who wants to be Lutheran. The "Informatorium" says, of course, that if the preacher obeys the authorities, even if it is only by providing a substitute for himself, he sins by doing so. But this is a rather crude *petitio principii*, that is, the "informatorium" makes the first thing to be proved the ground of proof. Of course, the preacher sins if he leaves his congregation carelessly or for any ungodly motive; but if he does so because the authorities command it, the authorities sin grievously, if they want to be Christian and command it without urgent necessity, but not the preacher, and no more so than the husband who leaves his wife by order of the authorities, or the father who leaves his uneducated children by order of the authorities and goes to war. The "Informatorium" has on this occasion once again thoroughly proved that it has not yet learned the pure doctrine, let alone that it "informs" its readers in it.

could "ren". The difference between church and state is a totally unknown thing to him. If the religion of the "Informatorium" were Christian in this respect, the existence of the church and Christianity in a pagan state would be an impossibility. If the "Informatorium" wants to prove even more clearly that its doctrine of authority contains a rebellious leaven and is in the highest degree just as dangerous to the church as to the state, we are at your service. W. [Walther]

Certain faith confidence.

In 1621 there lived in Prague a Protestant baron, Wenzeslaus von Budowa, a gentleman of 74 years. When he was about to die,

two Jesuits visited him, saying that they could not refrain from visiting him at the last minute out of heartfelt compassion; they knew that he was a learned gentleman, so they had a desire to win his soul and to perform a work of mercy on him. But he answered: "Gentlemen, what do you want to tell me about my blessedness? I thank my God, and I wish that you were as sure of your blessedness as I am of mine." "Hurry," they said, "the Lord speaks more modestly; *homo readsest, au uwore, au vöio (liZuus sst,*" i.e., man does not know whether he is worthy of hate or love. "What," he said, "is this seeking my soul's salvation? You seek to plunge me into despair. You silly ignoramuses! That is how the saying is to be understood, from outward happiness or unhappiness one cannot judge whether a man is in favor or disfavor with God." He further said: "I know in whom I believe, and I am sure that he can keep me my support until that day. Item: I have fought a good fight, I have finished the race, I have kept faith. Henceforth the crown of righteousness is laid up for me. "2c. "Yes, said the Jesuits, my dear sir! that is what Paul is talking about; you do not have the revelation that Paul had." "What?" said the baron, "do you also know what it says? Not to me alone, but also to all who love his appearance. I also love his appearance. And, what will you say much, you lords, do you also know where the saying is written, man does not know whether he is worthy of hate or of love?" Then he gives them the Bible and tells them to open the saying. Then one looked at the other and asked, "Where is it written? Is it not in the other epistle to Timothy? The baron was angry at this and said, "You donkeys! Do you not even know where the saying is and want to help me to my salvation? Then they had to go away in disgrace. See best voice of repentance Th. 1. p. 373.

Georg Dunkel tells me that I knew a peasant servant whom a Catholic Mass priest wanted to persuade to become a Catholic, and if he did, he wanted to be a guarantor that he would be blessed. But the farmhand answered the sneak without thinking twice about it.

to think about it: How, if the devil took the guarantor, where would I be? Then the sneak had to leave in disgrace. Blessed are those who follow in the footsteps of such faithful confessors of the truth, who have joy in the day of judgment.

The Women of India.

The young Indian woman is usually betrothed already in the 5th to 10th year, married from the 10th on, often to a man who is twice, even four and six times older, and from her marriage on there is no other law for her than the will of her husband. From a short passage of the Padmo - Purana, an Indian moral code, one can conclude what fate an Indian woman has to expect if she is given under the unrestrained power of a man, who in most cases is apt to abuse his rights. The book states about the duties of the woman in the following way:

"The woman should know that for her there is no other God on earth than her husband; he alone is the object of her worship. It is her duty to obey him in all things, without ever allowing herself the slightest remark. *

"In the presence of the man, the woman's attention is directed to no other object, her eyes are fixed on him, so that she can guess his smallest wishes from his looks.

"She must not eat anything until her husband has finished his meal. If he fasts, she must also abstain from all food.

"If he insults, threatens, and strikes her, even without cause, she must not contradict him, much less escape. All she is allowed to do is to take his hand, kiss it and ask for his forgiveness in a low voice and in the most humble manner.

"When the husband receives the visit of his friends, the wife must bow and depart and go about her domestic business.

"When her husband has gone out, she must await the moment of his return with careful attention, then go to meet him at the threshold of the house, welcome him kindly, spread a rug for him to sit down, and then present him with food that must be prepared beforehand, according to his taste.

"Her husband must be more to her than anything else in the world, more than her children, her jewels, even than her life, and a perfect woman, if the man dies before her, must allow herself to be burned with him on the same funeral pyre."

The burning of the widow with the body of her husband is now strictly forbidden by the English government and only occurs in the remote provinces from time to time, but her fate is nevertheless bleak enough, and only those can form an idea of the misery of widowhood, who

have seen it with their eyes. After the death of the husband, the funeral of the widow is held by the assembled family with all the ceremonies of a real death celebration. The tali, or necklace, which she wore as a sign of her marriage and which was her badge of honor, is torn off. Her toys and jewels, if she possessed them, were taken from her, her hair was shorn, and from then on she bore the name Munda (bald head), which no one pronounced without disgust, and in which the whole disgrace and humiliation of her status was expressed. No choice in dress or food is allowed her, she remains excluded from the festivities of her family, as well as from all public and religious acts. She is treated with contempt by her children; if she has none, it is all the worse for her, for it is a reproach to her not to have given her husband an heir. Her parents regard her as a burden and never miss an opportunity to make her feel this way. She is never allowed to remarry. - In order to escape such a life, many resort to suicide or indulge in a disorderly lifestyle. Perhaps in no other country is the number of widows proportionally so great as in India. This circumstance is explained by the early marriage of Indian women to men, some of whom are already old, and who, moreover, are allowed to marry as often as they wish. It has also been noted that cholera, which is so often devastating in India, kills many more men than women. A missionary in Madura reported that among 70 families in one village, he found 83 widows, most of whom were still very young, and some of whom were real children.

(Freimund.)

Church consecration.

On the 25th Sunday after Trinity, the congregation of Staunton, Ill, had the joy of consecrating their new church, 50 feet long and 35 wide, with an ornamental steeple and brightly sounding bell, to the service of the Triune God. The celebration was enhanced by the visit of many guests from the dear sister congregation in Carlinville. In the morning the undersigned preached, in the afternoon Student Krull in English, in the evening Pastor Schliepsiek, the former pastor of the parish. - —

May God, the gracious and merciful One who gave this beautiful little church to the congregation, now also help that His Word be taught therein by faithful pastors in a pure and unadulterated manner, and that all the dear members of the congregation also live holy as dear children according to it for the glory of His name! - —

E. A. Brewer.

(Submitted.) *)

Since the "Hausfreund", published by an association of Unirt preachers, in Nro. 17 of the

*) We are sorry that the "Lutheran" has to deal with a buffoon like Mr. Hartmann. But since the two dear congregations wish the publication of these lines, we did not think we could deny them our columns. D. R.

current year's edition, the following eight sentences about us Evangelical Lutheran Christians, whom he prefers to call "Old

Lutherans":

1. We elevate the sayings of the symbols above God's Word.

We proved beliefs not from the Scriptures, but from the symbols. Scriptures, but from the symbols.

3. we are lost sheep, weaned from the divine word and accustomed to the word of men.

We condemned everything that did not smell of our supposedly right doctrine.

5. the mere name "Old Lutheran" is sufficient for us.

6. what is not Missourian - Stephanistic colored, is considered to us as error.

(7) We persecuted the unrighteous most fiercely, and the spirit of persecution came upon us.

8. our evangelical-Lutheran doctrine is not the right doctrine.

we, the undersigned municipalities, hereby kindly but urgently request him to prove these allegations. If he cannot do so, we further request him to honestly retract these allegations. If, however, he wants neither the one nor the other and leaves these allegations unproven, like earlier false accusations to which his attention has been drawn, we are forced to declare the "Hansfreund" to be a common diatribe and its editors to be public sinners against God's commandment: "Thou shalt not bear false witness against thy neighbor.

The First German Ev.-Luth. St. Paul's Parish in Chicago, Ill

On their behalf, the Board of Directors:

L. Nitschkowsky. H. Niemann. I. H. Sprangeler. H. Aerger. John Conr. Dohl. L. Brauns. A. Ullrich. H. Brockmann.

The Ev.-Luth. Emanuels-Gemeinde zu Chicago, Ill.

On their behalf, the Board of Directors:

W. Halleemann. Joh. Stemme. Mich. Hemmrich. Aug. Thiele.

Penance - Mirror

of a Christian man to daily confession before God.

Allentown, Pa.

Printed and published by Trexler, Harlacher u. Weiser. 1865.

(Price: single 10 cts., p. dozen 80 cts., p. hundred \$6 postage free to all parts of the country).

This is the title of a booklet of 32 pages in Duodez, sent to us for review. We can only heartily recommend it. It contains first of all a beautiful proof of the well-known old theologian Valentin Ernst Löschner, how divinely - wisely the holy, ten commandments are arranged. Then follows from Luther's catechisms and from other writings of his about each commandment the indication how it is transgressed, how it is fulfilled and how it is applied. Finally, Luther's brief instruction on the dignified partaking of the Lord's Supper follows, as well as the well-known, incomparable daily confession and penitential prayer of the same. We are very happy about this valuable treatise.

We allow ourselves only one remark in all love. Among the transgressors of the fourth commandment is mentioned: "He who does not keep the commandments of the Christian church. We think that this would have been the right place to prevent misunderstanding by using another word of Luther. Those words are taken from Luther's writing, which was first published in Latin in 1518, later in German in 1520. (S. Walch's edition, Tom. III, 1009. Compare Walch's Preface, Erlanger A., Vol. XXII, 9.) At that time, Luther still believed in the conscience-binding nature of the "church commandments," even if they concerned mediocre matters such as fasting and the like. Soon thereafter, however, he understood nothing under the obeisance to be rendered to the church but obedience to the Word of God which it preaches. Thus Luther wrote, for example, as early as 1521 in the church postilion: "The church has no other doctrine than Christ's, nor any other obedience than Christ's. The church has no other doctrine than Christ's, nor any other obedience than Christ's. Therefore everything that the papists say about commandments and obedience of the churches is of the kind of which Paul speaks: "They are false doctrines. (Sermon on the Epistle on the 3rd Sunday of Advent.) We do not note this out of censure, but recommend the dear booklet all the less as a pearl among what appears here.

Interchangeable blades.

For three months already neither the Catholic paper from Cincinnati, nor that from New York, nor the church paper of the Iowa, nor the "Herold," the "Informatorium," the "Lutheran," the "Observer," the "American Duüwrau," 2c. have come to the editorial office of the "Lutheran" or "Lehre und Wehre" au. Where is the schuko, at the respectioeu redactions, or b<i the post? - If the "Reformirte Kirchenzeitung" complains that it does not receive the "Lutheraner", we can assure it that it is regularly sent from here.

Receipt and tank.*)

Received for the seminary budget: Bon Past. Stiecksuß Gem., 7650 pf. mostly; from Past. Wagner's Gem., 351) Pf. flour, 24^a Bush. Potato, " 14 Galt. Pork fat. 4 Ham, 6 Sesten pieces, 3 Schul- teen, 5 Bush. Grain, 5 bush, white reuben, 3 bush. Wheat. 1 peck beans II Dtzd. Eggs, 813.75 haar; from Gebr. Faßelv il Nockspring, H barrel Kiichengemiise; from G. M. Eckorr L Co., Darmstadt, St. Clair Co, Ill., 10 sack mol l; from W. Mastmann there, 2 sack do.; from C. Eckert, I sack ro.; from G. Ph. Eckert, 1 sack do.; 'on C. I. Ochs, 2 sack do.; from Hrn. Köhler, I sack do.; from Gächur Penig, Nockspring. 4 barrel Küchngemüse; by Past. Claus, from Casp. Ellersiek, 85; from the comm. of Past. Schaller, Jr, by Mr. A. Burgdorf, 81; C. Bnrg- dori, >2 dnd. Eggs and 1 shoulder, C. Nagel 6 pf. Butter, 1 ham, 1 shoulder; Chr. Gübert 1 ham; N. N. 1 ham. A u g. E r ä m e r.

Obtained for poor students of school being: Bom luugir. - Brr. in Past. Wunder'S Gem. \$6. bon women in the same Gem. (surplus of Coll. for procurement of SrmInar beds) 84,75. bon Lehror Ph. Müller (for E. Selle) 82. from H. Geistseld, Nodenbcrg, (for Picritz) 8!. From the Wcst Distr. of the Comm. at Addison.

If some of the dear donors should miss here the receipt of their gifts, they want to rmschul- digen graciously with the fact that a receipt that was already ready for printing was destroyed by fire.

Ueberschuß einer Coll. für Beschaffung einer Seminar-Glocke 813,10. Coll. der Gent, zu Nodenberg bei Einführung dcö Pastors Hcimüller 824,6t). By Rev. Hcrtmiller of girders of the Gem. of Echria, O., 86,45, of D. Haag 84, of I. G. Böhm 83; of members of the Gem. at Liverpool, O., 82,50, of I. Keller 81, of H. C. Haserodt 50 Cts, of L. L. Schnell (for Rührig) 8l. F o r t h e S e m. household: from Past. Hcinemann's Gem. in Trete by O. Bohrens, E. Rinne, H. Wüstenfeldt, H. Gräwr, F. Wonke, O. Dohmcyrcr, Ph. Willharm 81st each; E. Hvmcicr nno N. N. 82nd each, W. Ahrrnberg 83, W. Sicfger 85, H. Ulrich 50 Cts. A. Selle.

Addison, March 22, 1855.

Lingckjancn in the Raffc Western Districts for S yn o d a l - K a s e: Bon Past. Oestcrnieiers Gem, Pomroy, O., 85th Bon Past. Mertens, Champaign, Ill, 8l. Bon Hrn. Bohnhardt, in Past. Niedcls FlialgkM., Cape Girardcau, Mo., 85th Bon Past. Frankes Gem, Addison, Ill, 825. bon Past. John's gent., Listen, Mo., 87.75. Bon Past. John, Listen, Mo., 81st Bon Past. Bünger, St. Louis, Mo., 82. of Past. Mennicke's Gem, Rock Island, Ill, 86.05. by Past. Mennicke, Rock Island, Ill, 82. by the same, from Mr. F. Möller, 81. Bon Past. Wunders Gem., Chicago, Ill-, 85. Bon Past. BanmgartS Gcm., Bcmdy, Ill-, 835.40. By the Trinity List, St. Louis, Mo., 8930. By the Imma- nucls Dist. there, K14.20. By Past. BeyerS Gcm, Chicago, Ill, 85. bon Past. Popp, Warsaw, Ill, 81. bom Dreicinity Dist., St. Louis, 86.65. bon Teacher Große there, 82. bon Teacher Erk there, 82. bon Lebrer Ulrich there, 81. bon ImmanuelS District there, 815.65. to College--maintenanceS K asse: by Past. Mrcrtns, Cbampaign, Ill, 81. ne- sormatioistst lollcctc in Past. Mueller's Gcm., Pittsburg, Pa., 823.26. Christmasollc. of the same Gem., 819.56. Bon Past. Köstcrings Gcm., Altenburg, Perry Co, Mo, 8.0. By Past, Wagner, of Bro. D., Pieasant Nidge, Ill, 85. of Trinityist, St. Louis, Mo, 811. Bom ImmanuelS Dist. there, Hll. Bon Past. Koste- nngs Gem., Frohna, Perry Co, Mo, 812. from the Cntkaffe of the same Gcm, 84.50. Collecte of the congregation dcö Past. Biltz, Lafayette Co, Mo., 811.25. From Trci- eluity District, St. Lonis, 811. For ver w. Prof. Biewcnd: From Past. KüstcringS Gcm, Frohna, Pcrrv Co, Mo, 84.5 >. To spndal mission cassc: Bon Past. Schicdtö Gcm., Allcghany City, Pa., 8100. from the missionary box of Past. Wunders Gcm., Chicago, Ill, 82,30. bon Teacher Lückcs school children, Chicago, Ill, 81. from Past. BanmgartS Gem. of, Venedy, Ill., 88.15. Don Past. Geyers Gem., Carliuvillc, Ill, 81.8 >. Bom Trinityö-Dift., St. Louis, Mo., 82.45. Don Teacher Great Schoolchildren, St. Louis, Mo., 82.05. Gcm.-Coll des Past. Metz, Ncw Orleans, for the months Nov. 1864 to Fcbr. 1865, 813, 10. DrricinigkeitS-Dist. of, St. Louis, 81.60. ImmanuelS-Listrict there, 82.25. For inner mission: Bon Hrn. Bensemam, stn. of, Thornton Station, Ill, 82. Of Hrn. H. Brandes, by Rev. Büngcr, St. Louis, 82nd Bon teacher Irmas school children, Collinsville, IN., 83rd Lurch Prof. Walther, by N. N., Cbariton, Mo., 83rd Bon Past. Eirich's Gem., Ehest r, Ill, 89. on the extension of the institution of P ast. Brunn in Stocden: Ncujahtsroll. dcr Gem. of the Past. Bartling, Springsicld, Ill, 818.85. thanksgiving offering of Hru. Oellrich that God asked him to return happily to Acron, O., 85. Christmaseoll. in Past. Mrcrtns' commun. in Champaign, Ill, 86. from Past. Mrcrtns, Champaign, Ill, 8l. Bon Hrn. G. F. Roller, Effingham, Ill, 81. by Past. BcrgtS Gem , Paitzdorf, Perry Co, Mo, 811th Collecte in Past. Mueller's Gem, Pittsburg, Pa., 830 05. by Past. BanmgartS Gem. Venedy, Ill, 814.15. By Prof. Walther, of N. N., Cbariton, Mo., 85. Gcm. coll. dcö Past. Bcyer, Chicago, 830.25. By Hrn. Hcinr. Maschger, of H. M. and Ch. E. M., LouiSville, Ill, each8>. Gem. coll. of the Past. Metz, New O'lcans, 823.35. Bon Mad. Lambert, in the parish of the Past. Metz, New Orleans, 85. by Past. Guenther, ges. at Mr. Conr. Winter's wedding, Saginaw, Mich., 87. For the building of the Schnllehrer Se- minarS in Addison: by some members of Past. Keylö Gcm., Baltimore, Md., 86.75. subsequently by Past. HollS Gcm. of Columbia, Ill, 25c. From Past. Ha- manus Gem., Carondclet, Mo. fourth mission, 813.25. For purchase of college land at Fort Wayne: from Mr. H. Richter, Thornton Station, Ill., 810. For poor sick preachers: Bon Past. Dorns Gem, Port Hudson, Franklin Co, Mo, 86. from.

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84.40. p. pair, by Past. Popp, thank offering for happy delivery of his spouse, 85. Znm C o l l c g c - N n b a n in F t. Wayne: Past. Noschö Gem, Prairie Towu, Madison Co, Ill, 88th l. Nodekohr, by Past. Biltz, Lafaycttc Co, Mo, 81.70. Past. Biedermann's Gem., Ncw Wclls, Mo., 83.75. by Gem. in Stanntou, Ill., 822.25. for college- students in gt. Wayne: Gem. coll. of the Past. Metz, Ncw Orleans, from: Oct. 1864 to March 1865, 818.55. Past. PoppS Gem. of, Warsaw, Ill, 84.35. for Concordia Seminary, St. Louis: through Past. Hildncr, bequest of the late. Joh. Messcrschmidt, Brid rwater, Mich., 820. E o. Noschke.

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The 22nd lahraang: The men: Fr. Meier, I. Kalb 50c., A. Walking 50c.

M. C. Barthel.

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1^ 8tein5nc'li, Lebrer, Venocl^, IVusliinAton fo.,!!!.

Printed by A. Wiebusch & Son. Et. L ruie, Mr.

Volume 21, St. Louis, Mon. May 1, 1865, No. 17.

(Submitted by Past. Hügli.)

A free spirit refutes.

(Adapted from the English of Bishop Sherlock: *The Trial of the Witnesses.*)

(Continued.)

The unbeliever also says: The apostles testify that Jesus rose from the dead. But a resurrection from the dead is a thing that goes completely against the usual course of nature. Now it is indeed reasonable to believe honest witnesses, but only if what they say is possible, does not go against the ordinary course of nature, does not overturn the laws of nature. If someone tells me something that is possible, e.g. he comes from Germany or France, I can believe him; but if a person tells me that he comes from the grave, he tells and testifies to me something that goes against the course of nature. How can this be true? With what reasons can he prove it? Man's intellect had limits, if now man remains within these limits, then I can believe him, but if he exceeds these limits with his statements, then I must first let my own reason go, if I am to believe him.

Accordingly, it should be reasonable to believe a witness' testimony only if it is probable, possible and not contrary to the ordinary course of nature. But who knows how far the natural possibility extends, and who really knows how the natural course of nature extends?

How far can things go in order to be in accordance with or contrary to the ordinary course of nature? That is not at all generally known. So it follows: man should accept the testimony and the statement of a man only insofar as what he says is, according to our own views, probable and possible. So the southerner, who has never seen ice, should, if someone tells him that water in cold countries freezes and becomes hard, not believe this at all, because this is according to his idea improbable, impossible and against the usual course of nature. And yet we all know that this is a clear, tangible truth, and that a man can perceive frozen water with his senses and give a truthful testimony about it. And so hundreds of other examples could be given. Therefore, nothing is more foolish and unreasonable than the ability of a witness to recognize a thing and to want to make the truthfulness of a witness's testimony dependent on the knowledge or ignorance of the person before whom the witness makes his statement and gives his testimony. But what is what the free spirit says against the resurrection of Jesus, different from what the southerner, who has never seen ice, could say against hundreds of honest witnesses, who testify that they have seen hard water? It is true that we do not easily believe what seems to us to be improbable and impossible, on the testimony of others, but not

because such things in and of themselves could not be perceived and witnessed, but because our prejudices against them are too strong, so that we do not believe the statement and doubt the truthfulness of the one who makes it. For example, it is natural for a stone to roll downhill, but not natural for it to go uphill. But the stone that goes uphill is an object of my perception as well as the stone that rolls downhill, and man is just as capable of perceiving and testifying to this as to that. If someone were to say that he saw a stone going uphill, one would doubt the truthfulness of his statement; but one would not be able to say that the thing was such that it could not be perceived nor witnessed, because it was completely against the usual course of nature. For the fact that someone testifies is not at all dependent on the law of nature, as you imagine it according to your own knowledge and according to your own experience, because your knowledge does not reach far and can be completely wrong. If you see something that, according to your conception of nature, is against the laws of nature, you still believe it because you believe yourself in your own senses. But if you do not believe things which another person tells you, this does not happen because one could not perceive such things in and of themselves and testify to them afterwards. If, for example, a person told us that he had come from the dead, we would believe the

Doubt the truthfulness of his statement. But what could we doubt about it? That he is really alive, since we see him, hear him and talk to him? We could not doubt that without giving up our senses completely. But we would doubt that man was really dead. But would it be possible to claim that it is impossible to prove by human testimony that he was really dead? Let us put another case. We would see a man publicly executed and his dead body finally laid in the grave, but afterwards we would hear that the man had come back to life. What would we doubt then? Not that the man was not dead, for we have seen that ourselves; but that we would doubt that the man was really alive now. But could one claim that this is a thing that one cannot perceive and then testify to? That no human being is capable of deciding whether the one with whom one has contact is really alive? On what grounds could this be asserted? A man who rises from the grave is an object of perception and can prove to be alive as well as any other man in the world. A resurrection considered as a fact can therefore be witnessed very easily. The witness who is to testify to this must only have the ability to distinguish between your dead and living man, which every reasonable man is able to do.

It is true that a resurrection from the dead is against the ordinary course of nature. But what is this ordinary course of nature? Every man, from the most simple countryman up to the greatest philosopher, gradually forms an opinion of the course of nature according to his own experience and observation. Shall therefore everything be impossible and improbable what contradicts these opinions of the people about the course of nature? Then the fact that water freezes in winter contradicts the usual course of nature, because their senses tell them that water is always liquid. But do their senses also tell them that water can never become hard? Reason cannot teach them this, for sound reason can never contradict hardness. Our senses do teach us what the ordinary course of things is, but if we were to conclude that things could not be otherwise, we would transgress the limits of our senses and base ourselves on our prejudices. Therefore, if one believes something that does not exactly correspond to this preconceived opinion of the course of nature, one does not always give up his reason and his senses, but in fact his own errors and prejudices.

So it is also with the resurrection of Jesus; there also the great difficulties, which it has in our eyes, arise only from prejudices. We know from experience that people die and do not rise again. From this we conclude that the resurrection of a dead man is against the course of nature. And it is indeed against the general established course of things. But if we were to conclude from this that a resurrection of the dead is contrary to the real laws of nature and quite impossible, we would be doing this without any reason at all, and in doing so we could rely neither on our senses nor on reason, for none of our senses, neither the eye, nor the ear, nor the feeling, nor any other sense, teaches us that it is impossible for a dead body to come to life again; if anything is to teach us about this, then reason must do it. But what principle of reason is contradicted by the assumption that someone rises from the dead? When I consider how I live, how all animal movements in my body are completely independent of my will, how my heart beats without my first having to give my consent to it, that the digestion and thereby the nourishment of my body proceeds in such a way that this whole business is unconscious to me; when I consider how my blood in my body moves unceasingly in a cycle and flows through my whole body of its own accord against all ordinary laws of motion: I cannot help but come to the conclusion that the preservation of my life at every moment of it requires as great a power as is necessary to raise a dead man. Whoever therefore thinks about himself and considers how he owes his entire existence and his life to a higher power, will inevitably also have to admit that the same power that once gave life to a senseless mass and gave the first impulse to every tension and every movement in it, will also be able to bring a dead body back to life. For to bring a dead body back to life, in which there was already life, certainly does not require more power than to make a body alive, in which there has never been life.

But our free spirit wants to speak even further. He says: But why are the testimonies for such an important thing, on which the blessedness of the whole mankind should be based, so deficient? Why have a few witnesses been chosen? For Peter himself says Acts. 10: Christ did not appear to all the people, "but to us, the chosen witnesses from God. Doesn't this lead to the assumption that they shunned the light? Why did Christ not appear publicly before the people after his resurrection? This should have been done especially before the chief priests and the rulers of the Jewish people, for to them he was sent in a special way, and the matter was of special concern to them. How can a messenger refuse to show his credentials? But instead of Christ doing this, he first showed himself to some simple-minded women, who were very afraid and therefore did not show themselves at all. They were able to bear witness to it. Then he appeared to two disciples on the way, who did not recognize him at first, but later said they recognized him during the breaking of bread. Then he also appeared to the other disciples. Why did Jesus not appear publicly before all the people and especially before the elders of the Jewish people? Then the matter would have been put out of all doubt.

Also this objection did not carry any weight, because where once there are enough witnesses who can testify to a thing, no one will ask for more witnesses. Therefore, if there is a sufficient number of witnesses for the resurrection of Jesus who can testify to it, one cannot want to argue against the fact that there are not more and not other witnesses that one would like to have. If two or three credible men testified to a will (which number the law requires), would anyone ask why all the inhabitants of the place were not summoned here to sign the will as witnesses? Why were witnesses chosen? Because one wanted to have good witnesses; because which sensible person will not choose such witnesses for his will or also for a sales contract, who are also suitable for it? Does not

therefore just the good selection of the witnesses give a cache a greater reputation? How is it, then, that that which in all other cases cuts off all suspicion should in this very case give rise to suspicion and distrust? How, then, can it be demanded that Christ should still have shown Himself to the Jews in a very special way? Christ had died before their eyes, but they were so sure that he would rise again, as he himself had foretold, that they set up a guard at his tomb; and from this guard of their own they learned that Jesus had risen. Each of the soldiers was a witness for them, whom they had chosen and chosen for themselves. Afterwards they had all the apostles and other witnesses in their power, the apostles also testified to the resurrection, not only to the common people, but to the elders of Israel, assembled as the high council, and in order to be able to substantiate their testimony, they had the power to work miracles, and really performed the most glorious miracles publicly in the name of Jesus. This people can therefore least of all complain that they did not have enough testimonies, for before the eyes of this people there was a more glorious testimony than before all the other peoples of the earth, for they themselves had the grave in their hands; so that if we were in need of a testimony in a similar case, we could not wish for anything better than this.

But Jesus is said to have been sent especially to the Jews, and since his resurrection from the dead had to be the main proof that he was the Messiah, he was bound to show himself especially to the rulers of the Jewish people, and the refusal,

to do so would have been as much as if a messenger refused to show his credentials. - It is true that the redemptive work of Jesus concerns all men without exception, but the Jews should have the preference over all other men, that Jesus himself should preach and perform signs and wonders only among them. The Jews should have this preference because of the fathers and because of the covenant that God had made with them. Therefore Christ is also called a "minister of the circumcision" Rom. 15, 8. and he himself says Matth. 15, 24.: "I am not sent except to the lost sheep of the house of Israel." Therefore, when he once sent out his young men to preach the gospel while he was still alive, he commanded them to Matth. 10, 5. 6.: "Do not go on the Gentile road and do not wander in the Camaritan cities, but go to the lost sheep of the Hanseatic League of Israel. This is what Christ followed as long as he lived on earth, until he was finally rejected by the Jews. He preached the sweet gospel among them for a long time and did signs and wonders, but since all his preaching and signs and wonders among them were in vain, he finally took leave of them, proclaiming to them the woe that would befall them because of it. This happens in the 23rd chapter of the Gospel of Matthew, at the end of the chapter, where Christ calls out to Jerusalem, as it were, as a farewell: "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often I have wanted to gather your children together, as a hen gathers her chicks under her wings, and you have not wanted to. Behold, your Hans shall be left unto you desolate. For I say unto you, Ye shall see me no more from henceforth, till ye say, Blessed is he that cometh in the name of the LORD." *) The words thus: You will see me no more from now on, date from his death, from where on the special privilege of the Jewish people is abolished. How can it be demanded here, after the Jews had rejected Jesus, and after their special privilege had ceased, that Christ should have shown Himself to them as resurrected and alive before other people? Since they had rejected their Messiah, their downfall was certain, no special appearance of Jesus was necessary anymore. But he would also have told them now, after he had told them once: You will not see me anymore, he could not have appeared to them in a special way, because the Jews were not yet in the condition to say: Blessed is he who comes in the name of the Lord, and they are not yet. (Conclusion follows.)

*) I will give you my presence of grace and also my visible presence, until you will have to confess on the day of my future at the last judgment, in which you will be convinced, that I am the true Messiah and that when I entered the city of Jerusalem the people shouted to me: Blessed is he who comes in the name of the Lord. Cap. 21, v. 9 - Weimar Bible.

(Submitted by Past. Rohrlack.) *)

My resignation from the Iowa Synod.

Lossage letter

to the Lutheran Synod of Iowa, resp. to the honorable Mr. President.

For the second and last time I hereby declare my resignation from the union of the Lutheran Synod of Iowa and kindly ask for my dismissal from the side of an honorable synod. The first time, as you will remember, Honorable President, my resignation was verbal; I alone, moved by the urging and pleading of friends dear to my heart, took it back in writing a few weeks later, at least until the Synodal Assembly, which was nearby. Through various concessions, made to me indirectly at the synod, somewhat satisfied, I did not renew this declaration of my resignation at that time, but I find myself prompted to do the same herewith subsequently, and at the same time I associate with this declaration the request that I be informed as soon as possible after receipt of the same on the basis of and in accordance with the Synodal Rules (Synodal Report III, § 11, pag. 39. and VI, § 18 d., pag. 40.) a testimony for

To graciously send my dismissal from the Union of the Iowa Synod.

What moves me to this declaration of my resignation is firstly my confessional and secondly my ethical standpoint which I am obliged to take towards the Iowa Synod. With regard to the former, I stand in irreconcilable opposition to the Honorable Synod of Iowa, a) concerning the historical view of the symbols, b) concerning the area of open questions, and c) with regard to unionist tendencies, and all my self-sacrificing efforts to modify this opposition have been in vain. For as often as I tried to establish a firm connection of my convictions with the views prevailing in the Synod of Iowa, this effort of mine only resembled the stringing of a bowstring.

weak hand that must finally let the string go, so that the latter snaps back to its original resting point; in other words: I was only half an Iowan during the whole time of my connection with Iowa, and my strenuous efforts to become a whole one were and remained fruit-

go. This half-being has already caused me many a hard struggle, which finally had to lead to a complete break with the synod.

The first point of my opposition from the confessional point of view is the historical conception of the symbols. Quite innocently it appears to the averse, but superficial observer, namely in the form, how it is used by the

At the same time with this letter we also received the complete acts of a trade of the congregation of Father Rohrlack with the synod, which ended with the appearance of the congregation. However, since these are rather voluminous and many of our readers are not interested, we are content to give this important document for the time being.

D. R.

The synod of Iowa has been presented in its last synodal report; but in its deepest essence it is the overthrow of our dear confession. Evidence of this is the notorious paper by Father Deindörfer, which was received with great displeasure by many members of the Iowa Synod at the time.

Discovery of a number of "incorrect or false doctrines" made and demanded out of daylight.

The other point is the area of the open questions, on which, as a broad basis, the building of the Chiliasmus is listed according to its ground plans and can be further developed and embellished according to the pleasure of the individual. Unfortunately, I also let myself be captivated by this fantasy for a while, but I have made up for this foolishness of mine in so far as I pronounced a caution against chiliasm on my behalf at the last synodal assembly. To give a thorough refutation of chiliasm here would lead to nothing, and I consider myself relieved of the duty to prove it in contradiction with Scripture and the symbols by the excellent

declaration of resignation of Father Burk, read after the last synodal assembly and printed in the "Informatorium" (No. 2, Year 13), to which I herewith commit myself.

The essential content of which I wholeheartedly confess.

The third point concerns the unionist tendencies of the Iowa Synod. Evidence for this is on the one hand the flirting with the united synods of this country, namely those of Pennsylvania and Wisconsin, and on the other hand the written expression of the Iowa Conference, which has not been contradicted on the part of the synod. If one wanted to object to the former: "Did we not, at the last Synod, bear witness against the said Synod, in that Prof. Fritschel Jr. presented a paper on the various Synods of this country, which, while acknowledging the good in and of them, also made expositions where they had to be made (?)", it is to be replied that such testimony was only given pro forma, i.e., as an illusion. because 1) the editors of the "Kirchenblatt" rejected a testimony directed by the writer against the Wisconsin Synod; because 2) the Wisconsin Synod was and still is under the delusion that it has a confederate and ally in Iowa, and was strengthened in this delusion by the fact that they gratefully allowed themselves to be supported with unearned money for the conduct of the Indian mission; because 3) neither the church bulletin nor the synodal report mention anything about a testimony given at the synod against the Wisconsin Synod.

testimony. - Even more confidential, however, is the relationship of the Iowa Synod to that of Pennsylvania. At the last synod it was even advocated to establish a closer connection with the Pennsylvania synod, so that it was quite in the spirit of the Iowa synod when Father Brobst reported that an agreement was to be reached with the Pennsylvania synod.

Approach to the Pennsylvania - Synod on the part of that of Iowa would be made.

The written expression of such a unionist attitude is found in the theses presented by the president of the synod and adopted by the Iowa Conference: "On the Position and Conduct of Lutheran Christians toward Members of Other Confessions," where, among other things, the following can be read:

"The name Particular Churches can be claimed by all those communities which adhere to the three main symbols of the Church".... "Where I find the saving faith (in any particular church), I have brethren in Christ before me." "No matter how many errors, greater or lesser, may be found among them. - The Lutheran Church as a whole, or at least that section of it (the synod) which agrees with us on the preceding propositions, declare by publication of these propositions and by confession of the same the standpoint on which it sees itself. Once this has been done, in the case of a meeting of individual members of the Synod with members of other particular churches, and thus in the case of conduct towards them, it will first depend on whether one meets with acquaintances or strangers."

"If one meets with strangers, it is assumed a) that they are familiar with the published position, b) that they really share the faith of their church, and accordingly they are treated as brothers. They are therefore neither to be denied the brotherly name, nor the brotherly hand, nor the brotherly kiss. Nor is it proper to pray together with them.

"If it turns out that he is a believing Christian who desires to be saved by Christ alone, but who is not acquainted with the doctrine of his church, nor with the distinguishing doctrines of other churches, beware of making him suspicious of his own church as long as you have no prospect of having a lasting effect on him either yourself or through others."

When the Wisconsin Conference, to which I belonged, could not accept the above sentences without protest, not without further ado, but opposed them, their faithfulness to the confession was described with the words: "to believe themselves called to take the pen of criticism into their hands and then to put into circulation again what has been put on paper. (Synodalb. 5.) For no other conference has ever believed itself called to contradict what was given "in hand" from above.

Secondly, I am also moved to this declaration of my resignation by my ethical standpoint with regard to a) the dishonest behavior of the Synod in its negotiations with Prof. Schmidt and Fr. Döderlein; b) the unfair treatment of my congregation on the part of the Synod and c) the mean attacks against Fr.

As for the dishonest behavior of the Synod

As far as Prof. Schmidt and Fr. Döderlein are concerned, the same consists in the unattractive way, by means of a clever turn of phrase, of giving all those who have ever given testimony against the chiliasm of the Iowa Synod, as such

The Synod, as a Synod, has never spoken out in favor of chiliasm. My experience proves most conclusively how rightly Prof. Schmidt and Fr. Döderlein judged when they remarked: "In the "Declaration on Chiliasm"" (Synodalb. pag. 35), a step backward of the Synod towards the better was to be perceived, and this because, according to the Synodal Report of 1858, chiliasm had been Synodal doctrine. (Synodalb. 32.) To reject this truth so readily was painful even for many synod members. Statements such as: "Instead of denying such a fact, which was revealed to the whole world (cf., in addition to the synodal report of 1858, also "Kirchenblatt der ev.-luth. Synode von Iowa", Jahrg. 1, Nr. 10 und 11), a humble confession of the error that had occurred would have been in order", were voiced now and then. - My experience, however, is this: It was shortly after the Synod of 1858 when I arrived in Madison, Wis. as a candidate with Fr. Deindörfer, who had recently returned from the Synod. Fr. Deindörfer, then Prepositus of the Wisconsin Conference, performed the ordinations necessary for that Conference. Appointed as assistant preacher to Father Beckel, I was also to be ordained. But only after I had been converted by Father Deindörfer's efforts from an antichiliasm, which I was at that time, to a chiliar, the ordination took place. "All of us," he said at that time, "are devoted to chiliasm and will therefore be careful not to accept persons among us who, by their contrary opinions, could bring strife into the camp and disturb the unanimity, although we would not expel from the synod anyone who should later become an antichiliasm among us for that reason. Although I already mentioned this fact publicly at the last synod, but it was left unnoticed because Father Deindörfer, this "weighty witness," denied it, I see myself compelled, on the basis of his short memory, as is evident from the declaration of resignation of my congregation, to repeat it here as a testimony for the sake of truth.

The other point concerns the unjust treatment of my congregation in its testimony against a group that had fallen away from it and had been provided with word and sacrament by its own synod. It will suffice here to declare that I declare my unreserved support for the resignation of my congregation, especially since it was the proceedings of the Synod concerning this congregation of mine that brought about the final decision of my struggle with the views of the Iowa Synod.

Finally, thirdly, I call the attacks against Father Himmler mean. At the

Because of the close relationship I had with him, as my closest neighbor in office, I am sufficiently aware of and appreciate the reasons he had for not testifying publicly at the synod. Illness and a related lack of clarity, on the one hand, and the consciousness that his testimony would not be of any use, on the other, kept him silent. In addition, during or at the end of the synod, his

resignation from its association had by no means been definitely decided upon by him. Therefore, he accepted the monetary support of which he was in great need, especially for the payment of debts which he had felt compelled to incur as pastor of the Iowa Synod. His statement that he was expressly directed to "Missouri" by the declaration of the Iowa Synod that he was not allowed to testify publicly against chiliasm is by no means based on "poetry" but on complete truth, as the writer of that attack and the editors of the church journal will also admit if they want to remember that on the occasion when the Synod was called upon by its president to acknowledge the high courage of Fr. Kleinlein's high courage, which consisted in the fact that he wanted to see the word "toleration" used instead of the word "authorization" with regard to chiliasm, - that on this striking occasion the president ordered those who wanted to testify publicly against chiliasm to go where such testimony would be tolerated, so that disputes would not arise in the congregations because of chiliasm. This was an explicit explanation for Father Himmler, whose position on "Missouri" was well known. If one wanted to reply to this: "But how can only what one individual has said be laid to the charge of the whole synod?" then it must be remembered that the synod tacitly made the confession of its president its own.

An honorable synod will see from the above reasons that my resignation is sufficiently justified; but it will also see from this how great my attachment to it was, that despite my convictions, with which I found myself in opposition to the views of the synod, I have persevered in its midst and fellowship to this day, and how difficult, therefore, in this respect, the important step which I have taken herewith has become for me.

Finally, I would like to express my heartfelt gratitude to the Honorable Synod for all the love and kindness it has shown me, especially from some of its members, during the six years of my association with it. The Lord richly repays it by bestowing upon it the knowledge of His holy will and the joy of carrying out His recognized will.

Westfield, March 24, 1865.

August Rohrlack, Lutheran pastor.

Unit

for the next meeting of the Synod of Western Districts.

From the truth of the Christian religion-

Thesis I.

It is indisputable that neither the natural religion, nor a pagan one, nor the Muhammadan one, nor the present Jewish one can be the true religion.

Thesis II.

In deciding whether the Christian religion is the true one, it all depends on whether the Holy Scriptures of the A. and N. Testaments are God's revealed Word or not.

Thesis III.

The certainty of whether the holy scriptures of the A. and N. The certainty that the Holy Scriptures of the A. and N. Testaments are God's revealed Word depends on whether the books that still exist as Holy Scriptures are the Word of God. The certainty of whether the scriptures of the A. and N. Testaments are God's revealed word depends on whether the books

- 1) genuine and unmutated,
- 2) are credible, and
- 3) have the irrefutable characteristics of divine inspiration.

Thesis IV.

If the books of the N. T. are inspired by God, so are those of the A. Testament.

Thesis V.

The New Testament Scriptures that we still have as such are genuine; for

- 1) All those who had to and could testify to their authenticity confirm their authenticity.
- 2) The New Testament books themselves prove by their form and content that they are of the origin ascribed to them.

Thesis VI.

The New Testament Scriptures that we still have as such are unadulterated and unmutated, for.

1) All existing Bibles agree with each other. But this agreement would be impossible if they had been falsified or mutilated. It is true that there are a considerable number of different readings, but if this were not the case, one could not without reason fear a deliberate plan of falsification. The preservation of all the different readings that have ever existed proves that the original one of Christianity has been preserved. As many as there are, by the way, a comparison shows that, whichever one may be accepted, no difference in the teaching of the holy Scriptures emerges in any part.

2) All translations agree with the existing New Testament Scriptures.

3) All citations in the writings of enemies and friends, as well as the interpretations of entire biblical books of the latter that are still in our hands, from the beginning until this day, also agree with the same.

Thesis VII.

The writings of N. T. possess the highest degree of credibility and historical truth; for as for 1) the writers of the same, the same have

- a) can write the truth,
- b) want to write, c) have to write.

Thesis VIII.

The writings of the N. T. possess the highest degree of credibility and historical truth; for as far as 2) the content is concerned, this agrees

a) with all other historical testimonies about the geographical conditions and the nature of the Jewish people and the whole world at that time, as far as the New Testament writings speak of it.

b) The very contradictions that one thinks to find in the Scriptures themselves prove how absurd it is to assume that the composition of the New Testament Scriptures is based on a deliberate agreement of their authors to jointly bring untruth to the world as truth and as the only true religion. Incidentally, all contradictions that one thought to find in the holy scriptures have so far proved to be false. It is therefore unreasonable to assume that the truth is the only true religion. It is therefore unreasonable to deny the highest human credibility to the biblical documents for the sake of some still unsolved difficulties.

c) Even such persons in the apostolic times, who were previously the most determined enemies of Christianity and had every opportunity and ability to convince themselves of the truth or falsity of the apostolic reports, converted and became, in part, like Paul, the most zealous proclaimers of Christianity.

Thesis IX.

The books of the N. T. are inspired by God Himself, because they declare themselves to be so and God has confirmed and sealed this Himself

- 1) by irrefutable divine prophecies;
- 2) by irrefutably divine miracles;
- 3) by the miraculous preservation, spread and acceptance of them throughout the world, despite their content, which is absolutely contrary to arrogant human reason and human inclinations, and despite all the combats they have experienced by the wise and powerful of this world;
- 4) by their soothing and sanctifying effects in the hearts of men, and
- 5) Finally, through the testimony of the Holy Spirit, which all those receive of their divinity who do not wilfully resist the effects of it, but allow themselves to be brought to living faith by it, as this is especially evident in the steadfastness of the holy martyrs, and in this marvelous power demands recognition even from the unbelieving world.

Thesis X.

All these irrefutable proofs that the books of the N. T. and therefore also the books of the Old confirmed by the same are the revealed written word of God, can

The argument that the content of those books partly contradicts the so-called irrefutable laws of human reason as well as the allegedly certain results of the latest scientific research in various fields cannot overturn them.

To the ecclesiastical chronicle.

"Hours of Devotion." This, as is well known, is the title of a book which, in pious and sometimes even Christian-sounding phrases, contains a wretched rationalistic morality. Almost 50 years ago it came out in Germany and, since at that time everything had sunk and drowned in rationalism, was initially devoured by thousands and thousands like a new Bible. But since faith has awakened again in Germany and people have gained better knowledge, almost no one there asks about the wretched Scharteke anymore. While the unbelievers are now mostly tired of pretending to be pious and wrapping their unbelief in sweet-smelling gossip like those "hours of devotion", the believers are now no longer so ignorant that they should still be deceived by the sheep's clothing that the "hours of devotion" have on and not recognize the wolf's voice resounding in it. Nevertheless, a bookseller in Philadelphia, a Mr. Koehler, probably for the sake of unjust mammon, has begun to reissue that shameful book. It is quite a sad thing. Of course, not many of the newly immigrated Germans will buy this work of art; but the native Germans are so ignorant of Christian doctrine due to the neglect of their preachers that many of them will certainly think that these "Hours of Devotion" are a wonderful and pious book; for this is also one of the bitter fruits of it, if pure doctrine is not practiced, that people never learn to distinguish the spirits and are therefore easily deceived by every spiritual harlequin. Unfortunately, the so-called religious newspaper writers are so poorly aware of their duty that they usually do not warn faithfully against such bad, soul-poison-filled reading as that book contains, and even recommend it in their own ignorance and dullness. To our sorrow, for example, the "Reformirte Kirchenzeitung" announces the new edition with the following words: "This extensive work is rapidly approaching its completion. The decoration testifies to the hands of a master. About the content, which is by no means new, but has been in the public eye since 1816, many judgments have already been made that the modest church newspaper feels deprived (!) of such. It does have its "G'schmäckle," and perhaps knows as well as many others how to sense and assess the spice of a matter. But instead of talking about Zschokke

(the author) to speak, we would rather let him speak himself." The "Reformirte Kirchenzeitung" now follows this with a passage from the "Stunden der Andacht" (Hours of Devotion), in which the reader is told that it is better to believe that Christ has risen from the dead than to brood and ponder over it and doubt it. From this selection it seems that the church newspaper wants to recommend the book; but be that as it may, it is nothing less than "modesty." but a great, appalling disloyalty to the Savior and denial of Him, if a newspaper writer who wants to be Christian can advertise such a godless book as the "Hours of Devotion" without warning against it in all seriousness. - The small fanatical sects make it even worse. Thus, for example, the editor of the "Fröhlicher Botschafter," which is the journal of the so-called "Vereinigte Brüder in Christo," writes in the number of March 8: "Deliveries 5 and 6 of Zschokke's Stunden der Andacht are before us and are recommended because of their valuable content. Every reader can strengthen his faith in God through them, and draw comfort from them as from a rich source." The "Christian Messenger" of the so-called "Evangelicals" or Albrechtians also displays the book without even a word of warning against it. Mau sees from this what ignorance in regard to Christian doctrine prevails among these enthusiastic sects. There is no doubt that they would also recommend a Turkish book, if it contained a similar pious word-bell ringing. Finally, even the "Evangelist" of March 15, who wants to be a strict reformer, indicates the "hours of devotion" without warning against it! Yes, he even shares, without any remarks, the praise which the "Happy Messenger" gave to this book full of soul poison! It almost seems as if he and others did not criticize the book only for this reason, and even gave themselves the appearance of praising it, in order not to step on the toes of the entrepreneur. - So that our readers can see for themselves what kind of spirit blows in the "Hours of Devotion," we want to share some of it with them. Thus, for example, it says in the 40. The Jew who cries out devoutly to the God of his fathers in his synagogue according to the statutes of Moses; the Turk who, according to his supposed prophet's teachings, bows his face in the dust before the omnipresent One in the mosques of the Orient; the ignorant pagan who, for lack of better insight, stretches up his hands in prayer to an idol - they have with me One God to whom they call Allah, Abba, Father. They also look forward to an eternity full of quiet hope. One alone is terrible in human society - he is unhappy and terrible - it is the religionless one." In the following devotion it is said: "Every religion is venerable, because all religion is a path to God. If the Jew slurs psalms in the synagogues of David - : remember, O Christian, in the synagogues once even Jesus Christ, your savior, worshipped the God of the universe. (!) Venerable is to me even the devotion of the heathen, when he prostrates himself worshipping before the going out sun or before the celestial bodies as before deities. It is a vain endeavor to persuade those who are once convinced by education, habit and experience of the goodness of their doctrines of faith, to other convictions. Yes, Father, who art in heaven, thy name is hallowed by all nations, in all religions." - This may be enough. The reader can see from this what Herr Zschokke understands by God, religion and piety. Even the most damned idolatry and the most hideous idolatry founded by the devil is venerable to him, but the pagan mission, by which one wants to persuade the worshippers of the sun, moon and stars to Christianity, he regards as an unnecessary and foolish enterprise. And such a book is recommended by our conversion-zealous sects. O blindness upon blindness!

W. [Walther]

Mr. Past. Brunn writes to us on March 20, among other things, as follows: "On February 12 of this year, we in Nassau publicly decided and executed our separation from the Breslau Synod. This separation was deeply painful to me. I held back for a long time; it was my sacred duty to try my utmost to avoid separation. This was the driving force behind my and Hein's proposal to the Breslau Synod, which you had printed in "Lehre und Wehre". We wanted to show how we were willing to do our utmost to avoid division, if only they did not want to attack our position of faith and knowledge in the most direct and immediate way and make it impossible for us. You must always bear in mind that many opponents of Breslau have undoubtedly been accused, with justification, of a certain haste and pleasure in separating, which had already become a public annoyance among many. In the face of this, it was doubly obligatory to show that no separatist spirit was driving us. But as deeply as the pain and lamentation over the disruption of our poor Lutheran church in our present time goes to my heart, it is just as firm in my heart and conscience, on the one hand, that we must not deny faith and conscience, and if the whole world, together with the visible church in it, were to perish, and on the other hand, that we must not judge ourselves according to the prospects of human reason, if we want to build Christ's church. His ways and His order and manner always go through death to life, through defeat to victory. The truth is winning more and more friends in Germany, and that is why I am quite happy and undaunted. I see God's finger very clearly and powerfully in the fact that He has let the people of Breslau come to such a decisive stand, so that

we would be free from the bonds and fetters that held us. We now occupy an independent ecclesiastical position in Germany, admittedly small in number at first, but we will grow, if only, God help us and our firm resolution, we faithfully and purely preserve our jewel, the honest confession of our fidelity. We will not get involved in false connections again, which is not easy now with the full and open appearance of all opposites, but we think first of all to remain for ourselves in our narrow and now firmly closed small church circle and to expect calmly what can, will and will join us with inner truth. We hope to be able to welcome Pastors Frommel in

Baden and Frischmuth in Saarbrücken, who are also in the process of separating from Breslau with their congregations, as our fellow members for the time being. Our institution here is moving forward happily in the old way. We are already busy building, and I hope that by St. John's Day the entire building will be completed to such an extent that it will be able to accommodate the new, increased number of students. Next, I am currently busy preparing my new flock of Sendlings for the upcoming summer. I hope to be able to send several 8-9 students to St. Louis and 4-5 to Addison. It is becoming more and more apparent what a gracious providence of God it is that our Steeden institution had to come into being for your Synod in these very years, when the influx of young people from America itself is increasingly coming to a standstill with you. According to human reason, it is of course quite reasonable to establish and expand institutions in these times, when the influx of external funds is becoming more and more difficult. But it is God's doing and His will, and He only gives us firm and joyful faith." - At the same time as the letter from which the above is taken, we also received the first number of Brunn's printed "Mittheilungen" for this year. These contain, among other things, the "Annual Report", from which we report the following: "The fact that the income of my missionary treasury has been almost twice as great in the last year as in the year before has first of all an external, natural reason, namely my collection trip in the previous summer, which has not remained without rich consideration, and that in a double way, partly through the direct income which I brought back from the trip, and partly in general through the renewed stimulation which my trip has brought to our North American cause. American cause. - In total, I received 5386 Gulden 45 Kreuzer (3078 Thlr. 4 Sgr.) in the past year, while I spent 4809 Guld. 15 Kr. (2748 Thlr. 4 Sgr.). Of this expenditure, 2522 Guld. 16 Kr. (1440 Thlr. 9 Sgr.) to our travelers. I have already reported that this time I was able to equip my departing students a little better than before; I spent over 400 Thlr. on books and clothing for them, so that

At least they will be able to complete their studies at the seminary in St. Louis, without having to make new purchases in these pieces, which are three times more expensive in America than here. The remaining costs are to be counted partly on the farewell visit of the pupils in their home country, partly on the sea voyage. The travel expenses from New York were borne by our brothers in America. However, we have to lament some losses on the part of those who made the journey to America at their own expense and from whom we therefore could not take away the freedom to dispose of themselves. One of these barons stayed in New York with relatives who seem to have persuaded him to give up the profession of schoolteacher to which he was destined. Another, who had traveled at least as far as New York at his own expense, has also turned to a secular profession after committing himself in writing to reimburse the travel expenses from New York to Addison. Finally, a third, whom I had advised not to go at all this year, but only to become more familiar with Lutheran doctrine at home before he undertook to serve our church in America, did go, but to the Wisconsin Synod, and now writes me recently how bitterly he was disappointed, so that he is about to come home again. He should have taken good advice, then things would not have been so bad for him. Our institution budget here in Steeden has in the past year 2286 Guld. 59 Kr. (1306 Thlr. 26 Sgr.), thus also somewhat more than before, but not as if we had lived more lavishly, but everything in our house went its usual old course. But dear readers may remember that our number of students has increased to 12, and since the middle of October I have also had a dear and much needed assistant in the teaching office. So it is natural that our budget has cost considerably more than before. But the Lord has given everything that was necessary and even more. However, I am doubly pleased this year that my missionary treasury has a surplus, for this is a cheerful deposit for the forthcoming enlargement of our institution here. This will, of course, require even more income than before, if I am not only to enlarge my apartment by adding an extension, but also to feed twice as many students as before throughout the year and send them to America.

I would therefore like to conclude by kindly urging our dear readers not to forget the forthcoming expansion of our institution. I have also written to our dear brethren in America for this reason, and their General Synod, assembled in Fort Wayne at the end of October, has unanimously decided, in spite of the severe war hardships affecting the country and in spite of their own large new buildings for the grammar school and school teachers' seminary, that nevertheless on the past 1st Sunday in Advent a church meeting should be held in all the congregations of our Missouri Synod.

The first collects will be organized in order to help make the enlargement of the local institution possible. This is not only a proof of the importance our brethren in America attach to our work here for their church over there, but also how urgently they desire its continuation and increase. In view of this heartfelt zeal for love, with which our brethren over there are so unceasingly active for the expansion and building of our church in America, I therefore do not hesitate to also address to my dear readers in Germany the renewed urgent request that they do not want to deny their growing love and participation to our so cheerfully blossoming missionary work for North America!" W. [Walther]

Papist Findings among Members of the New York Synod. Rev. E. Hoffman" of Albany rightly complains in the "Lutheran Herald" about the disgraceful chastisement of some synods, which accept open drunkards and gamblers as members, even make them synodal presidents, and approve and strengthen annoying, sinful divisions in the congregations by setting up opposition congregations. To remedy such unrighteousness, he presents an attempt at a new constitution for the General Synod. In it, on page 164, there is the following provision: "In the deliberations of the General Synod, only the preachers shall have a seat and a vote in questions of doctrine, as was the case with the Apostles' Convention. But it is not true that only the preachers had a seat and a vote at the Apostles' Convention. For everyone who still has eyes and can read, it is written in Acts 15:22: "And it seemed good to have the apostles and elders together with the whole congregation." The "whole congregation" therefore also had a seat and a voice. And the joint resolution of the convention has the following, precisely stated, joint superscription v. 23: "We, the apostles and elders, and brethren. This is the protocol of this convention sanctioned by the Holy Spirit. This is the protocol of this Apostles' Council sanctioned by the Holy Spirit. Later it is written in Cap. 16, 4: "And as they passed through the cities, they delivered them to keep the sentence which the apostles and elders of Jerusalem had ordained.

The fact that the "whole congregation", the "brethren", had not joined in the decision, is surely not intended to invalidate the truth of the minutes and prove that the "whole congregation", the "brethren", had not joined in the decision; otherwise, another person could leave the congregation with the same right and claim that the preacher alone had the right to decide on the doctrine.

For Cap. 15, 19, it says only of Jacob, the bishop of Jerusalem: "Therefore I decide 2c. For Cap. 15, 19. only Jacob, the bishop of the church at Jerusalem, says: "Therefore I decide 2c."- Luther's judgment on this paragraph of the constitution reads thus: "About the doctrine of recognizing and

The right to judge belongs to all and every Christian, so that he is cursed who offends such right by one little hair. For Christ himself has decreed such a right in invincible and many sayings, e.g. Matth. 7, 1. ""Beware of the false prophets who come to you in sheep's clothing."" This word he certainly says

against the teachers to the people and instructs them to avoid their false teachings. But how can they avoid them without recognizing them? And how can they recognize them if they do not have the power to judge? But now he not only gives them power to judge, but also gives it to them; that this single passage can be enough against all the popes, all the fathers, all the councils, all the schools, all the sayings, which have granted the right to judge and conclude only to the bishops and clergy, but have robbed the people, that is, the churches, the queen, of it in an ungodly and ecclesiastical way. (See many other testimonies of Luther, Gerhard's 2c. in "Kirche und Amt." P. 447 ff.) B.

Röbbelen. We learn from a letter of this our dear Krcuzträger, dated March 17, that he has happily made it through the winter again, but that his body is feeling increasingly weaker, and that unfortunately his dear wife is also "gradually coming down" under the many efforts. That his spirit is still lively, however, is shown by the following remark about the conditions in Baden: "Here the government is in conflict with the papal clergy about the emancipation of the school from the church. At the same time, the faithful part of the Protestant preachers find Schenkel too curmudgeonly. Thus, an authority cannot satisfy everyone even if it tries to comply with the saying with which our vice-king was teased in former times. If I am good and do what I am supposed to do with a happy mind 2c."

—C.

Introduction.

In the discharge of the Presidency Eastern District, Rev. C. A. Weisel, Jr. hitherto Vicar of his father, was inducted by the undersigned into his new congregation at West Seneca, April 14, 1865, and committed to all the symbolical books of our church, according to our Agenda.

May the faithful Savior, who according to His inscrutable counsel has afflicted the former pastor of this congregation, Pastor Muckel, with physical weakness for years, give this new shepherd all the more strength and let him win one victory after another over the devil.

Hugo Hanser, Pastor.

Address: Hsv. O. ^uZ.

? . O.^ (not West Seneca) ISrw Oo., N.

The Western District of the Synod of Missouri, Ohio et al. states.

Will, God willing, hold its meetings this year in C o llinsv ille, Ill. and will begin the same on May 10 of this year. Voting gentlemen pastors are requested to bring their parochial reports or send them in time.

I. P. Beyer, Secretary.

Display.

Missouri Synod, Ohio 2c. Northern Districts.

will hold this year's meetings in Milwaukee, Wis. from June 14-20. Theses on the difference between the A. and N. T. will be presented by Mr. Past. Günther and on the divine inspiration of the Bible by Mr. Past. Ahner will be presented for discussion. If, in addition, there should be something else, the participants are requested to send their request in writing to the undersigned 4 weeks before the starting date.

Frankenmuth, Saginaw Co, Mich. April 20.

O. Fuerbringer.

The voice of our church

on the question of

Church and Ministry.

A collection of testimonies on this question from the confessional writings of the Lutheran Church and from the private writings of orthodox teachers of the same,

by C. F. W. Walther.

Second edition.

This second edition is increased by a number of new, excellent testimonies of the orthodox fathers of our church, added is an extremely useful alphabetical index and a list of the Christian writers cited in this writing, also the printing errors that crept in the first edition have been carefully erased. - —

It is not only for the individual Christian, but also for whole church bodies "a precious thing that the heart becomes firm. For on the firmness of hearts in doctrine and faith rests their unity in love. That the relatively large number of preachers, teachers and congregations of the Missouri Synod are united and firm in these important questions of church and ministry (while, for example, the Breslau Synodal Association in Germany threatens to fall to pieces over this, the Ohio Synod cannot reach a conclusion, the New York Synod cannot quite reach the beginning, the understanding of the *status controversiæ*), they owe above all to this "voice of the church. For these testimonies of the old church teachers have clearly opened up to them the spirit and faith of the Lutheran church in these important doctrines and have brought them to the indisputable conviction that in this voice of the church the voice of the Arch Shepherd JEsu Christ himself can be heard.

To all the younger members of our Synod who did not live through the Grabauian struggles and did not attend the breakthroughs of these "testimonies" at the various Synodal meetings, the serious, in-depth study of them is most urgently recommended, so that the living unity and firmness and the unyielding struggle against all hierarchical as well as anarchic evil may remain and be strengthened more and more among us.

Also to the members of other synods, we take the liberty of "the voice of our Church" to the faithful

Use to recommend. It is true that this could appear as a "Missourian presumption", but why should it not be pleasant and comfortable for members of other synods, especially here in America, where the old books are so difficult to obtain, to have these testimonies and judgments of the fathers of the Lutheran Church collected and arranged before them for true spiritual enjoyment and pleasure? We also promise them to study with diligence and in-depth love everything that emanates from them and in which the voice of our church is heard. - This is the right way to initiate the unity of the various Lutheran synods; and what do we desire more sincerely and heartily than such a unity in faith that is pleasing to God. B.

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Annual Report.

In 1864 the following were purchased and made by the sewing bccrcin at Fort Wayne: 28 buscn shirts; .5 sheets; 2 straw sacks; 10 pants; 5 skirts; 1 jacket; 1 vest; 3 handkerchiefs; 12handkerchiefs; 13 pairs of woolen stockings; 6 pairs of stockings vvrgekntied. Bon Mrs. Reeser 1 pound of knitting wool received. - Issued \$ 106.80. /

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Volume 21, St. Louis, Mon. 15 May 1865, No. 18.

Luther's seal.

(According to his letter to Lazarus Spengler, Rathsschreiber zu Nürnberg, Coburg den 8. Juli 1530.)

Mr. Luther, as you all know,
He did not belong to the nobility, but as a good Christian he led a coat of arms without reproach.

He did not thank the emperor's favor, God himself gave it to him, and holy simplicity taught him the noble art of interpretation.

And what the holy man of God
Chosen as his seal, I show you, as best I can, as a bright Christian mirror. - —

A cross - this should be the first
So right in the heart;
For only the holy man of sorrows can make you blessed.

It presents itself black to the eye;
For where we see the cross, There sorrow truly always grips us And woe and the horror of death.

The heart should be reddened by the blood according to nature, because the cross only sanctifies it, keeps it alive, does not kill it.

It was surrounded by a rose, with a multitude of leaves;
For comfort and peace have he who believes, And joy manifold.

But the rose, which was white, For comfort, and joy, and peace, Which come from the angels' circle, Not from the world hereafter.

In sky-blue field The white rose shall stand, Because blessed joy, whole and full, In heaven first to see.

And because such bliss, which none can compare to, lasts forever, not for a short time, and shall never ever depart:

Therefore, a ring of pure, noble gold, as an image of eternal life, forged artificially fine, shall surround the whole image.

Thus Luther, although he did not come from the nobility, as God's champion, honorably, led a coat of arms without reproach.

After many a hard and hot battle, In storm and sunshine, God bestowed it on him as His prize, Out of free grace alone.

Armored with righteousness, The spirit sword in the right, With shield and helmet, ready to fight, The truth to champion -.

So the poor miner's son became a knight, godly, ennobled before the highest throne, highborn in Dom's spirit.

But let us always be strengthened by his image, Even if we are weak in faith; We hold his shield high And do not let it be stolen from us.

This is the coat of arms, in which every Christian may reflect himself, and with it he shall seal his word and work day by day.

Decan Dr. v. Biarowsky in Erlangen.

(Submitted by Past. Hugli.)

A free spirit refutes.

(Adapted from the English of Bishop Sherlock: *The Trial of the Witnesses.*)
(Conclusion.)

After his resurrection Jesus was to be preached in all the world and his gospel was to be brought to all nations, then he also commanded his apostles to go no longer only to the Jews, but to all nations and to preach the gospel to all creatures, and the only advantage the Jews should have even now was that the gospel always had to be offered to them first, but in no other way and under no other condition than to all other people as well. Why then should the Jews still be given a special, extraordinary proof of the resurrection of JEsu? The high council and the emperor at Rome was much more important in the world than the high council and the high priest at Jerusalem. One could just as well ask,

why Christ did not show himself especially to the emperor Tiberius and the senate of the Romans. And since all men have an equal right to JEsus, why did JEsus not show Himself to all men at all times and in all places in a very special way. It is obviously nothing more unreasonable than to despise and reject present clear testimonies and then to sit down and ponder over what kind of proofs would have pleased us, and then to pass it off as a lack of proof when such proofs are not there.

Since the gospel was to be preached in all the world, it was necessary to give proofs of its truth, which had to be of equal weight for all men. These proofs, however, could not consist in the satisfaction of individual private persons, whether they were authorities or subjects, but only in the perfect conviction of those who had the office to preach and testify to this truth, the resurrection of Jesus, in all the world. And therefore only the apostles were appointed to be witnesses of the resurrection of Jesus, because they were chosen to witness it in all the world, not because they alone had seen Jesus after his resurrection, because others have seen him besides the apostles. Paul says that 500 brothers saw him at once, many of whom were still alive in Paul's time, 1 Cor. 15, 6. So not only "simple women" saw him; they were not even chosen to be witnesses of the resurrection of Jesus to the world, because they did not even know if Jesus had risen or not, they could only say that they found the tomb empty, they were not chosen to give a public testimony before the world. So the thing is this: Out of the many who had seen Jesus after his resurrection, a few were chosen as witnesses of the resurrection to the world, and in order that they might better convince others, they were the most perfectly convinced. But that their testimony was true, that they were sincere, no one can doubt, for they willingly endured scorn, ridicule, persecution, even death for this testimony of Jesus. And what is more, they were not deceived in their expectations, for Christ had foretold them: "You will be hated, persecuted and killed for my name's sake.

But even more. A resurrection from the dead is, however, such an extraordinary thing that on human testimonies alone few people would believe. If a number of people were to come out and testify that they had seen a really dead person rise from the dead, few would believe them on this mere testimony. But the testimony that the disciples gave about the resurrection Christ had already promised them, while he was still with them, Joh. 15, 26. 27.: "But when the Comforter comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. And ye also shall bear witness, because ye have been with me from the beginning." Therefore, although the apostles were most perfectly convinced of the resurrection of the Lord

Since they continued to associate with him for 40 days after his resurrection, talking, eating and drinking with him, he did not want them to come out publicly until they were clothed with power from on high. Acts 1:4, 5, Luc. 24:49. And Peter says Acts 5:32: "And we are his witnesses concerning these words, and the Holy Spirit, which God gave to them. Spirit, whom God has given to those who obey him." But what was this power from on high, with which they were addressed? Was it not the power of wisdom and courage, by which they, the once poor, fearful, unlearned fishermen, were made able to stand before princes and kings and before the whole world and testify of Jesus? the power to perform miracles, even to raise the dead, by which they convinced the world that God was with them in what they taught and preached? John therefore says! 1 John 5:9: "If we accept the testimony of men, the testimony of God is greater. In addition, the apostles had the power to share these gifts with other believers. Is it any wonder that people believed in the existence of these powers and gifts, of which they themselves were the recipients?

But our free spirit now wants to make only one objection and then clear the field. He says that the proof for the truthfulness of the apostles, that they suffered so much for what they said, is not very strong, because there is no false religion in the world that does not also have its martyrs who willingly suffered death for their false religion itself. There have been papists who willingly submitted to many sufferings for the papacy; There have been Protestants who willingly suffered for their doctrine; there are Quakers who also became martyrs for their doctrine, and so on. And how many people have there not been, who denied even on the Schaffet obvious crimes proven to them? - And if the resurrection of Jesus could already be sufficiently proven by human testimonies, why was the power of the spirit still necessary? why the signs and wonders? One miracle cannot substantiate the other; and between the miracle that happens now and the one that happens over a year, there is no connection at all, thus also not between the resurrection of Jesus and the miracles of the apostles. For this we have not seen these miracles, but only the people who lived at that time.

Answer: It is true, there have been many people who have willingly stood for their false opinions and for their false religions endured the greatest tortures and willingly allowed themselves to be killed. But what does this prove? It proves that they were sincere, that they sincerely and wholeheartedly believed what they believed to be true; it would be unjust and unreasonable to deny it. They may have been in error in their doctrines and held erroneous opinions, that is not to be denied. But this is certain, they sincerely believed what they believed: that they therefore endured death and torture for their religion, proves their sincerity in the strongest possible way. But what follows from this with regard to the apostles? Obviously that they were sincere, and that they sincerely considered what they confirmed with their suffering to be truth. But what was this? Obviously that Jesus had risen from the dead, because that was one of the main parts of their ministry, to be witnesses of the resurrection of Jesus. Therefore the ordaining of a man to the apostleship was at the same time also an ordaining to be a witness of the

resurrection of Jesus, Acts 1:22, and in 2 Cap. V. 32, the apostles say: "God raised up this Jesus, of whom we are all witnesses." Cf. Cap. 3, 15, 4, 10. Everything depended on the resurrection of Jesus. Paul therefore testifies 1 Cor. 15, 14: "But if Christ is not risen, our preaching is in vain." That which the apostles were to testify to, and that for which they suffered and endured the most gruesome tortures and finally death, was the resurrection of Jesus from the dead. Now the resurrection of Jesus from the dead was not a doctrine, as it was with those many who suffered for their false doctrines and endured all kinds of torture, but a fact that had happened before their eyes; they also often talked with Jesus after his resurrection, ate and drank with him, touched his body and had contact with him for 40 days; Therefore, that for which they happily suffered and endured all kinds of torture, even death, was not a doctrine, about which one can be in error and still sincerely believe it to be true, just as the Quaker believes his raving to be true and the pope believes his papacy to be true, but it was a fact which they testified to, which they had seen and experienced, about which no error was possible. Granted that suffering for a cause at least proves sincerity, the suffering of the apostles irrefutably confirms the resurrection of Jesus.

However, it is said that there have been many criminals who endured even the greatest tortures on torture, and yet constantly denied facts, crimes that were proven to them. So they confirmed a lie by their suffering. This is also true; there have been such people. For example, it is said of a man that he endured with the greatest perseverance all the tortures of torture and at the same time constantly denied a crime that had been proven against him, which he had been accused of.

to the new law. He remained steadfast. When he was asked afterwards how he could have insisted on denying the matter in spite of all these tortures, he said: "I had just painted a gallows on the tip of my shoes and as often as the torture stretched me apart, I looked at this gallows and endured the torture in order to save my life. So, this man denied an obvious fact under great agony, but one can see for what reason. In other cases, where criminals denied their crimes even while still on the scaffold, they certainly had similar motives, hoping for a pardon or at least for a lessening of their punishment. But what does all this have to do with our present case? All these people suffer against their will and because of their crimes, and their consistency in their testimony comes from the fact that they hope to avert their punishment by trying to arouse the pity of the authorities. But can a case also be cited where a man voluntarily suffered death for a false testimony he gave in order to substantiate it as truth? There have been people foolish enough to die for the pope's supremacy, but would there be people willing to die to testify that the pope was the real king of Denmark or Sweden? But the apostles died by asserting the truth of the resurrection of Jesus. It was always in their power to remain silent and save their lives. Even their worst enemies demanded nothing more than this, that they should henceforth not tell anyone about the name of Jesus, Acts 4:17, 5:28. Others denied facts or even asserted things in the hope of saving their lives, since the death sentence had already been pronounced for them, but these men testified to a fact by stating their lives, which they could have saved if they had only kept silent and denied this truth, so that the great difference becomes apparent here: Criminals deny the truth in the hope of saving their lives, but the apostles willingly give their lives before denying the truth.

But how can the miracles of the apostles prove the resurrection of Jesus? There is no connection between the two. Answer: The apostles performed their miracles in connection with their teaching and with their testimony that Jesus rose from the dead, and in order to confirm this statement. Let us assume that we see a man perform a miraculous work, but that the man goes his way again afterwards and does not say a word about it, then this miracle would neither prove nor disprove anything; but if the man were to declare in the name of the one through whom he performed this miraculous work that, for example, the worship of images and carvings is idolatry, then this would be a proof against the worship of images. But how? Not as if the miracle-

The reason for this is not that the miraculous work itself proves this, but because the one who performed this miraculous work through the human being confirmed the explanation of this human being and his statement, thereby giving his statement divine prestige and authority. For if his doctrine were not right, God, by bestowing the power to perform this miracle, would not have confirmed his word and doctrine. Now let us apply this to our present case. If the apostles had performed miracles and had neither said nor taught anything else, their miracles would have proved nothing with regard to the resurrection of Jesus, and there would have been no connection between the miracles of the apostles and the resurrection of Jesus. But since they as eyewitnesses testified to the resurrection of Jesus and performed miracles to prove their divine mission before the world, these miracles confirm with divine certainty and without any doubt their testimony of the resurrection of Jesus from the dead. For if this testimony had been false, God could not possibly have given them the power to perform such works to prove their divine mission. Therefore, when special reference is made here to the miraculous works of the apostles and to the power from on high with which they were endowed, this is not a departure from the previous evidence and a transition to another field, and the matter is still based on the testimony of the senses of the apostles, on what they had seen, heard and perceived, but all this is confirmed, corroborated and strengthened even more by the authority of the Holy Spirit with which they were endowed. All of this is confirmed, corroborated and strengthened by the authority of the Holy Spirit, with whom they were endued and who worked all of this through them.

But all these testimonies are of no use to us, since we have not seen them. Yes, of course they can be of use to us, because all these proofs for the resurrection of Jesus did not exist in an inner light of the Holy Spirit. All these proofs for the resurrection of Jesus did not exist in an inner light of the holy spirit, of which the Quakers and the heavenly prophets boasted, but they were public before all the world, they could therefore also be handed down to us, which really happened. If we therefore hold that these proofs were good enough right from the beginning, we cannot say that they are no longer sufficient today, for if we admit that people had reason enough to believe the testimony of the apostles right from the beginning, it necessarily follows that it must also be reasonable for us to believe it.

Dear reader, it is true what the ancients said about truth: The more one tries to suppress truth, the more it rises like a palm tree; the more one tries to obscure it, the more it shines like a palm tree. and lights them.

To the ecclesiastical chronicle.

Money speculation for church purposes. With just rebuke, the "*Lutheran Standard*" of April 15 reports on the more The "Standard" reports that once again a Christian congregation in this country tried to raise money for a silver service, which was to be given as a gift to one of the popular preachers by a majority vote, by means of repeated banquets. According to the "*Standard*", the truly puffery invitation to the last of these attempts, which appeared in a daily newspaper, reads literally as follows:

"It is respectfully announced to the public that a rich lunch table has been prepared for today, filled with the most precious delicacies. The admission tickets cost 1 dollar. Likewise a splendid dinner for the same price. You will find the finest dishes laid out, sure to please even the pickiest palate. Voting will begin at 3 o'clock this afternoon and continue until 10 o'clock in the evening, when the slim box will be opened and the votes counted in the presence of the judges and a friend of each of the contestants. The immense crowd of guests yesterday and Monday evening seemed to enjoy themselves well and great arrangements will be made for today to satisfy all participants in the best possible way. As much room as possible will be made for a large attendance this evening, and may all find much pleasure." One can hardly believe that a Christian congregation should be able to call for participation in a so-called work of love in such a comedic manner. But - here stands the screaming fact. C.

One hand washes the other. The *"Lutheran Observer"* in the number of March 10 also thinks so, and therefore addresses the pastors of its readership to incite them to support the paper, in the following manner: "We think that many points of consideration should convince our brethren in office that they have a duty to promote the interests of the *"Observer"* (understand the money - interests). Our paper exerts a powerful influence for good. It is a sprightly associate of the pastor. It is the organ to communicate various reports on life issues. It is a light that shines over the whole church. It was a strong voice in favor of the increase of pastors' salaries and the endowment of our institutions. Had not the *Observer* stimulated in the congregations the sense of duty against those who serve them in the clergy, many of our brethren would have received far less last year than they thus received." Now it is well known that unfortunately many church periodicals in this country conduct their business as a business and have first of all the dollar in mind, which is why they resort to such mean means to increase the number of their subscribers and their income; but it is therefore all the more necessary to reprove this over and over again. C.

Sympathy. In the Saxon *"Sonntagsboten"* we read that on Jan. 31 of this year in the Royal District Court at Chemnitz

In Saxony, a master stocking knitter named Friedrich Anton Lange from Burkhardsdorf was sued for defrauding many people of more than a hundred thalers by using the so-called "sympathy" or, as it is also called, the "promise". He had cured cows, which gave no or little milk, without any medicine, by rubbing his hand on the milk veins or the back of the cattle at a certain hour while reciting a certain rhyme and the Lord's Prayer. Strangely enough, the aforementioned court acquitted this sorcerer, because he had succeeded in his deeds, so he had not wanted to deceive the people, nor had he deceived them! One can see from this that the judges no longer believed what is written in the second commandment of the Lutheran Catechism: "We shall fear and love God, so that we do not swear, curse, or conjure by His name," etc. W. [Walther]

The Reformed Church Newspaper of Philadelphia in the number of April 27 writes the following: "When the Protestants had made their excellent confession of faith before the Diet of Augsburg, the Duke of Bavaria asked Dr. Eck: "Can you refute this confession with good reasons?" - "Not with the writings of the apostles and prophets," Eck answered, "but with those of the fathers and conciliarities."" - ""So the Protestants,"" replied the Catholic duke, ""are in the Scriptures and we beside them."" However, the name "Protestants" at that time included not only the Lutherans, but also the Melanchthonians and Reformed in Germany."" - So far the Reformirte Kirchenzeitung. Hereby it wants to refute the licentiate Ströbel, who had quite rightly claimed that the Reformed are also "opposed to the Protestant faith". This refutation, however, is very unfortunate, since it claims that among the Protestants mentioned at the time of the handing over of the Augsburg Confession, not only the Lutherans, but also the Melanchthonians and German Reformists were included. With this, the editor of the Ref. Kirchenzeitung makes three bad blunders at once. First, as is otherwise known, there were no Melanchthonians at that time. Secondly, the Duke could not have meant the German Reformed at that time, since they, as is also known throughout the world, because of the existing doctrinal difference, agreed with the Lutherans in the surrender of the Augsburg Confession. They did not want to unite with the Lutherans because of the existing doctrinal difference in the Augsburg Confession, in which the Reformed doctrine is rejected in Article 10, and therefore presented their own, special, namely the so-called Four Cities Confession, which was admittedly received very ungraciously by the Emperor and not read out before the Imperial Diet. The third blunder, however, is the worst. The reform

The Catholic Church Newspaper bases its entire argumentation on the fact that the Catholic Duke of Bavaria, in his speech, understood by the Protestants not only the Lutherans, but also the Reformed, and thus also praised their confession as being contained in Scripture; however, it is not at all true that the Duke used the expression "Protestants"; rather, he expressed himself without any ambiguity: "So I hear that the **Lutherans** sit in Scripture, and we sit next to them. - Are now by the Lutherans not only the Lutherans, but also the Reformed to be understood?-" After this so unfortunate attempt to fetch his polemical weapons from church history, let the dear Reform. After this unfortunate attempt to get its polemical weapons out of church history, let the dear Reformed Church Newspaper be warned not to go back into the church past for this purpose until it has studied church history a little more carefully, namely from the sources. In general, it should never forget that one learns by teaching, but that teaching must always be preceded by a certain amount of learning. The more she will do in this, the more modest she will become; for the more one really learns thoroughly, the clearer it becomes to one how much one does not yet know; while just the most superficial knower is usually particularly plagued by the "science" tickle. W. [Walther]

The power of the 53rd chapter of Isaiah.

The following story comes from the mouth of an English ship's captain, who told it to the narrator in the cabin near the room where a young Israelite had died in the faith and hope of the Gospel, which he had once rejected. The pious sailor, before he began to tell, showed me a ring on his finger, which the dying man had given him as a sign of heartfelt gratitude for pointing out the once despised Nazarene, with the wish that he might wear it as a *memento* (token of remembrance) until "they would one day meet again in heaven."

The deceased, named M. R., was the son of a Jewish family living in London, outwardly blameless, but without inner religious life. He was like most of his people in England and on the continent today. He had imbibed those free-spirited principles of a religion of reason, which, denying even the personality of God and the eternity of the human soul, abolishes all religion and destroys all religiosity. Hence it came about that M. R., although he observed the outward ceremonies of the synagogue, nevertheless looked down upon the truths of divine revelation as vanquished conceptions and did not care for the prophetic word and its fulfillment. He was inwardly alienated from Judaism and hated Christianity as a freethinker and at the same time a Jew with double hatred.

M. R. was not poor, but rather well-off, had enjoyed a noble education and had devoted himself to the study of medicine. But the symptoms of pulmonary consumption marked him as a victim of this so common and deadly disease. All means were applied, but in vain. He was finally advised to take a sea voyage and to stay longer in the warmer climate of Italy. It happened. The young sufferer, however, took with him the ever-developing germ of death, and finding himself hopelessly approaching the grave and his strength failing more and more, he decided to take the first opportunity to travel back to his family and friends in London.

Just at that time, when M. R. was inquiring about a ship opportunity to London, Captain E. on his return trip to England dropped

anchor in the Bay of Naples. The young Israelite secured a place to sail home. The Christian pious sailor, however, regarded his pale and withering figure with feelings of the deepest pity. It was immediately more than probable to him that the weak, emaciated youth would not survive the efforts of the sea voyage. He therefore tried to talk him out of the voyage, but the sick man's decision was firm and his pleas were irresistible.

Only a few days after departure, the sick man was able to climb up onto the deck to breathe in the cooling and invigorating sea air with dreamy hope. Soon, however, he found himself banished to the narrow lower space of the merchant ship. The pious captain felt his responsibility towards him and was determined to take care of him spiritually and physically under all circumstances. But his religious encouragement was rejected with haughty contempt. The dying youth was filled with all the prejudices of his ancestry, and the arrogance of his mind and his ignorance incited him to displeasure and anger. Yes, it came to such a point that when the captain dared to direct his gaze to the Savior of sinners, he cursed the "Nazarene" every time the sacred name was mentioned! And so he lay there, "had no hope, and was without God in the world," more a pagan than a Jew, but hating Christianity all the same and spurning the comfort of the gospel.

Captain E., however, was certain that it was not chance but God's intention of grace that had brought him together with this lost sheep from the House of Israel. In this conviction, he countered all of the sick man's pleas with the same gentleness and patience, knelt down at his bedside and poured out his heart before God in fervent prayer. The prayer of faith did not go unheard. The young man listened more quietly when the salvation of his soul was discussed with him, until he finally allowed the captain to read him one and another passage from the Holy Scriptures, but the Old Testament. Scripture, but Old Testament, read to him. So the captain read to him from the 53rd chapter of the Bible.

In the second chapter of the prophet Isaiah, he says: "He is wounded for our iniquity, he is crushed for our sin. Punishment is upon him that we may have peace, and by his wounds we are healed." Further, "When he was punished and martyred, he opened not his mouth, as a lamb that is led to the slaughter, and as a sheep that is dumb before its shearer, and opens not its mouth." He read to the end, where it says v. 11 and 12: "Because his soul has labored, he shall see his pleasure, and have fullness. And by his knowledge he, my servant the righteous, shall justify many; for he beareth their sins. Therefore will I give him great multitude for a prey, and he shall have the strong for a prey; because he hath given his life unto death, and is counted like unto the transgressors, and hath borne the sins of many, and hath interceded for the transgressors."

And behold, this golden Passion cast its rays into the desolate soul of the dying sick man; this confession of repentance to the greatest of all sufferers, put into the mouth of the Israel of the future, awakened in the innermost mind of the Israelite youth similar tones; this prophecy of the Old Testament evangelist, written down as if under the cross on Golgotha, melted the hard heart for which divine and human love were striving. He wept like a child when the sailor turned missionary told him that these words of Isaiah were fulfilled in Jesus of Nazareth. And now a scene occurred in that small and narrow cabin, far out on the lonely sea, about which the angels of heaven rejoiced, and at the narration of which the eyes of the otherwise so firm sailor still overflowed with tears.

The young man had awakened from the deep sleep of his security and sin. He now gladly allowed the New Testament to be read to him. Yes, he could not hear enough of the love of Jesus, whom he had once despised. This name was now blissful music and soothing balm to his broken heart. Come," he called more often now, "come, my dear Captain, and read me the sweet chapter once more. Yes, he almost did not like his Christian friend to be away from him a moment longer than the most urgent duties of the ship required. Days and weeks went by, and little by little he approached the port of eternal rest; but the strength of his faith and the joy of his heart were now as strong and great as before his unbelief and despair. The light from heaven shone so clearly into his soul that, like a second Saul of Tarsus, he shrank back from his former sins, sincerely confessed them, and celebrated the free grace of God, into whose blood-red sea he now knew them to be sunk.

Soon, the hour dawned when he would have to

He was to prove in death the new life he had won in Christ. The captain sat by his side as his pulse began to beat more and more slowly. A deadly pallor had poured over his face; but his soul was full of praise and thanksgiving, and rose in the midst of the struggle to the joy of triumph. After he had spoken with calm certainty and confidence, "I can now put all my hope in a dear Savior," his voice would fail him. But at the moment when the "silver cord" (Eccl. 12:6), which chained body and spirit together, was loosed, the captain said to him: "If Jesus is still precious and dear to you, raise your hand on high." A gentle smile announced the peace that filled him: he raised his hand on high, and with a gentle sigh following, all his earthly sufferings were ended.

After the necessary preparations for his burial were completed, anchor was dropped. The remains were solemnly placed on the deck of the ship, the ship's flag replaced the cloth with which the bier is usually covered, and after the captain, in the presence of the entire crew, read the prayers and scriptural passages prescribed for a funeral at sea, the corpse was lowered into the depths, towards the glorious dawn of the great morning, when the sea shall also give back its dead, and this corruptible shall attract the incorruptible, and this mortal immortality. But thanks be to God, who brought this lost lamb of the house of Israel out of destruction, and give us heartfelt love for all those who have been redeemed and yet are still far from their Redeemer, that we may follow them after the example of that brave sailor with patience that is not too wearying, and proclaim to them with holy courage of faith the One who died for us, that we may live forever through Him and with Him. To him, the good shepherd, be praise and glory forever!

(From: Seeds of Hope.)

Something for mothers.

Once upon a time a poor sinner was in heavy chains and was supposed to go the other day on the way from which one does not come back, namely to the place of execution. The door of the prison opened and the criminal's mother came in to bid farewell to her unfortunate son. And the son rattled his chains grimly, stretched out his arm and cried: "Mother, you are to blame for my death. I will go and accuse you before God's throne; for when I first stole turnips from the neighbor's field and brought them to you, you laughed and said, 'You are a clever boy. And so I went on this way, which will end so badly tomorrow. I curse you a thousand times!' Then the mother fled out and cried: Woe is me!

That mother did it differently, when once her son brought home from the fair a wooden frog, which makes such funny jumps, without having used any money for it. The mother soon realized that the frog was not clean and that the child had not, as he said, received it as a gift from the shopkeeper, but had stolen it. When the child confessed and wanted to pay the shopkeeper for it, the mother would not hear of it; instead, the child had to bring the stolen frog back to the shopkeeper and beg for it. Then the mother explained to the boy the commandment "thou shalt not steal", not only with words, but also with the scriptural addition of several

rods of sticks, - and the boy still thanks his mother for this.

The dear Scriver, who wrote the Soul Treasure, Gotthold's random devotions and other beautiful books, writes that his mother prayed with him every time he went to bed and laid her hand on his head in blessing. Afterwards, when the desire and temptation for evil came over him, it was as if he felt his dear mother's hand on his head. Then he pulled himself together and said to himself: Christian, do not disgrace your pious mother, - whereupon the evil wiles had to leave.

Some years ago, 120 North American preachers were together, and after they had settled their business, they got into disputes and told each other their fates in life and their guidance. And there it turned out that probably a hundred of them had to confess to pious mothers that they had come from error to truth.

Summa: a pious mother is as important a person on earth as many a preacher or councilor, and often much more important. And not only "the destinies of the world" - as a wise man once wrote - "lie in the nursery", but also heaven and hell.

(Prussian Church Gazette.)

Fruit of Luther's writings.

Pastor Bolz in Ebenezer reported in 1755 to Senior Urlsperger in Augsburg in a letter among other things the following:

"A devout Presbyterian preacher from New Jersey told us that God had wrought a great work of grace among the English in Virginia through the ministry of a simple pious man, which was now spreading greatly through the ministry of a pious preacher who had come among them. The first blessing of the resurrection and serious care for their souls was given to them by God through Luther's preface and interpretation of Paul's epistle to the Galatians, translated into English. Spirit, they learned what the law, sin, the wrath of God, the gospel, and the justification of a penitent and faithful man are.

The sinner's salvation before God is only for the sake of the precious ransom of Christ and the peace with and in God that flows from it. Because they had heard such teachings from their old preachers, which were contrary to the teachings of Christ, which they had learned from the Scriptures and from that Lutheran book translated into English, and because it was contrary to their own comforting experience drawn from it, they built themselves up on Sundays among themselves in appointed assemblies; and because mau wanted to force them into the church by law, they renounced their old church society and declared themselves Lutheran, under which name they now build themselves up with joy." (S. Xeta, bj8t.-66Lw8. Vol. XX, p. 378 f.)

Church News.

After Mr. Philipp Samuel Estel, appointed as assistant preacher to Mr. Pastor I. I. Hoffmann at Wausau, Wis., had passed his examination before a commission appointed by the District President, he was ordained by the undersigned with the assistance of Mr. Pastor Steinbach in the local Dreieinigkeitskirche on Sunday Misericordias Domini.

May the Great Arch Shepherd of the sheep equip the called one with His Spirit's gifts and make him a blessing to many. F. Lochner.

Milwaukee, the 1. May 1865.

Address: Usv. kb. 8. soldering test, your ok Uov. ,1. st. Hostmuim, Lox 56, ^VnU8UU, Wis.

On Sunday Misericord. Cat. (the 30th of Apr. 1865) Mr. Rev. Carl Friedrich Theodor Ruhland, having, with the permission of his former congregation at Wollcottsville, N. N-, has accepted a call to Buffalo, has been introduced by the undersigned, by order of the Presidium of the Eastern District of our Synod and with the assistance of the Rev. Chr. A. Weisel, Jr.

The faithful archpastor also set this his under-shepherd to the rich blessing of quite a lot of sheep and himself steer all cunning attempts of the infernal wolf in doctrine and life to the praise of his glorious name and to the advancement of his dear kingdom.

Hugo Hanser, Pastor.

Address: Lov. 6. I. 1b. Uubbnui,
corner okäc Älillner 8t8.,

Lussulo, X. X.

After Pastor I. Horst has received a regular appointment from the newly founded Lutheran congregation at Waconia, which was previously served by me, and has accepted with the approval of his former congregation at Red Wing, he was solemnly installed into office by the undersigned on behalf of the honorable Presidium of the Northern District on the second Sunday after Easter (April 30).

May the good and faithful shepherd, Jesus Christ, give to this called lower shepherd much wisdom and knowledge, faithfulness and love, to create much fruit in this rich and great field of work for eternal blessed life.

Waconia, 30 Apr. 1865.

C. H. Sprengeler, Pastor.

Address: Rev. Roi8t,

'sVnenmn, Onrvec Oo,, ^sense.

Display.

Missouri Synod, Ohio 2c. Northern Districts.

will hold its meetings this year at Milwaukee, Wis. from June 14-20. There will be presented at the same theses on the difference of the A. and N. T. by Mr. Past. Günther and on the divine inspiration of the Bible by Mr. Past. Ahner will be presented for discussion. If, in addition, there should be something else, the participants are requested to send their request in writing to the undersigned 4 weeks before the starting date.

kenmuth, Saginaw Co., Mich. April 20. O. Fuerbringer.

» *

With regard to the above announcement, I ask all synod members of the northern district, or those brothers who otherwise intend to attend the proceedings, to notify me immediately of their coming, so that the necessary arrangements can be made in good time with regard to accommodations. Upon their arrival, they should either ask for my apartment, Cedar Street No. 424, or for the store of Mr. J. Pritzlaff in West Water Street, or that of the Eißfeldt brothers in East Water Street No. 80. F. Lochner.

The Southwest Indiana Districts Conference

Assembles, God willing, on June 20.

LnTerreHaute. P. Seuel.

Vincennes, May 8, 1865.

Request to all congregations in the Synod.

As already known, the undersigned was instructed by the honorable Synod last October to purchase such substitutes in the event that teachers from our Concordia College at Fort Wayne should be drawn and found fit for military service. Mr. Director G. A. Saxer was chosen and declared fit for duty by the examining physician. In accordance with the decision of the Synod, I have

appointed a substitute for Dir. G. A. Saxer a substitute. Now I ask all the congregations of the Synod to contribute to the covering of the expenses caused by this to the best of their ability. The Lord will be abundantly rewarded, and the Synod has been given a great teacher. Donations can be sent to the undersigned.

C. Bonnet,

Bor 1129, Fort Wayne, Ind.

(Receipt and thanks.

For Brunn's seminary received through Past. Dörmann from Mr. I. Schrader from the St. Petri parish \$2.

For poor students: by Anna Koch of the Women's Association in Minden, Ill., \$15. By the same from Mrs. N. N. as a thank-offering for regained health \$5. By Mrs. Lande! in Carondelet also as such a thank-offering \$1. By Mrs. Müller there as a thank-offering for happy childbirth \$1. By Pastor Krohn's Norwegian Lutheran congregation in Chicago, Ill., \$25.

C. F. W. Walther.

Don Mr. I. H. Bergmann 100 Thaler to have received certifies with sincerest thanks
Müllheim on March 17, 1805.

K. Röbbelen.

The undersigned hereby certifies to have received the following gifts of love for the college household and for poor students: From Past. Stürcken's earlycrerGem. from Steiner 100 lbs. of beef; from K. Kingsig 3 barrels of flour; from several women 82 towels. From Past. Bode's Gem. of Kern 1 sack of wheat, 2 S- white reuben, 23 crane heads;

I from fr. Filialgem. 1 pr. wool. Stockings. From Past. Ja'b- 'ker's Gem. 1 p. wheat. From Past. Fleischmann's Gem" from Griebel! \$5. from d. Gem. Peru, Ind. 12 p. butter, ! 2 gall. Fat, H gall. Apple butter. From Past. Fritze'sGem.

From Heuser 2 Bush. Potatoes. By Past. Müller in Pittsburg on 2 infant baptisms \$4.55.; on a wedding \$4.25.; from I. Köhler \$5. From Pak. Detzer's Gem. by C. Warneke, Carl Müller, M. Vichbach each \$2.; Joh. Schenker, Jak. Pingel each \$1.; Gebr. Martins \$3. From its Filialgem. in Sandridge 16 Bush. Potatoes, 2 sacks of flour. 1 p. wheat, 1 bush, red beets, 6 shoulders, 2 hams, 2 gall. Mvlasses. From Fort Wayne's Gem. of Katharine Bernhardt and Elisabeth Meier each \$100. from Past. Steeger's Gem. from I. Engelhaupt and Wittwe E. Sammetinger each 1 barrel of apple butter, L. Sammetinger 2 bush. Potatoes. By F. Stuk from Washington from A. Heitmüller, a daughter of Mr. Stutz and surplus of some children \$25. From Past. Rupprecht's Gem. archi- soon, Fulton Co., O., from Mrs. Ebel \$1.

Fort Wayne, Apr. 13, 1865, F. W. Neinke.

With heartfelt thanks, the undersigned certifies on behalf of the Lutheran congregation of St. Matthew, Nussels Grove, Lake Co., Ills. the receipt of the following gifts for their church building: From the congregations of Schaumburg and Nodenberg, Ills, \$150 7". Gem. to Addison \$91.65. Gem. to Elkgrove and Dunton \$55.75. Past. Heinemann's Gem. to Trete, Ill, \$116.5". Past. Polack's Gem. there \$48. Past. Neichhardt's Gem. there, Whitley Co., Ind., \$29.50. Past. Bodc's Gem. at Fort Wayne \$8.85. G. Thieme at Fort Wayne \$2. F. Schmetzer there \$1.

May our HGrr Jesus Christ be a rich retributor to all givers!

E. I. Friedrich, Pastor.

Lake Zurich, Lake Co, Ill, 22 Apr 1865.

For chronically ill and poor pastors, the following love offerings were received from January 28 through Easter: Bon Past. Husmann's congregation \$7.50. By the same from Fr. Melcher jnn. \$1. through Past. H. Hanser at Joh. Brauer's wedding in Johannesburg \$5. From Past. Multanowsky \$3. from a sick soldier at Jefferson Barracks Hospital by Past. Hamann \$5. Bon Jak. Kiefer by Past. Schuster \$5. Lurch Pastor Bünger a) by Mrs. Carolire Westermann after happy delivery \$10.; b) by Wittwe Hufeisen \$2.; c) by Past. Bünger himself \$2. past. Horst \$1. comm. Baltimore \$87, "7. N. N. \$4.43. past. Bernreuther \$2. teacher Conzelmann \$3. past. Kühle \$1. past. Fleischmann St. Von Friedrich through Past. König \$3. Fr. Schlotterbeck as a thank offering for recovery, by Pastor O. Hanser \$5. By the same from Mich. E. Fischer \$2. past. O. Hanser himself \$1. past. Schönberg's Gem. \$15.75. N. N. in Past. Streckfuß's Gem. \$5. from his Filialgem. \$2.25. pastor Strieter's Gem. \$10. teacher Richter \$2. pastor Daib's Gem. \$10.05. from himself \$2. by Past. Wichmann at Droge's wedding \$6. by Mr. Stutz in Washington \$10. by Rev. A. Sievers \$1. by Past. H. Löber by Richter and N. N. \$1. By Past. O. Han- ser of Rothe \$2.50. Past. Böbling \$1.25. Wetzel! inFrei- stadt \$1. Mrs. Haffel for happy delivery \$5. Pqst. Ruff's Gem. \$10. Carl Brandt Sr. by Past. Neichhardt \$4. past. Matuschka \$2. W. Meyer at Ft. Wayne \$25. Past. Dörmann \$1. by the same von grau Kraft \$2. by Past. Schöneberg of Ohlmeier \$1. W. Hering of Staunton \$1. L. Schnell, Liverpool, O., \$4. Stephan Vogel by Past. Scholz \$2. past. Jung and congregation \$3. W. Pottschmidt in Logansport \$3.

Fort Wayne, Apr. 17, 1865, W. Sihler.

Received in -er race Eastern District For synodical treasury: from Pak. Key!, Jr. for 1864 and 1865 \$2.

Forearm students:D. Schweickhard, Eden, \$3.

FiirHeidenmission: Past. Bernreuther, thank offering for the recovery of a sick child, \$2. An officer of the 74th Pa. Reg., through Past. Müller \$3.

For inner mission: Gern, in Strattonport \$3.50. Hr. G. Wickmann, Olean, \$3. Gem. in Williamsburg \$25. (No. in Washington \$11.75. By Past. Muller in Pittsburg, Coll. at a feast of St. George's \$1k>.25; Coll. in Wochengottcsdiensten \$1.75. Past. E. Rover \$5.

For College U n t e r b a l t c a s s e: Women's Club, New Ivrk, for Jt. Wayne, \$10. (No. in N. I. \$10.75.

For P a s t. Röbbelen: Mr. Bcißwanger, thank offering for recovery of his wife, \$1. Past. E. Nbdcr \$10.

For support k r a n k e r P r e d i g e r: By Past. Keyl Jr. \$1.

For college construction at Ft. Wayne: Gcm. in WüliamSburg \$15. Women's Association in New York \$20.

For Past. BrunnS Baukasse: Gcm. in Wil- liachsburg \$20.

For missionary Clöter: H. Bützow 50c.

New York, April 1, 1865.

I. Birkner, 92 William St.

Correction. In the OUntungöliste of 1 February d. J. in Ltc'. 13'ves current year, \$6 for the synodal fasts a>S received by the Gem. zu Eden are receipted. This sum is to be paid by the parish of Olea n.

Received for the German Lutheran Hospital and Asylum in St. Louis: Bon Frau voller by Past. Heine- mann, Trete, III, \$1. bon Goitfr. Leonhardt, Altenburg, Perry Co., Mo., \$1. Collecte at the wedding of F. Kinker in the Gem. of the Past. Meier \$9.90. Thank offering for happy delivery of Mrs. Christine Klein \$2.50. From Fran Past. Auguste Hanfer in Boston \$2.50. Thank-offering for happy confinement of Mrs. Wolfram \$2. By Mrs. Aldag as Osscfcheuk \$1. By Minna Koch of the Jungfrauenverein in Minden, Ills. \$12. By Mrs. Schuppan Hl. Vni N. 21st in Frankenniuth, Mich, \$1. From K. Welge from the St. Petri - Gem. of the Past. Dormann \$5. thank offering from O. K. \$>. Collected at the wedding of Jacob Heinz. St. Louis, \$20.15. Bon Frau 21. 21st, St. Louis, \$2.

Furthermore, with heartfelt thanks received from Messrs Heinicke L Estel 12 large and 12 small Waffertovfe, from Messrs Leonhard! L Schuricht 1 barrel of best flour, and from Messrs Obrcmciar Se. Kerkboff 2 barrels of best flour.

L. E. Ed. Bertram, Kafsircr.

Received to S y n o d a l - K a f s c: By Rev. Rolf of best Zions -Gem. in St. Paul \$10; by his Pnn-Gem. \$2; by himself \$1. Bon Past. Kvbl for 1864 ' \$1, for synodal reports sold 60 Cts. By pastor i steeper on H. 21ohrS infant baptism ges. \$1.96; New Year's coll.

in v sscn Gem. to Nockland 69 Cts. Through Pastor Beyer full of his Zions - Gem. in Calcdonia and Winchester Erutc-.

. fttcolctoct \$90.85', of whose <Lem. in New London \$1.95; of dess lKcm. in Bloomfield \$1. Bon the 61cm. in Hills- dale \$2.75. Bon Past. Cock \$1. Bon Past. Stegc \$2.

i By Past. Stecher Coll. on 2nd Lbrist day in Mosel \$2; j New Year's Coll. in Dhebyvgan \$5.60. Bon Ebr. Bade in

Plymvtub, WiS., \$5. collected at ciner Sylvester* bend-Bersamm- f l m g daselbst \$1. on infant baptism at C. StübS gcs. \$2.12. At the infant baptism at Carl Raasch as a thank-offering of Mrs. Raasch \$1.50. Weinachtö-Coll. of klein. Frankenmuth \$20.89. Bon L. Mai er there \$2. Bon P. Dwiuckebicr there \$2. To the S v u o d a l m i s s i o n s - l s t a s s c: Ans of the Nilffionekam' the Gem. deö Pastor Kolb

72.55. Bon Past. Nuff's Gem. 75 Cts. Don the Gem. n Saginaw City \$12. Bon the school children of the Gem. in Hillsraie 70 Cts. of those of the Gem. Coldwater 90 Cts. Ion the Gem. in Adr an in mission hours ges. \$11.45. On the Kinttause near Langohr gcs. \$1.55. Collecte the fi- lialgcm. of the Past. Steinbach in Lccw- Cöln \$9.72. Collecte of the Gcm. Frauknmuch at the EpiphaniaSfesi \$15.85. on the strmauie at Ab. Reinhardt gcs. 51.95. By Joh. Deeg from Mrs. M. Welder K1. Z n r parish wid- st a s f e: Bon Pastor Keil. \$ 1.5st>. Don Past. Steege \$2. for the A Ng. Pres e S: Ans der Cenikafsc der Gem. Frauenmuth \$6. F or the military hospitals: Pou der G.-m. Frauknmuth \$19.36. bon I. Deeg \$1. for the „Brief aus der Heimath" 85 Cts. To Heinrich Sittcrd ug's Hoch; collected in Frankenmuth \$! i, 10. Z n r l l n t c r s t ü t z u n g sick pastors: Bon WKr- mann \$1. Thank offering from Mrs. Sybille Cron in Dlonroe 52. on infant baptism at Äg. Cron collected \$1.35. don Mrs. Fr. Schäfer in Monroe 51. from Mrs. Luecke \$2. lövn W. Capclle, thank offering for recovery of his son 8!. Bon I. Duke in Frankenmuth 51. Bon Mich. iS ün lcin there 51. Z n m C o 11 e g e - A n b a n in Ft. Wayne: By Rev. Dteinbach: Kireben-Coll. of Itzem. 'Milwaukee \$16.53.'. by Mr. Schubert in 2kew Cvlñ 8k.r P. Lampe 5i> Cts.; F. St. 51. Bon Past. Ttrasen's

Gcm. \$25. bon Past. Wambsganß'S upper emanuclS- l9cm. \$16.14, from the lower \$5.90. For Mrs. Prof. Biewend: collected by Past. Spockhard collected at Saul'S wedding \$9.60. ForLebrerge halte: Through Past. Jor from sr. Gem. at Cedar Creek by Fr. Wcgener u. Fr. Kriegcl each \$9.; Ch. Müller, W. Schröder each 52.; H. Hopfe \$>.: Trittin, C. Nadkc, Benz each 50 Cts.; W. Eichhorst40 Cts.; C. Ganger 5 Cts.; W. Bruß, F. Bruß, teacher Tteigncfiud 25 Cts. each; by himself 30 Cts.; Radke ans Kirchhayn \$1. By Past. Steinbach Wcihnachts-Coll. sr. Gem. in 'Milwaukee \$33.51.; from F. St. \$1. From the women's treasury of the Gem. in Adrian \$12. Bon Joh. Milbrath, thank-offering for exemption from military service \$5. Past. Speck- hard'S Gem. \$1.81. Z u r E r w e i t e r u n g d e r P a s t. Brunn ' schen Anstalt: From Past. Strasen'S Gem. \$18. By Past. Daib: from sr. Gcm. in Grand Rapids \$9, in Grand Haven \$4.55, in Town Eherster \$3.25; by himself \$1.20. By Past. Kolb's Gcm, Christmas Coll. \$8.5!>. By Past. Keller Wnhnachtö - Collecte in Morrison \$2.17.; at Nantaul 47 Cts. By Past. Link'S Gcm. \$11.55. From Past. Worfelmann'S Gem. in Town Abbot \$7.; in Grafton \$6.65.; in Cedarburg \$6.58.; in Saukviue \$1.67. Past. Nuff'S Gem. \$12. Christmas Coll. of Gcm. at Freistadt \$9. Gem. in Saginaw City \$10. by Past. Steinbach in Milwaukee by W. Gu- dert \$3.; I. Pürkner, C. Limmprccht, M. Coplin, LN. Mci- bohni, G. Kricke & F. St. each \$2.; H. Otto, H. Mahner, H. Wiese, A. Ocstcrle, C. Glausc, I. Wilde, M. Schmidt, I. K. Kempcr, H. Mvhaupt, Fr. GarvenS and Fr. Null- mann each \$1.; M. Thomä 55 Cts.; C. Klotz/W-Lohinann, L. Wüt, I. S. Hartmann, W. Stödefalke, F. Thcsin and H. Lobmann 50 Cts. each; F. Schwaninger 40 Cts.; W. Glausc, M. Konrad, Kuppke, P. Lampe, W. Schulz, C. Nidel, G. Langcner 25 Cts. each. Coll. of the comm. of HillSdale \$2.25.; of the Gcm. Coldwater \$2.8>>. Gcm. Frankcnrost\$6. I. Noth of da \$2. by Past. Stecher Coll. in Town Mosel \$2.; in Sheboygan on the 3rd of Advenlss. \$5.60.; Coll. in Wüson \$1.65. Past. Wambsganß'S upper Emanuels- Aem. \$11.89.; lower \$15.11. For P a s t o r Nö b- belcn: Ms. Past. N. N. \$5. L. Maier in Frankcn- muth \$3. Past. Also \$2.07. A. Haag in Sibiwaiug 93c. On C. Haubenstricker's Hoch;., Frankenmuth \$4.50: On the eradication of the S y n o d a l s c h u l d c n: Bon the Gcm. in Saginaw City \$25. for poor pupils and students: Ebr. Auch, Sibkwaing \$2. By Past. Spockhard, ges. on Chr. SperrS infant baptism \$2.60. By dcns., AbcndmahlScoll. of congreg. on Swan Creek \$1. I. Deeg, surplus of calendars sold \$1. For church building of Baltimore congregation- I. Dceg \$1. For inner missiou: Past. Steeges Gem., EviphaniaScoll. \$6.75. Gcs, on F. A. Ludwig's Hochz. \$2.70. Gcs. on Fr. WcggclS infant baptism, Saginaw City \$3.03. Bon demf. a gold vllar, thank offering, \$2. Gcs. on Jak. Uckcles and Jak. Heckles infant baptisms, Monroe \$2.65. Ges. on G. Mertack's infant baptism there \$1.35. For church building in Humboldt I, K ans.: by I. Deeg \$ 1. For missionary Elster: Christ. Auch, Sibiwaing \$3. W. Hattstädt, Kassircr.

(Delayed.)

Received for Z-au dcs Schnllchrcr - Seminary : By H. Heine, Rodcnbrg, III, \$10. By Pastor Sprengler v. d. ZionS-Gem., Carver Co., Minn, \$7.40. Pastor Muller'S (Kein., Lake Nidge, Mich., \$27. By Cd. Roschke, Cassircr of the West Tistr. 'S., \$195.35. By Rev. Habn, HillSdale, Mich. of I. Schmidt, \$2.50.; F. Wink \$4.; by himself 50 Cts. Rev. Strasen'S Gem., Watertown, WiS., \$60. past. Schumann's Gcm., Dc Kalb Co, Jud, \$12. by Past. Hcincmann, Crcte, III, by Ph. Willc \$11.; Ch. Knabe \$5.50.; G. BraunS \$10.; C. Harmcuig \$5.; E. Rinne \$5.; Ph. Willharm \$5. W. Niuuc \$1.; F. Wontc \$4.; H. Meirc \$4.; C- Bebrens \$7.50.; H. Wüstenfeldt \$2.25.; I. Harmening \$2.; C. Stegc \$2.; H. Ulrich \$2.; I. Becker 50 Cts. Past. Link'S Gen., Lebanon, WiS., \$142. Past. Lochncr'S Gem, Milwaukee, \$75.18. Bon A. Wallbaum, Chicago, \$54. by Past. Wambsganß, Mayville, Wis. by Bro. Budahn \$5; C. Bayer \$2.; H. Lübckr, G. Wolf, Past. M. each \$1. Bon members from Past. Kolb's Gem., Howards Grce, Wis. \$6.75. teacher Leutheuser there \$4. Bon whose pupils \$1.50. By teacher Barthel from Past. Clans' Gem. of, North St. Louis,

§25. by Past. Polack, Trete, Ill, by F. Fatbaucr §4.; Ph. Fathaucr §5.; I. Togtmicr §1.; Wm. Biihc§3.; Chr. Waßmann §6.; H. BrunS §1.; Ch. Sodciwe §3.; Jh. H.Tatge §8.; Jak. Rinker §10.: Conr. Wemböscr §10.: D. Meier §6.;
H. Waßmann §5. by H. Walter, Rich, Ill, §10. by F. W. Koch, Bloomingdale, Ill, thank offering for recovery of sr. W. from serious illness, §5. Don Hrn. Isch, > HillSdale, Mich, §3. L. Donner there §5. By I. Lirkner, Treasurer of vstl. Distr.Syn., §149.90. Rev. Engelbert s Gem. of, Racine, Wis. §1. Past. Fricke'S > Gem., Indianapolis, §1.5 >. Past. Beycr'S Gem., Chi-I cago, §55. by Past. Wunder there by I. Häbcrlc §1.; by H. Schnitz §10. By H. Degener in Rev. Zucker'ö Gem. of Proviso, Ill, by Joh. ScÜ 50 CtS.; Ch.! Erich §20.; Fr. Meyer §4.; H. Bunge §1.; W. Bögr §3.; M. Schutt §2.; F. Voiberding §1.; H. Volberding §10. In Addison, Ill, by Fr. S-ünkel §20.; W. Ned- dermeyer §25.; I. Kruckenberg §3.; I)r. Vogeler §16.; D. Schallau §2.; H. Stünkel §100.; V. Willen §10.; P.Kaut §5.50.; Thomä §5.; Ch. Schreiber §2.; F. Decke §3.; F. Klaußing§3.; Wm. Precht §10; H. Rathe §10; F. Schuhmacher §5. Summa §1274.33.

H. Bartling.

Received in Scr Itlasse middle Districts: To Synodical Treasury: From Past. Tramm'S Gcm. §6.95. From the same, Ostcrcollecte §8.76. From Past. Frderking'S Gcm. from the communion treasury §8.21. From Past. Nützel'S Gcm. §1. Bon of the comm. in Logansport §23.60. Bon of thes. §10.80. Bon Past. Stephan'S Gem. §5.45. from dcrr. §7. of Past. Jäbker's Gem. §20. by ders. §21. bon ders, Collecte §10. by H. Buchholz §4. by Gem. in Nodcnberg §4.29. by Past. Sauport by G. Tschoppe §1. by Past. Lehnrc'S Gcm, yield of 3 Coll. §5.75. By Past. Sihler'S Gcm, coll. §108.14. by ders, Ostccoll. §74.65. by Past. Dctzer by Jacob Pingel §2. On M. Schulze'S infant baptism ges. by Philippine Dctzcr §3.35. By Past. Sieger §1. byPast. Zage'l'S Gcm. §15.32. By Past. Scho'neberg'S Gcm. §26.25. by Past, King of Mr. Lippclmann §10. by Bon Past. Schumanu's Gem. in DcKalb Co. §9.50. Bon Past. Schumann himself §2. By Past. Scucl of Mrs. Burre, thank offering for recovery §3. By dcns. of Mrs. Loujse Jording, thank offering for received Gottschülse §2. By Past. Kühn'S Gem., CharfricitagScoll. §8.09. By Past. Klinkenberg by some members of his congregation §4. Bon Past. Horst'S Gem., Ostccoll. §7.50.

Znr synodal treasury middle districts: Don Past. Bode's Gem. §6.82.

On the expansion of the establishment in Steeden: From Past. Brackhage'S Gcm, Coll. §13.50. Bon Past. Tramm'S Gem. §8.10. Bon Past. Nupprecht'S Gem, Fulton Co, §2.43. by Past. Rupprcht von Tschumy, Wichers, Kregel, I. Leiser, I. Häring, Matthias, 50c. each; von Twett 55c., von Belgcl and Tock 25c. each, von I. Arm- brustcr 20c. Bon Past, Sauport'S Gem, Coll. §26. of Past. Sihler'S Gem. §57.76. From Past. Heit- müller'S Gem., Coll. §4.25. by Past. Heitmüller on G. Boy's infant baptism ges. §1.

ForPast. Strieter's substitutes: By Past. Frderking by some members of his Gem. §4.50. by Past. Kühn by C. Kreiselmeycr §2, by G. Sieger §1.

For the general pres.: Bon Past. Kühn'S Gem., Coll. §3.90. From Past. Kbnig'S Gem., from the Ccntkasse §15. Bon Past. Schwan'S Gcm. §57.86. Bon Past. Oestermcyer'S Gcm. §1.

For inner mission: By Past. Frderking by Nic. Schlarb as a thank offering for happy delivery of his wife §2.50. By Past. Rupprcht by G. Dannrc §5, by Katharinc E. Danner 60c. Bon Past. Hattstädt'S Gcm. §14.48, §2.65, §9 u. §1.35. Bon dcu Pastorm: Oester- mcycr n. Bünger each §3, Keyl 50c., Müller u. Daib each §1, Fritze §2. Bon the children of Wittwe Wolf §1. Don H. Kabmever §1. Of Gcmcindcglicdcrcn dcö Past. Weyel §7. by N. N. in Cleveland §5. by I. Jäger in Milwaukee §1. by Past. O. Hanser §1. by Wilh. Heine and Fr. Heine each §1. by G. F. Mohn §2. by Past. Hanser by A. Fischer and Mrs. Vinc't jc §2. bon to the comm. in Baltimore §4.50. bon to teachers I. H. Nolting & F. Nix each §1. by Passt. King by H. Reinhard §2, by H. Niehauö §3. Bon Past. Sihler'S Gcm. §21. byPast. Trautmann'S Gcm. §10. By Past. Sall- mann by Fr. Tönsing §5.

For sick pastors: By Past. Frderking by N. Schlarb, as a thank offering for happy delivery of his wife §2.50. Bon Past. Hattstädt'S Gcm. §5.50 n. §7. By Past. Sauport by H. AlmS §2, Mrs. Ambach, Wilh. Mcycr, Chr. Däuble u. Past. Sauport himself jc §1; by Fr. Langele 50c. By Past. Weycl by Anton Held ". Wütwe E. AlmS each §2, by Past. Weycl himself 50e.,

by Mrs. Keck as a thank offering \$2. Don Past. Merz's Wem. \$7.85. By Past. Scuel by H. Hvhmeier \$3. by Past. Reichhardt on H. Brüggcmawu's Kiuttaufc ges. H4. By Past. König on H. Nichaus's and Mrs. Werner's 52 each. by Past. Oestermeyer's Gem. 56.25. by Past. Sauer by F. R- Schepmann \$4.

For poor students: By Past. Kühn's Filial for Zimmermann 57.05. By Past. Rupprecht for H. Sprengler, namely: by I. Leiningcr as a thank-offering for recovery from serious illness 51, by Fr. Leiningcr as a thank-offering for the recovery of his son 52, by N. N. u. by Past. Rupprecht himself 51 each. from Past. Sallmann's Gem. from the Abeudmahlskasse \$12. by Past. Sallmann at the infant baptism of H. Wnlfmann \$2. by I. Lirkner \$5. by Past. Wyneken, thank offering from Mrs. N. N., Wood Co., Ohio, 52. by Past. Scholz for student Scholz from Stephan Vogel \$3, from Joh. Förster 55N. \$1.

For the purchase of college land in Fort Wayne: By I. Bükner 53. Dnrch Past. Kühn by Jacob Benz u. I. Brenner each \$1. By Hin. Brewer ges. inderGem. zu FortWaync\$11. byEd.Nvschke\$25,50.

In support of theLollege House stop at Fort Wayne: By Past. Kühn from Wittwe Schmidt 51; through Past. Trautmann from the communion fund of his congregation \$12; on Hühlein's baptism of a child \$2,65; from Karl Schneider \$2; from D. Stoll, G. Reisig, I. Karl, Chr. Oßler & Wagner each 51; from S. Wicsingcr, Muher, Riedel, Ruppert & Liebermeister each 50c.; from Hösler & M. Oßler each 25c.; from Mrs. M. 16c.; from N. N. 19c. From Past. König'S Gem. 527; by Past. König by Lippelmann \$10. by Past. Wyuekon's Gem. \$0 8.35. By Past. Merz'S Gem. coll. 510.55. by Bon Past. Kunz'S Gem. 13.30. From Past. Wichmann's Gem., Oürcoll., 513. By Past. Bauer by some Lutherans in Tipton \$1.80. By Past. Sauer of some young people in his Gem. \$19,35. By Past. Oestenneyer's congregation \$13.50. By Past. Hattstadt's Gem. 553.65. By Past. Fricke'S Gem., Ostrcoll., 551.65. From ders. Gem. from the bell bag 565.

For poor pastors in Missouri: By Past. Saupert by H. Tschoppe 50c. Past. Oestermeyer's Gcm. 512.75. by Past. Wichmann by Wittwe Scholle \$1.

For the HoSpital in St. LouiS: By Past. Weyel, namely by himself and by G. Aerger each \$1. By Past. Lehner at the wedding of Jacob Weil ges. \$4 21. By Past. Horst by Mrs. Horch \$2.

For the construction of the dormitory at Fort Wayne College: from Past. Nnprecht'S Gem., Iulton Co., O-, \$7 u. \$7.50; from his Gem. an der Rikge, Henry Co., O., \$2,06. By Past. Rupprecht von Braun, W. Tittmer, I. Müller, Narden, Spenker, Karl Meicr, I. Schneider, I. Knipp, Fr. Knipp, Tob. KniPP u. G. Dannerje\$1; by Buchele \$2, by Past. Rupprecht himself 51.26. By Past. Detzer by Georg Tröger KIO; E. AhrenS, G. Zinke u. F. Tonne each \$2; H. Hcilmann u. Prof. Selle jr \$1; F. Lübrs u. Gust. Günther 50c each. VonPaft. Hattstädt S Gem. \$35.37 u. 551.95. From Past. Fricke'S Gem. \$17. by Past. Fricke's Gem. by Cicero \$13. by Past. Schwan's Gem. \$57,39. by Past. Schwan of Mrs. Brvckcr alS thank-offering for happy delivery \$5. By Past. Sihler's Gem. first mission \$69,74. by Heim. Hartmann \$2. from Past. Wyncken'S Gem. 591.25. By I. Birkner from the Gem. in Williamsburg \$15, from the Women's Association of the New-York Gem. \$20.00. By Past. Ncisinger in Bckin, Ill, \$15.60. By Past. Schöneberg \$1. by Past. Schöneberg by Deichmüller, Meyer u. I. Bahls each \$1; by Hederle n. A. Nehrig each \$2; by Schnaible Brothers\$1,10, by Mrs.M. Hildebrandt\$1, v. Sattler \$5. From Past. F. W. Richmann's Gem. \$10. from Past. Dulitz Gem., Ostrrcoll., \$11.75. By Past. Dulitz of Hartmann, Maaß, F. Ahlschwede u. of M. I. F. D. each 50c.; of L. D. \$1,25. Of Past. Hornicke's Gcm. 6.80. From Past. Schustcr's Gem. in Bremen \$8.40; from its branch 53.75. From Past. Nützel's Gem. 530.00. Don Past. Wichmann S St. Johannis-Gem. coll. on Palm Sunday, \$10. From Past. Klinkenberg'S Gem. \$20. by Past. Sauer's Gem., Coll. on Palm Sunday, \$31.25. From Past. Bauer's Gem. \$6. from Past. Königs Gem. 530.

ForPa st. Röbbelen: FromPast. Jabker's Gcm. \$5. by Don M. Frosch \$1. by the Gem. in Addison \$15,34. by Wilh. Schneider \$2. by Past. Weyel, and namely by himself, by E. Hcrmiou, Ch. Hansen u. Fr. Breckwinkel each 50c.; by dens. on W. Sensmeyer's Hochzrit ges. \$10. By L. Schnell, Liverpool, O. \$1. By Past. Schwan by Jakob Schmidt \$3. by Past. King \$2.

For the AddisonSeminar construction: ByPast. Jäbker'S Gem., third transmission, \$25. by Past. Saupert by Gottl. Bippus \$2. by Past. Bodc's Gem. \$31.50. By Past. Merz'S Gem. \$10. by Christian Dohling \$5. by Past. Sauer by F. Mönning 50c. By Past. Bauer's Gem. subsequently 510. by Wilhelm Heine in New Bremen, O., 55. byPast. Horst'S Filial, Ostrcoll., \$5. by Past. Kühn'ö Gem., contributions of individual members, 536,50; from its Gcm., Coll. in March 52,63, in April \$1,57, on Palm Sunday \$9,13; from its Filial, Ostrcoll., 511,31.

For the Synodal mission: By Sieck from Baltimore \$5. By Past. Saupert from Mrs. Baumann 51. from Teacher I. G. Nolting 51.

For teacher gel) old: By Past. Saupert from the Women's Association of his community \$10.80, from KLster & Korff \$5, from H. AlmS 55, from Mrs. Umbach & Mrs. Schulte each \$1. From Past. Friedrich \$2. by Past. Schustcr's Gem. 59,63; of its Filial \$2,52. of Past. Nützel's Gcm. \$10.

Tuition of college students at Fort Wayne: by Otto Fricke \$47, by F. Pfingsten \$3, by Joh. Landcck \$12.

For the Fort Wayne debt retirement fund: from I. Birkner, from Mrs. Past. Horst and from Past. Hattstädt'S Gem. each \$1; from Past. Reichhardt's St. Johannis-Gem. \$21.

For L'öschap parate of the institutions of Sy node: By Past. Merz'S Gcm. 56,25.

For the heathen mission: By Päst. Heitmüller by G. Thämrct for happy delivery of his wife 55. by Past. König'S Gem. \$10. By Past. Schöneberg's Gem. \$7,15. By Past. Schöncbcr by Chr. HcischmannH5. ByPast. Klinkenberg'S Gem. inNocksord\$3,90. by Past. Oestermeyer's Gern. \$5. by Past. Fricke by Mrs. Vonstrvbe u. Mrs. Ebr. Nösener each \$1, by Gco. Stumpf \$5. don Past. Tramm's Gem., Collecte, \$10.03. By Past. Rupprecht's Gcm. \$7,15.

For the pastors' and teachers' widows: By Rev. Dr. Sibling's Gern, in Passion services s. \$15. From ders. Gem. subsequently in silver \$1. From Past. König s Gem. \$15.

For Prof. Biewend: From Past. King'S Gcm. \$15.

For poor coPlege student FortWayne: By Past. Sieger from Wittwe Ort and from A. Lichtnsteigcr each \$1. From Past. Schoeneberg's Gem. \$5.50. By Past. Schöncbcr by F. Lollignon \$1, by Fraunverein of his Gcm. \$7, Don Past. Fritz'S St. PctriGem. \$6,21, from its Immanuels-Gem. \$5,42. By Past. Fritze by an unnamed \$7. by Past. Kühn by F. Schimmerer for the student Zimmermann 55. by Past. Sauer by W. Ackcr \$25, H. Bcukmann \$7, F. Schepmann \$4, Wittwe Schepmann and F. Eggemann jc \$2, Ch. Hebencr u. Frau Morscher each \$1. ByPast. Nupprecht'S Gcm. \$6,35.

For poor sch u l leh r e r s e m i n a r i s t s: By Past. Oestermeycr's Gem. \$2.50. By Past. Kühn by F. Schimmerer. \$5.

For poor students in St. LouiS: From Past. Bühl's Gem. in Massilon, half of a Collecte, \$6.50. From Past. Bühl himself \$2.50. By de)is. of Hermann Schreiber \$5, G. Gemminger \$1.50, I. Wagner \$1. K. Schncccklbrger. Peter Deiner u. Georg Schwcier each 50c.

ISO. Through Past. Buehl above amount(\$18) received from same donors also for Fort Wayner College students.

For military hospitals and wounded soldiers: From Past. Lchuer'S Gem. in Noble Co. \$1.55. By Past. Brackhage'S Gem. \$8.45. By G. Surenkamp 25c.' By Past. Wichmann by Herm. Klinkermann \$3, by Heinr. Klinkermann \$2. den Past. Oestermeyer's Gem. \$3. by Past. Horst'S Gem. \$6. by Past. Rupprecht's Gem. 50c.

For the New York Church: FromPast.Klinkenberg'S Gem. \$5.

For the orphanage in St. LouiS: By Past. Bauer from unnamed women \$13.

For the Concordia College Repair Fund: From Past. Husmann'S Gem. in Euclid, O., \$6.

Fort Wayne, May 8, 1865.

Conrad Bonnet, Kassircr.

For Scn Lutherans have paid:

The 17th and 18th years: C. F. Jutzi, F. Bögr, P. Heibets.

The 19th year: G. H. Hamann 50c., C. Bloß, P. Hcbets, C. F. Jutzi, F. Böger.

The 20th year: Messrs: I. Keil, G. H. Hamann, L. Stille 50e., H. Schulenberg \$2, Past. I. A. Fritze \$7, Past. F. Dörcleiu, C. Tonne, C. Bloß, P. Herbeis, A.

Brücher, F. Böger.

The 21st year: Messrs: G. Heller, Wüt" manir, Aumann, I. Keil, I. Nicht, Past. F. N. Wolf, Past. Th. . Wichmann 50r., Past. G. Berntbal 8 er-, Past. C. I. Weisel 24 er-, I. Birkner, past, C. Krebbiel, past. I. Hechel, W. Ahrenholz, G. H. Hamann 5Vc., K. Krieger, W. Kriedemann 50c., L. Würfel, L. Stille 5> c., C. Dohl, Past. I. H. Werfelmann §2, Bro. Köhn, E. Weißel, G. Bodcnstein, I. Jung, H. Loßner, H. Nudolph, Bro. Piepert, G. Henicke, H. Feldhasen, H. Ohlemann, K. DucicS, C. Äubl, I. P. Meyer, G. Nurminger, K. Neuner, M. Nülp, C. Daum, Past. H. Gräbner 5 Er., Past. T. D. Klcppisch, H. Schulenburg §2.50, Past. C. Renz, L. Leybold, I. Schwanle, I. Bauer, C. Milbrath, H. Oirünewald, Past. L. Biorn, C. Wahrcnbrrg, H. Bote, F. Ilsemann, L. Brumwort, W. Dctcrding, I. Schottlc, F. Wahrenburg, H. Oostermcyer, Past. A. E. Winter, Past. C. Mces, Past. F. Döderlein, Past. C. Riedel §11.50, C. Roth 3 Er., C. Tonne, H. Psortmüllcr, H. Heinrichs, W. TrechSler, H. Nosenwintel, L. Heinemann 50c., Past. I. M. Johannes 4 Er-, C. Singbusch, C. Heischmann, Past. H. Bar. ,elt, C. Bloß 50c., Past. F. König 3 Er., I. TeggcöUc., Past. E. A. Jünfstück 2 Er., C. Kurz, M. Schneider, M. Jäger, I. Huttcr, D. Kracke, P. Herbets, A. Bracher, F. Böger, Past. I. M. Hahn 7 Er., C. Nippel 4 Er., Past. I. Seidel 6 Er., P. England, F. Schapper, F. Da" micke, W- Fischer, H. Barthel, C. .Kott, I. Steinmetz, C. Boger, I. Fathke, C. F. Volk, I. Ernst, Nie. Mutti, C. Kern, A. Grünewald, F. Fraasch, F. Schrödtzt: W. Baumbach, I. LiSkow, I. Staffel, I. Broderiu" Bern. Knirsch, A. Grothe, H. Bockcbusch, Past. A. Neinckcs" Past. F. Wynckcn.

The 22nd year: Messrs: I. R'ehl 5llc, I. Krieger, I. Tcgge 50c. M. C. Bar thel.

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Something from the last Synod Assembly in Collinsville,
held from 10 - 17 May this year.

Dear Reader! The Synod has come to an end and we, who attended the meetings, are preparing to return home, each to the sphere of activity to which God has assigned him, under the protection of God. Before this happens, however, we cannot refrain from giving you an overview of what we have experienced, heard, done and learned in the last few days; for we are people who, when they have a great joy, would like to share it with all their confreres. Therefore, we would like to inform you with a few words, at least for the time being, about what the synodal report will soon bring in detail. - —

It is true that, thank God, our synods are always well attended; this time, however, almost every pastor and teacher who belongs to it was there, and only a few congregations, forced by circumstances, as they indicated with regret, had not sent any deputies. This may have been due to the fact that it was already known through the "Lutheran" that the subject of the discussion this time would be "the worthiness of the Christian religion," whereby everyone realized in advance that this time it was a matter of taking up arms against the enemies of the Bible and Christianity. - —

The meetings were held in Collinsville, a country town about 12 miles from St. Louis,

The church was held in a beautiful location between woods and orchards; and whoever was there on May 5. was able to witness everything we are about to tell. First came one and the other pastor, like heralds, who announced to the dear members of the congregation by their appearance: "You have not rejoiced in vain, and with many a love breathed preparations; the synod shall really be held in your midst. Then already smaller detachments arrived, which were warmly and cordially received and led by the *pastor loci*, H. Fick himself, to the various quarters. Towards evening, finally, the main army arrived on a long wagon train from the railroad station, from where they had again been picked up by the provident love of the congregation. Now the individual dwellings were filled with lodgers, who were received everywhere as dear guests, as brothers; and until late at night stragglers arrived and were received and accommodated with the same cordiality.

On Wednesday, May 10, we all went to the church, including the congregation, of course, which was present in such large numbers at every meeting that the space offered by the church was not sufficient. At this service Prof. Walther, the general president of the synod, preached.

Of the content of this sermon, dear reader, we do not want to tell you anything, for it will appear in print soon at our urgent request; but of the impression it has made upon

You may find out that the experience we had was an exceedingly powerful one. Deeply moved, heartily rejoiced, deeply ashamed, abundantly comforted and mightily strengthened, we left the church. In the afternoon the actual meetings began, and on this first day 1 pastor, 4 school teachers and 5 congregations were admitted to the synod. And that we just say this right here, now that the sessions are over, the synod of western district consists of 103 pastors, 83 teachers and 60 congregations. So many heads, you may ask, are supposed to have One Sense? Yes, dear friend, and this is also to be said here in advance, so undisturbed was the harmony, so cordial the intercourse of the brethren among each other one day as the next, where not even a shadow of discord was to be noticed; this was also especially evident in the negotiations. We occupied ourselves mainly with doctrinal matters, because we did not need to lose much time with business matters: short hairs are soon brushed. All the more eagerly, however, we discussed the root of all that is good, including honest and orderly business management, namely teaching. Especially in the mornings, we had a subject before us that became more important to all of us at every meeting, so that when, at the end of all the meetings, we sang, with tears of joy in our eyes, "Now give thanks to God... who does great things," we also thought of the great grace of God that He had allowed us to recognize so brightly: "Yes, our faith, stands

on an unshakable foundation, no wise man of this world, no devil and not all hell will succeed in making him waver; for we spoke about the truth of the Christian religion. So glorious, so powerful, so overwhelming was it proved that the deputies did not do otherwise, the whole discussion must be included word for word in the synodal report, and if the synodal report, one of them said, would cost \$5.00. Since this was decided, we will not keep you here any longer, dear reader, but refer you to the synodal report. But this we can tell you: if you acquire this, you will have a true arsenal against all enemies of the Bible, whether they be puffed-up unbelievers outside of you, or doubts in your own heart. God help you to the blessed work with which we left the synod. In the afternoon we again had a subject to teach, but this time with application to a particular case at hand. Our district president had pointed out in the synod speech how important and necessary it was that traveling preachers be sent out to visit the abandoned and scattered brethren in the far west and north. Yes, but how can that be done? A preacher without a congregation is not a preacher, so how can we send traveling preachers? And yet we have decided to send one before hand and more as soon as we can. If you want to know how this is possible without acting against the doctrine and custom of the Lutheran Church, just look into the synodal report, namely after the afternoon's proceedings; there you will find 28 theses or doctrines that put this in the clearest light. But of course, such a man, who goes to the scattered sheep of our church, cannot count on a salary at the beginning, therefore you will do well if you have something left over and the Lord makes your heart generous, that you think of the treasury for inner missions and help to fill it a little; because just think of it, out of it people are to be supported, who are to go to Minnesota, Kansas 2c. and there bring the word of God to your children, brothers, cousins and countrymen and gather them into congregations. We have also found such a man who will undertake the task of bringing good Lutheran books into the homes of our fellow believers, and we think this fits nicely with the first: we are sending preachers with the word of pure doctrine in their mouths and a colporteur with the written word of the same doctrine in the wagon and in the traveling bag. God only give his blessing to it, we said; and you, dear reader, will certainly not withdraw your blessing, your intercession and participation from the work. The colporteur should also be provided with what he needs from the inner mission fund.

And now, finally, a few words about the love of the Collinsville community. We know that people easily become arrogant when they are praised, and therefore many are also against all praise of individuals in public newspapers. We do not disagree, but we do not praise the congregation, but God, who has made it rich in knowledge as well as in love, when we say that for one week it not only entertained us all with great kindness, but also cared for us. God reward her for this, especially by keeping her in the same simplicity and humility in which she now stands, amen.

The Western District of the Synod of Missouri, Ohio, et al. states.

On behalf of which the Secretair

P. Beyer.

A brief report on Minnesota.

As the circumstances of some readers of the "Lutheran" require a change in their present residence, they may not be displeased to read something about Minnesota. This state is probably not surpassed by any other in the Union as far as the extraordinary fertility of the land and the healthy climate are concerned. Hence it is largely due to this that so many inhabitants of the old states, apart from European immigration, annually move to Minnesota and establish a new home here. And since the railroads now under construction in this state will greatly facilitate trade and traffic with the East, and new Indian depredations are not so easily to be feared again, immigration is not expected to decrease, but rather to increase. Now it is a sad fact, which cannot be deplored enough, that unfortunately most of our German co-religionists, who establish a home in the western states, if they do not fall prey to the barbaric unbelief, either fall into the hands of the sects and enthusiasts, namely the Methodists and "Albrechtsleute", or the false-believing Lutherans. This is especially the case in Minnesota. It is the Methodists in particular who have seduced and are still seducing so many Lutherans here; and not only those who have just come from Germany and for the most part do not know the right doctrine, but unfortunately also those who have already been members of old congregations of our Synod; for the seductive arts of these busy spirits are indeed great. They use all means which seem to them suitable for the attainment of their purpose, and even resort to lies and deceit, if they find any opportunity to increase their sect through Lutherans and others. Like the Methodists, also in this state the preachers of the so-called Lutheran Minnesota Synod work to the greatest harm of the Lutheran Church. The said synod is highly guilty of religious mongrelism, in that it has no hesitation in promoting un- and to accept false-believing preachers into their association. The Unirte Missionsanstalt in Basel sends its students to it, who are then employed here as Lutheran preachers by a Lutheran pastor. Fachtmann as Lutheran preachers. These people do not ask anything about Lutheran doctrine and practice, but they use the Lutheran name to win over Lutherans for their group. Therefore, Lutheran Christians must guard against them in all seriousness. However, the Lutherans could escape such dangers more if they settle in such places where orthodox Lutheran congregations already exist, or where they can be served by their preachers. It is therefore permissible for me to draw the attention of those who would be inclined to move to Minnesota to the places that are already served by preachers of the Missouri Synod. Besides St. Paul, the following congregations are served by me, namely St. Peter's congregation at Aston, Washington Co., Trinity congregation at Minneapolis and St. John's congregation at Maplegrove, Hennepin Co. The Lutheran readers have already been informed about the conditions in Minneapolis last year. Here in St. Paul, by God's grace, the congregation now has its own church and it is their heartfelt wish and prayer that the Kingdom of God may be spread and built among the Germans of this city. And what would be more desirable than if here in St. Paul, the capital of Minnesota, which is already an important trading city, an efficient Lutheran congregation would flourish? It would therefore be highly recommended that faithful Lutherans, who sincerely love the Lord Jesus and are quite concerned for the salvation of their fellow redeemed, but for this or that reason have to change their previous residence, move to St. Paul, strengthen the local congregation by their affiliation and thus promote the building of the Kingdom of God among the local Germans. Workers here last fall earned H 1.75 - H 2.00 and craftsmen, carpenters for example, H 2.50 - K 3.00 a day. St. Peter's parish at Aston, Washington Co. consists of 13 families. The land, mostly undulating prairie, overgrown here and there with short-stemmed oaks, also very fertile, costs there H7.50 to H8.00 per acre. There are also established farms at various prices. Wheat and other cereals grow very well. The average yield of wheat is 25 bush, per acre. Flour and saw mills, a blacksmith shop, and several market places are near the farmers, namely, it is the little stick of Aston, on St. Croir Lake, where the steamboats land, only 5 miles distant; Stillwater, the county seat, 8 miles, Hudson in

Wisconsin 6 miles, and St. Paul 13 miles. The settlement of Maplegrove, Hennepin Co., is recommended by a member of St. John's congregation there to Lutherans wishing to establish a new home in Minnesota in the following words: "No doubt in these annual times of afflictive warfare there are not a few, here and there,

Who gird up their loins, and have thrusts on their feet, and staves at hand, as they would hasten away, and perhaps find a place where their foot might rest. - Even today, as in the days of David, who escaped, there may be all kinds of men who are in distress and guilt and of a sorrowful heart, and who would gladly take refuge in a cave, if they only knew where such a place of refuge could be found with the right David inside, together with his brothers and his father's house, even in the flesh. And if God himself, at the fall of Sodom and Gomorrah, shows a Lot a quiet Zoar and drives him into it, and at the destruction of Jerusalem instructs his Christians to flee long before and prepares a peaceful Pella for them and rescues them in it afterwards, should he not do this still today to his own and these, following him, again to others? Therefore, and because I am especially called upon to do so, I would like to recommend to those who are at the crossroads in this way, to settle at Maple Grove; for this should be preferable to many others for the sake of the following advantages. It offers namely

I. Important advantages in the spiritual sphere, such as 1. the existence of an orderly Lutheran congregation of about 12 families in a living community for several years; 2. regular Sunday reading services and the teaching of the catechism. Lutheran congregation of about 12 families in lively fellowship; 2. Regular every Sunday reading services and catechism teaching, according to the approved Lutheran books, published by our synod; also singing lessons; 3. Serving the congregation from time to time with Word and Sacrament by the Lutheran pastor of the congregation in St. Paul; 4. Instruction of the children in reading, writing, arithmetic, Biblical history and catechism on the part of the congregation; 5. Prospect of obtaining a capable school teacher as soon as possible, for which a request has already been submitted by pastor and congregation to the seminary at Addison; 6. Provisional donation of 12 - 15 acres of land for churchyard and parsonage.

II. In the flesh, however, our region is a true paradise among the Egyptian plagues of this time, in which it is light and peaceful, counting the suffering with our brothers elsewhere. But if someone thinks of the Indians, none of them are seen or heard of, if only all enemies were so far away from us. If another thinks, but so high in the north, hu, I am already freezing when I think of it; come on, one gets rid of the shivers here, and afterwards, when one has recovered, one feels, as so often, that the fright was a mere delusion; for the local climate is a marvelous, healthy, constant and pleasant one. In addition to the above-mentioned, this region offers the following important physical advantages for those who intend to establish a home: 1) Splendid woodland and meadows or marshland; excellent fertile soil for all common products, such as wheat, oats, rye, barley, corn, which grows and flourishes very quickly and well, potatoes, horticultural plants, also tobacco. Besides berries and wild fruits, also game of all kinds the quantity. But the main thing: excellent

net maple and sugarwood, white and red oak, ironwood, linden and elm; magnificent grasslands with red top or blue guine. 2) Cheapness of purchase; uncultivated land costs 3-5 dollars an acre; tillable land with buildings 0-10 dollars an acre. From timber or hay, the land pays for itself in a short time, often in two, even one year. The timber country has many hazelnut stretches that are easy to cultivate. 3) Advantageous and easy sale of the products; either, as is often the case, especially with hay, on the place - or in the Village on the Prairie, only 6 miles away, also in the little town of Anoka, or in Minneapolis, 18 miles away, and even better at Fort Snelling or St. Paul, 27 miles from here. 4) Abundant water for men and cattle, unless extraordinary drought occurs; and even then lakes and springs never drying up.

These are the advantages of this region, and since it is far away from the theater of war, the course of trade and commerce is also undisturbed; shoemakers and wainwrights are especially welcome."

Let there now first follow a report by Mr. Past. Horst about the places which have been served by him so far; because after Easter he will follow a call to Waconia in Carver Co. Mr. Rev. Horst writes: "Before I proceed to describe one by one the various congregations, den and preaching places I serve, I will first preface it with some general remarks. Most of our congregations in Minnesota are still very small. My four congregations and one preaching place have a total of only 60-70 families, which would mean that there would be 12-14 families for every one place with the same distribution. Perhaps some will shake their heads, think and say: but these are congregations of 12 members. Of course, these congregations are not large yet, that is true; but what is not, can, yes, will, if the Lord gives grace otherwise, still become through God's help. In any case, the small churches here are quite different from those in places where the gospel has already been preached for years and in abundance, and where the land has already been cultivated to such an extent that new settlers can no longer be counted on; for it is obvious that in such places small churches cannot grow, or can only grow very slowly. On the other hand, how different it is here with most of the places where the beginnings of the formation of Lutheran congregations have been made; for in many of them a good number of Lutherans already live, as I myself serve a place where in a radius of 4-5 miles no less than 50-60 Lutheran families live, of whom unfortunately most live in churchless indifference, even some in obvious unbelief. If, however, with the help of God, this area would soon receive its own capable, zealous and active pastor, who would especially take care of the school children with love, he would be able to help them. Because even people who are indifferent to the church usually look at this - shouldn't it be possible to win some people? Moreover, in the area of all my congregations there is still plenty and also very good land available under acceptable conditions, so that many a

fellow believer can be led by God's gracious guidance into our small congregations and establish a home there. Here is a short description of the congregations and the preaching place which I have served so far. 1) The Immanuel congregation at Town Hay Creek, Goodhue Co., not far from Red Wing, the county seat, my actual congregation, has 16 voting members, but unfortunately it is divided into 2 preaching districts. Since the distance from the center of one to the center of the other does not exceed 5 miles, both intend to build a church together in time. This would certainly be done much faster if some Lutheran families would buy into the center of both places. Land is still available there for some good farms in uncultivated condition. The price varies greatly depending on the condition of the land, the average price being 10 dollars per acre. As far as the nature of the land is concerned, it is very different, partly undulating hvchprairie, partly hill and mountain country, the latter, especially on the north side of the mountains, is abundantly covered with firewood, as birch, oak 2c. The timber, e.g. for windows and for building, is generally somewhat scarce. Most lumber is hauled from Wisconsin, about 10 miles from here, where timber is abundant. Good lumber cost three dollars a hundred this winter. In the valleys here you will find black soil 4-5 feet deep mixed with some black sand. Most of the valleys are as dry as the high prairie. On the mountains, clay is predominant, but it is also mixed with some sand, so the soil always remains nice and loose and never becomes firm, as is usually the case with clay soil. Wheat, namely spring wheat, is the main crop grown here, as in Minnesota in general. The average yield is 25 bushels per acre. Another advantage of the place here is that it is so near the market. Red Wing, a small town of 2000 inhabitants, located on the Mississippi River, is only 4 miles from here, and there the farmer can sell all his products and bring in everything he needs. 2) At the preaching place nearest to my actual congregation, in Minniola, Goodhue Co., 20 miles from here and just as far from Red Wing, only a few Germans live, and since I have only preached there a few times, nothing further has been done to organize a congregation. The land at this place, mostly undulating prairie, but here and there

with a few individual short-stemmed oaks, also leaves nothing to be desired in its quality, which is also proven by the rich yield of the same, on average 25 bushels of wheat per acre. In the lowlands, which by no means form swamps, grows usually very good grass, which can be grown for hay. Water is found at the average depth of 25 feet. Timber must be hauled 7-10 miles. Uncultivated prairie, which is still enough to buy, costs A5.00 per acre. Timber land, i.e., land on which good lumber stands, costs twice as much. 3) The Immanuel congregation at Wheeling, Rice Co. has 15 voting members. Up to now this congregation holds its services in a district schoolhouse, but, the Lord willing, will soon build a church, for which purpose about 300 dollars have been subscribed in the congregation up to now, just as it has already taken steps to obtain a pastor of its own, which it absolutely needs; because of the long distance (40 miles) and other necessary official work, I cannot visit it as often as would be desirable. The land at this place is exceptionally good, almost entirely level prairie, but the farmland is so high that it does not get too wet. The low land is mostly good meadow land on which the so-called wild vetch grows, also rosetop and Hens Zuins. The farmland has 4 feet deep black soil. Timber is 3 M. far to get and the timber land there costs 10-25 dollars per acre. Land is plentiful, uncultivated costs 9 dollars, established farms 12-15 dollars per acre. There is no shortage of water, and grist and saw mills are nearby. As soon as the railroad will be completed a little further on, going from Wadena to St. Peters, the farmers there will have a good market place in Faribault, a rapidly expanding town only 6 miles away. 4) St. John's parish in Aurora, Steele Co. numbers 14 members and has the prospect of getting its own pastor next summer. What has now been noted about Wheeling applies to conditions in Aurora. Finished farms are relatively the cheapest, for 6-9 dollars per acre on average. Uncultivated land costs 3-6 dollars per acre. The main grain market is now in Rochester, 30 miles from Aurora, but will be only 7-10 miles away when the railroad is completed. It should also be noted that the railroad comp. owns much and good land, which should be available for purchase by next fall, on credit at moderate prices. The capital of Steele Co. is Owatonna, a rapidly flourishing town, in which there is much traffic, and after the railroad, which is to pass through the town, is completed, commerce will become still more flourishing. For craftsmen and businessmen the place would be very suitable. 5) The Trinity Lutheran congregation at Town Zumbro, Wabashaw Co. so far numbers.

16 voting members. The congregation already owns 40 acres of land and will, if the Lord wills, soon build a church and parsonage on it, as well as soon be anxious to appoint its own preacher. The land is also good high prairie. Water is generally somewhat scarce. Timber land is available at a distance of 5 miles for 15-20 dollars per acre. Prairie land is 10 dollars, established farms 15-16 dollars per acre. More information on conditions in Town Hay Creek can be obtained from F. Dicke, Red Wing, Minn; about Miunioia, E. White, Zumbrota, Goodhue Co, Minn; about Wheeling, G. Fischer, Cannon City, Rice Co, Minn; and about Zumbro, L. Mueller, Forest Mount, Wabashaw Co, Minn."

What has been told to the friendly readers about the conditions of the settlement at Maplegrove can also be applied to the settlements in Carver and Sibley Co. In Carver Co. one finds magnificent forests with the most beautiful timber, in Sibley Co. alternately forest and prairie. The land is exceptionally fertile, costing from 3-5 dollars per acre. The congregations in these counties, served by Pastors Sprengeler, Winter and Karrer, are larger, and some considerably larger, than those described above. Pastor Rennie is ministering in Nicolet Co. If Lutheran readers would like to obtain more detailed information about the conditions in these counties, they are kindly requested to contact the aforementioned pastors, whose addresses can be found in the Lutheran calendar. In Blue Earth as well as in Brown Co. many Germans are said to live. May the merciful God, who wants all people to be helped and come to the knowledge of the truth, soon provide us with a zealous and capable traveling preacher, who will preach the gospel to the abandoned fellow believers, especially in the southwestern part of Minnesota, so that the sects and enthusiasts will be controlled. To those who intend to move to Minnesota and are traveling through St. Paul, I will gladly provide more detailed information verbally about the Lutheran settlements, if they want to talk to me. My apartment is right next to the church on 9th Street, between Canada and Broadway. On the church you can read: "German Lutheran Zion Church." So new arrivals cannot easily go astray.

E. Rolf.

St. Paul, Minn. in March 1865.

To the ecclesiastical chronicle.

Addresses. After the Christian-minded preachers in Baden began to protest against a heretical professor, who is also the director of a seminary for preachers, by the name of Schenkel, and to ask the highest church authority to remove this ravaging wolf from his posts, so-called addresses are now being drawn up in other countries as well, Signatures for this were collected and published in the newspapers, in which addresses those Baden preachers were praised and urged not to slacken in their struggle. Pastor Harms, who was asked to prepare a similar address and have it signed, wrote about this in the Hermannsburg Missionary Bulletin of March, quite correctly, among other things, as follows: "I have to think of the saying: do not be like this world. One has learned this from the children of this world. One laughs at the old braid, and this aoesenwesen belongs to the new braid. I think that's why so little comes out of it. And whether these addresses are not themselves dangerous and

harmful to many who sign them, each one may check for himself. By signing such an address, it is easy to think of oneself as a brave man and a fighter for the faith, and it is not very difficult and not very dangerous to sign an address. Two years ago I collected signatures for the so-called three points on which we Lutherans in our country had to insist. Many thousands of signatures were received and printed. I convinced myself that I would be very abandoned if I were to rely on these signatures, asked God for forgiveness and will never do so again. The only remedy I know in such cases is this: go daily into your closet, fall on your knees and pray to God the Lord. The main content of such a prayer is summarized in the two words: convert and defend, i.e. convert the enemies of your church, and if they do not want to convert, defend them. Then God will see to it as surely as He hears prayer. Many a distressed congregation, as I know from much experience, has converted or prayed away their unbelieving preacher, for example, or God has shown another understanding that is even more serious. By the way, things are looking very bad in the world everywhere."

A voice from France against the latest French blasphemer of the Savior.

The Frenchman Henry Laffere wrote: "I once read somewhere the following terrible story. A general, who was an excellent pistol shooter and had become famous for the astonishing safety of his shot, a man of head and eloquence, and above all an expert duelist, began one day - I don't remember how? with an amiable and good-natured young man who was popular with everyone. The next day the duel was to take place. The general, to whom the choice of weapons had fallen by lot, had chosen pistols. The young man shot first and missed. Then the old battle-axe lowered his weapon and said to him in a fatherly tone: "Young man,

the earth will see such a high accomplishment; but he was at the same time a liar, a deceiver, a blasphemer, and his miracles were jugglery. So do not pray to Jesus, he does not hear you. Do not pray to God either, he allows the unbucsameu laws that rule the world to prevail undisturbed. Heaven, in whose glories I have glimpsed, does not exist. The eternal life, with which I have weighed your heart in hopes, one must renounce it. We must die, and when one dies, everything has an end: there is nothing further! nothing further! nothing further! nothing further!

(Sunday Messenger.)

You are barely twenty years old; you do not lack grace, heart and spirit; you possess all the qualities that promise a happy future. Life lies serenely spread out before you; your soul weighs itself in a thousand sufi and justified hopes; you wish to live, don't you? to live for your mother, for your bride whom you love. Well then! raise your eyes to this beautiful sky, think of your good mother, of your beloved; open your whole soul to all the promises of happiness that life offers you. ..."

The general continued to speak in this manner for several moments. His voice was be-
He seemed deeply moved. He stood there tall and eloquent; they were the most noble words one could hear. They obviously had the purpose of powerfully seizing the one to whom they were addressed. The excellent young man was seized to the innermost depths of his soul. Suddenly, unable to resist, he wanted to throw himself into the arms of such a magnanimous opponent.

"Wait, my lord," said the old duellist, raising his gun to aim, "wait, I have not fired yet. You shall die now."

And with one pistol shot, aimed with cold blood, he hit him in the forehead. The unfortunate man fell to the ground dead in an instant.

"Excellent pistols!" said the duelist.

When I read the oratorical passages that appear here and there in the writings of Mr. Renan; when I read in particular that "Life of Jesus" that he published with a Jew, I can't help but think of that story. The beautiful style in which he pleases himself reminds me of the beautiful speech and the artificial emotion of the old gamecock. Let us examine with each other, dear reader, what this book is all about!

Mr. Renan speaks with an often agitated tone, with a sometimes melting feeling, of the divine religion which our Savior establishes, of the Kingdom of Heaven, which is the most sublime hope and consolation of all those who suffer in this world; he comes back again and again to how glorious and touching such an ideal is, how much it corresponds to the needs of the human soul; he shows us in JEsu the noblest and greatest of all beings that have hitherto appeared on earth; and now, when he has succeeded in stirring the souls of his readers, and in teaching them the concept of that which they had perhaps only vaguely guessed, he says coldly: - With such hopes it is nothing. This man was not God; consequently, if his morality is perfect, his paradise is chimerical. This person, whom I have taught you to love as a living being, as the most beautiful, greatest and best of the children of men, he is dead, completely dead. He is not resurrected at all, and you will never see him again. Silence
me of his miracles: this man was perfect, and for all eternity will not be again.

Output of a comedy play.

In 1322 the monks in Erfurt presented the parable of Christ of the five wise and five foolish virgins in a comedy, in which among others the Margrave Frederick of Meissen (also called Frederick with the bitten cheek) was present. To make the performance quite forceful, the Holy Virgin Mary and a large crowd of so-called saints finally appeared on the theater, all of whom interceded with great clamor for the five foolish virgins and heartrendingly pleaded for their admission into the heavenly wedding hall. The margrave watched this with great excitement, and because he had never heard the likeness of Christ, he still hoped that the matter would end happily, that the intercession of the Mother of God and so many saints would be heard, and that the door to heaven would be opened to the foolish virgins after all. But when he sees that the end of the comedy consists in the fact that the foolish virgins, in spite of all intercessions, are rejected and cast into hell, the margrave falls into the greatest consternation. He is beside himself and says: "Why do we call upon the Mother of God and the saints, if God's wrath cannot be reconciled even through their intercession? The performance has made such a deep impression on the Margrave that from that moment on he completely despairs of his blessedness. He is taken home, and after wrestling with despair for five days, he is finally struck by a blow, which renders him unconscious, and he remains unconscious for three years until his death. - —

Isn't that a frightening outcome of a comedy, dear reader? Certainly! But who should not cherish the hope that the poor Margrave, in the midst of his struggle with despair, by the grace of the precious Holy Spirit, clung to Christ, the only helper of poor sinners, and therefore still became blessed? But what do you think the outcome of the comedies may be?

in which, as always happens now, the sin and neglect of grace is not terrible,

but lovely and the foolish virgins are portrayed as wise? - Ah, there goes free-

lich no one full of despair from the theater, but - filled with the spirit of the world, poisoned in body and soul! Therefore beware,

beware of these idol temples of the world, if you want to become blessed. W. [Walther]

Ecclesiastical life picture from the Thirty Years' War.

In many areas there was no priest to be found far and wide. For years, the parishes had to remain unoccupied, and church services had to be performed in neighboring parishes, which were often several hours away. The state of public and domestic life under these circumstances is self-evident. "Although it happened in all places," wrote a chronicler of that time, "so wretchedly and miserably, even terribly, yet with such manifold punishments of God (which is to be deplored the most) the world has not become more pious, but only more severe and nefarious. For even though the righteous God was violently attacking us one after the other because of our manifold sins, the least part wanted to consider this as a punishment of God, but almost only as a habit, one was not much more frightened, it went even as bad as it wanted, so one did not consider it much more. Furthermore, eating, drinking, fornicating, cursing, swearing, stealing, robbing, and murdering were so common that they were almost not considered sins and vices, which was mostly due to the fact that (except in the cities) proper worship could not be held at any place, nor could it be done in peace and quiet, which was then often stopped for a long time at many places; Many people were also confused and, as it were, devil-minded, because of the hearing of preachers of various religions. In addition, there were soldiers in the country, from whom nothing good was learned. Similarly, the schools went to ruin, and the youth grew up in such a way, as unfortunately can be seen. Summarum Summa, all good order lay down and to the ground."

In addition to the horrors, as G. Freytag describes this time in his *Bilder aus der deutschen Vergangenheit* 1860, 2. Theil, defiance and wild despair entered the souls. Moral neglect fearfully took over in the countryside. Women ran away from their husbands, children from their parents; the habits, vices and diseases of the passing armies remained, even when the robbers left the devastated and half-destroyed village. Drinking brown wine, which had come to the people since the Peasant War, became a common vice. Respect for other people's property disappeared. Already at the time of the Swedish king, several villages were completely destroyed.

and around the blackened beams and the thatch of the torn roofs crept the beasts of the forest and about the ragged suffering figure of an old mother or a cripple. From there the calamity increased in such a way

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that nothing in modern history can be compared to it. To the destroying demons of the sword other not less terrible and still more voracious came. The land had been little cultivated and had given a poor harvest. An unheard-of theurung arose, famine followed, and in the years 1635 and 1636 a pestilence so terrible as had not raged in Germany for almost a hundred years seized the powerless bodies. It slowly spread its shroud over the whole German land, over the soldier as well as the peasant, the armies fell apart under its scorching breath; many villages lost half of their inhabitants, in some villages of Franconia and Thuringia only a few remained. One may ask how, with such losses and such thorough destruction of the survivors, a German people remained at all, which, after peace had been concluded, was able to build land again, to pay taxes and, after a meager vegetation of a hundred years, to generate energy, enthusiasm and a new life in art and science!

The best merit for the preservation of the German people had the country clergy and their sacred office. They were exposed to the greatest dangers, hated the most by the imperial soldiers, forced by their office to make themselves known to the enemy; the brutality they and their wives and daughters had to endure fatally affected their reputation in their own congregation; but most of them held out in their congregations almost to the last man. Their churches were devastated and burned, the chalice and crucifix stolen, the altar defiled by filth, the bells thrown from the tower and taken away. Then they held the service in a barn, in the open field, in the green forest hiding place. When the congregation melted down, so that the singing of the listeners stopped and no cantor intoned the penitential songs, they still called the nest of their confessionals together for the hour of prayer. They were strong and fierce in consoling and punishing, for the greater the misery, the more cause for discontent they found in their congregation. Often they were the first to suffer from the savagery of the villagers themselves; theft and insolent bravery were most readily practiced against those whose wrathful looks and solemn complaints had most impressed them. Their fates are therefore preferably characteristic of those iron years, and we are fortunately able to possess numerous records of them, often in church records, to whom they lamented their suffering, while no one wanted to hear them. Almost from every church village one can collect memories of the sufferings, the devotion and perseverance of its priests. Admittedly, only the strongest overcame such a period without withering away themselves. The endless insecurity, the lack of food and the lawless activity of the soldiers and their own parishioners also made many poor, crawling, beggarly in their spirit. A Bei

game instead of many. Johannes Elfflein, since 1632 pastor at Siman, became so poor that he had to do day labor, hew wood in the forest, chop, dig, sow, twice he was given a contribution from the poor box of Koburg, which was put up at children's baptisms. Finally, the consistory of Koburg had a chalice from his church sold so that he could create bread for himself.

(Bayreuther Sonntagsblatt.)

It is not difficult for the Lord to help by much or little.

1 Sam. 14, 11.

How God prevented evil by a spider. After Consul Bonaparte, with the help of the Senate, had transformed the French Republic into a hereditary emperorship on May 18, 1804, and had now named himself Napoleon I, the transformation of the Italian Republic into a kingdom took place in the following year. Napoleon's coronation in Milan as King of Italy was set for May 26, 1805. The new emperor moved to Milan with his entire court. There, the republican-minded greats bribed the imperial chef to poison the tyrant, who mixed the deadly powder into the cup of chocolate he brought to his master in the garden salon as a morning drink. The emperor, in deep conversation with his wife, paid no attention to what was being served, until the empress let out a cry of horror when she noticed that a nasty cross spider had descended into the chocolate from the ceiling of the salon. He immediately rang the cook's bell and ordered the chocolate to be poured away. But the cook, who thought he had discovered his secret, enjoyed it himself, after he had told the reason to a fellow cook while he was still dying.

2 How God brought evil to light through a little bird. About twenty years ago, it had been noticed for some time in the Saxon mining town of Freiberg that considerable sums of silver were being stolen from the ore stocks without, however, being able to reach the culprit. One day it happened that a citizen's canary escaped from its cage through the open window. When he chased it on the street, it finally flew through the likewise open window into the room of a stranger's house. The man entered the room to catch the bird, which he did. But since the room was deserted and he wanted to report why he had entered it, he went to look for the inhabitants and found them all in the kitchen, completely engrossed in melting a silver cake. Since the owner of this house was suspected of silver theft, the man with the bird slipped away unnoticed, reported what he had seen to the authorities, who then put an end to the longstanding thievery by arresting and punishing the thief and his comrades.

How God preserved a human life through a shamrock. About the same time, a merchant from Würtemberg was planning to travel to America and wanted to embark in Bremen. After he had already paid his fare, he used the remaining time for a walk through a public garden. There he discovered a four-leaf clover on a flower bed, which he plucked. The guard standing nearby had noticed this and arrested him, in spite of all counter-arguments, because it was strictly forbidden to pick anything in the garden. Before his interrogation was over, the ship destined for him had sailed from Bremen. Discontented about this fate, Kaumann stayed in the port

city for a few more days to await the departure of another ship. Then, one morning in a coffee house, he read in one of the newspapers that the ship, the use of which had been made impossible by the cloverleaf, had failed near the English coast and had sunk with man and mouse.

4) How God saves a human life through a piece of clothing. During the time of terror in France (1793 and 1794), Count Gustav von Schlabrendor was in the prisons of Paris and "with" a hundred others had been facing death for some time when one morning the usual cart arrived to pick up the number of victims destined for the guillotine each morning. The count, whose name was mentioned, dressed; he murmured and did not resist. But his boots are nowhere to be found. He looked for them with all zeal, even the jailer helped him look, but they were not there. "I can't go without my boots," said the count to the jailer, "you can see that yourself. You know what? Take me tomorrow instead of today. It doesn't depend on one!" The jailer agreed. The following morning, the determined count stood there booted. But, thanks to the saving providence, his name was not mentioned. The bloodthirsty rulers might have believed that his head had already fallen, and the philanthropic jailer found no profession to name the count in particular. Soon after, Robespierre was overthrown; on July 28, 1794, the head of this bloodthirsty man fell under the same axe under which he had sent so many thousands to their death. The day before, the count, who had been incarcerated since 1793, was released from his imprisonment, and God prolonged his life until 1824. (Sunday Bulletin)

A good maid.

Her name is la Blonde and she served 23 years with her lordship and would have served longer with the same if the masters had lived longer. For many years, the fur trader Maignon in Paris went by the laces, and la Blonde also got to feel the good days of the lordship, and during this time she was able to

350 thalers in savings. But now the tide turned. The fur trader went bankrupt and fell into the bitterest poverty. Another maid would have thought: "Yes, I am not a fool. When fortune has left my dominion, I will be allowed to look around for another. Nods so la Blonde. On the good day she had been in good spirits, and the bad one she now considered good, and stayed, even when the woman told her that in her sad circumstances she could count on no reward. Grief and worry gnawed at the Polzhändler's life; in a year's time he died and left nothing but a sickly wife and two little orphans and a precious stone, - that was the maid. Since la Blonde had to take care of the sick wife and the little children, nothing was earned, but only used, and when the fur trader had sold all the expendable things, la Blonde accumulated her savings and took away little by little until that was also used up. Fortunately, at this time a cousin of the maid died and left her an inheritance, which carried his 50 thalers annually. La Blonde also gave it away, and when that too was not enough in dear Paris

she sold clothes and other things of value, and at last she sought to earn something as a nurse through the nights, while she nursed the sick woman during the day. When she died, they wanted to take the poor children into a hospital; but la Blonde declared, "As long as I live, the two children shall have a mother in me." She was already about to leave with the orphans for her birthplace of Rüel, because she hoped to get through more cheaply there, when one day the childless Charpentier, a wealthy confectioner, calls her and says: "Listen, la Blonde, you need not go away. I need a proper housekeeper in my old age; so I thought you'd move in with the two little orphans, then they'd have a father and a mother, and I'd have a housekeeper, so everyone would be helped." With joy the faithful soul agreed and her end was sweet and gentle like the evening sun after a beautiful day, and I think she will also be asked far above right on the day of retribution.

(Sunday Messenger.)

Filling stones.

According to their outward nature, the children of God and the children of the devil live side by side in the kingdom of power on earth as citizens of one state, as comrades of one people, and sometimes even as members of one family. Inwardly and spiritually, however, they are as distant and separated from each other as heaven is from hell. For those, through faith in Christ, are citizens in the kingdom of grace with the saints and members of God's household, even priests and kings before God, and are placed in the heavenly realm. These, on the other hand, through the prevailing unbelief and disobedience of the heart, are already condemned to hell in the kingdom of the devil and through the killing and condemning law.

Introduction.

Rev. I. H. Jox, formerly pastor at Kirchhayn and Cedar-Creek, Wisc. answered a call from St. Jacob's congregation at Logansport, together with its branches, and on Sunday Jubilate, by order of the Presidency of the Synod of Missouri, Ohio and other St. Middle District, was appointed by the undersigned, assisted by Rev. Dulitz into his new office.

May the Lord make him a blessing for many.

Ph. Fleischmann.

Address: Hev. ss. 8. ssox
I/OANN8port, Inst.

(Submitted.)

I consider it my duty to make the following known to the I. Readers of the "Lutheran": There are 6 - 8 beautiful cultivated farms here within our settlement and it would be a great advantage for us if these farms were suitable and inhabited by fellow believers; it would be all the quicker to start building our church and school in earnest. These farms are located near Humboldt, State of Kansas. The reason that the owners are selling them is that they are Catholics, and because they have a mission station 25 miles to the south, and there is already a church and school there, they want to leave the local area and move there, because their missionary has given up visiting them here. These farms will probably be sold below cost. Mr. Pastor Lange has assured me that by next fall all these people, if they can help it, will gladly sell. Mr. Pastor Lange resides in Humboldt and there is a Lutheran church under construction there. Many craftsmen are also needed there, who will find a good living. The climate is good, the land is also good and rich in good water. I intend to go there myself in 3 months; should there be Lutherans in the area around St. Louis who could be ready by then and would like to go there with me, I would be happy to get travel companions. Further information can be given by letter and verbally. I work in the Missouri Botanical Garden, one mile from the County Farm.

My address is:

8t. I/O M8, No.

Nicūnel Lei-icl, your ok O. Orwo^cr L 6o. Nissouri corner ol 23tū anst l'ranlilin ^.ve.

Correction.

In No. 16 of the "Lutheraner" there is a submission under the title: "Dr. Stohlmann and his faithful at work." We now have a

correction from the writer which changes the matter to the effect that only members of Dr. Stohlmann's congregation, and not he himself, undertook the assault on the Yorkville congregation. Not willing to go into this matter further, we simply make d's known to our readers.

D. Red.

Display.

Missouri Synod, Ohio 2c. Northern Districts.

will hold this year's meetings in Milwaukee, Wisconsin, June 14-20. Theses on the difference between the A. and N. T. will be presented by Mr. Past. Günther and on the divine inspiration of the Bible by Mr. Past. Ahner will be presented for discussion. If, in addition, there should be something else, the participants are requested to send their request in writing to the undersigned 4 weeks before the starting date.

Kenmuth, Saginaw Co, Mich. April 20. O. Fuerbringer.

* * »

With regard to the above announcement, I ask all synod members of the northern district, or those brothers who otherwise intend to attend the proceedings, to notify me immediately of their coming, so that there may still be time to arrange for quarters.

The necessary arrangements can be made. When they arrive, they will either ask for my apartment, Cedar-Str. No. 424, or for the store of Mr. J. Pritzlaff in the West-Wasserstrasse, or that of the Eißfeldt brothers in the Ost-Wasserstrasse No. 80. F. Lochner.

To the message.

In order to make any misunderstandings and misinterpretations impossible, I hereby give the wording of a letter addressed to me last fall when a sum of money was sent, concerning the cause and purpose of the support I received:

"Since we here" (in Fort Wayne at Synod) "received news anew of your meager circumstances, we decided to organize a Collecte among the pastors." (follows the Specification of the Collecte). All those I. Brethren who presupposed a different cause and intention for the transfer of their love contribution, I ask them to inform me, or to dispose of the amount in question elsewhere. - (Zech. 8, 17. Beginning.) -

Dwight, Livingston Co, Ills.

May 26, 1865.

Franz W. Schmitt.

(Receipt and thanks.

For poor students received through Past. Wunderlich at the baptism of children at Mr. Fr. Abbe's in Cook Co., Ill, collected \$3. From Mr. F. W. Koch in Bloomington, Ill, (for Brunn's) P5.
For the Brunn'sche Anstalt from Mr. I. Götz in Terre Haute, Ind. as a thank offering for recovery \$10. By Past. Best from Gg. and Conr. Lehnbauer Bros. in Palmyra, Mo. \$5.
For Pastor Röbbelen from Mr. F. W. Koch in Bloomington, Ill, \$5.
C. F. W. Walther.

For the Seminar-Haus halt is received r From Mr. Seidel dahier \$5. By Past. Rösch Collecte from sr. Gem. \$12, 30th; from himself \$5th; from an unnamed \$!> in gold and \$1 in silver. By Pastoe Biedermann's Gem. 33H doz. Eggs. From Mr. Wein- hold and son of Past. Köstering's Gem. 1 barrel of best.

Wheat flour. From Past. Birkmann's Gem. 33 doz. Eggs, 7 hams, 2 shoulders, 3 scites, 4 lbs. butter, 2 busb. Potatoes. From the lungfraucn-Vercin of the Gem. of Past. Claus \$9.

For poor students: through Past. Arendt of Middleton, C. W-, collected for Brunn's sophomores at the wedding of Mr. Andr. Beck from Michigan \$4. Through Past. Seidel from a woman fr. congregation as a thank offering for happy recovery \$2.50. Through Rev. Biedermann from the Women's Association sr. Gcm. \$2; also 4 pairs of socks and 1 skein of wool. From the women's association in Past. Hamann's parish \$21. Aug. Crämer.

For the English - Lutheran Church in Baltimore received from Mr. Past. Nütze. \$5. W. K. Eyl.

With many thanks I hereby publicly acknowledge the ring-fenced gifts of love for the promotion of our church building: From Immanuel) - D'str. of St. Louis Parish \$50. From Past Franke's Parish at Addison, Ill., through F. I. Guenther \$60.50. Past. Sikver's Gem. \$10. Past. Wagner's Gem. \$12.50. Past. Saucr's Gem. \$2. Past. Grab-ner's Gem. in St. Charles \$29.05. Past. Eirich's Gem. in Ehester, Ill., \$20. Past. Hüicmann's Gem \$26,75. Past Moll's Gem. \$9. The Lord repay all that the dear brethren have done for us in our distress, and still graciously help us out of our debt of 600 dollars.

On behalf of the cv. - luth. congregation at Fort Dodge, Iowa: G. EndrrS.

In acknowledging the receipt of the following gifts, I express my heartfelt thanks to the kind donors on behalf of the students who have shared in the benefit:

Wittve Preußner, \$10. Gem. in Nick, near Chicago, \$18.50. Teacher Winterstein, thank offering, \$2. By Past. Nützel, \$5. lower ImmanuelS-getr. of the Past. Wambs-ganß, \$7. by Mr. H. Hemann, \$5. past. Seuel, Dankopfer, \$5. teacher Erk, \$1. From the sewing circle of the Eastern Schuldist. in Baltimore: 1 p. stockings, 2 woolen blankets, 6 p. Underpants, 10 Id. Muslin, 1 skirt, 1 vest. By Mrs. Haseroth in Cleveland: 6 quiltc, 6 sheets, 6 pillow covers, 2 pillows, 3 towels, 3 skirts, 2 vests, 2 p. pants, 1 hat.

I. C. W. Lindemann.

Received for poor pupils of the school seminary by L. Steinbach (for Pott) \$5. By Past. Schumann (for Mueller) by b. Gem. in De Kalb Co. \$9.60, Gem. in Kendallville \$8, from Past. Sch. himself 60 CtS. From Young Men's Association in Chicago (west side) \$12. Gcm. to Mich, Ill, (for Heidemann) \$13. Gem. to Addison \$14. Gem. to Fort Dodge, Ja. by Past. Endcrs \$5. pastor Fritze (for Pieritz) \$5. fr. Will). Kreutz, Wansau, WiS., \$1. At the wedding of Mr. Zitzlaff at Evansville, Ind. collected by dems. \$9,15. Past. Fleischmann's Gem. (for Diesncr) \$10. by Past. Hahn, Lake Creek, Mo. collected by Mrs. Holtzen (thank offering for happy delivery) \$10. From Vcnev, Ill, by Bro. Bohrenpohl and L. Steinbach each \$1, Carl Lang and G. Ellhoru each 25 CtS., Br. Hedemann, H. Biermann, Bro Dankmeyer and H. Dwenhoscl each \$5, I. H. Siewiug \$2, Wm. Hülseköttr \$1.75. H. Brvck- schinidt 45 CtS., Mrs. Oankmever (for I. Hoffmaun) \$5. By Past. Polack by Dietr. Meyer \$3.

Addison, May 18, 1865.

A. Selle.

Received in the Raffc Eastern District

For needy students: Gem. in Washington, for Piepenbrink and E. Bürger, Ft. Wayne, \$10. from F. Stutz's LiebcSkasse, for G. Sommer, Ft. Wayne, \$5. Messrs. A. Heitmüller, G. Willncr, W. Haun- schild, for W. Piepenbrink, Ft. Wayne, \$6. from F. Stutz's LiebcSkasse, for St. Louis, \$5. Gem. in Wash- ington, for Ft. Wayne, 95c. Past. Nöder, for P. Scholz, Ft. Wayne, \$7.50.

For internal mission: Washington congregation, Opfcbeckkn, \$1.50. By Past. Foblinger, \$3.

For college maintenance fund: Washington township, for Ft. Wayne, \$12. Mr. G. Emmert that, for Ft. W., \$5. WolcottSburg township, for Ft. W., \$2. Washington township, \$25.60. Gcm. in New York, \$12.25.

For Lrhrr contents: Municipality of Washington, \$14.83. From F. Stutz's Liebeskasse, \$25.

For Past. Röbbelen: From F. Stutz's Liebes- kasse, \$5. Past. Ruhland, \$1.

For Past. Brunn's pupils: By Past. FMinger, \$1.

For church building at Fort Dodge: Washington comm. \$23.15.

For the dormitory at Ft. Wayne: Gem. in New York, \$45.

For the plundered pastors in Mis- souri: Gem. in New York, \$25.

For needy pastors: congreg. in New York, \$23.70. congreg. in Port Richmond, \$2.

For M i l i t ä r - H o S p i t e r: By Past. Föhlin ger, \$3,10. Past. Ruhland, \$2.

For the mission in Mishawaka: M. Zcitrner and F. Brüning, \$2.

For P a s t. B r u n n' s B a n k a s s e: Comm. in Strat- tonport, \$6. Comm. in Pine Hill and Berlin, \$6. Comm. in Nortbampton, \$4.

New York, May 1, 1865.

I. Birkner, 92 William St.

Correction. In No. 13 of the "Lutheraner" it should read: \$33.35 of F Slutz's LiebcSkasse, as third gift for the seminary in Addison, instead of for Past. Brunn's building fund. I. B.

Received: To the synodal treasury: From the congregation in Detroit Hi,35. From Past. Hügli for 1864 u. 1865 \$2. From the teachers Knndinger u. Loßner each \$1. From the Gem. of the Past. Lemke \$6. '.From the community in Sheboygan, WiSc., \$5,22.

On the Synodal Mission Fund: By I. Blümlein in Frankentrost \$2. By the congregation of Past. Steege \$5,25. by Past. Müller from the wedding of H. Wcnd- ler \$7,30. By dens. on H. Schmidt's child baptism \$1.

For dicMilitary HoSpitals: by Mrs. N. N. in Monroe \$1.

For the support of sick pastors: By A. D. St. \$1,75.

For college construction in Fort Wayne, Don Past. Rooster \$1.

For don Ban of theLackroom in the College at Fort Wayne: By Past. Daib \$24.71 z namely: by its Mein, in Grand Haven \$6.10, in Town Ehester \$5.46, in Grand RapidS \$12.15. By Past. Werfelmann \$9; namely: by H. AblerS \$5, by the Gcm. in Grafton \$4. by the Gcm. in Monroe (thereby \$1 by F. Lochner) \$17,24. by Past. Lemke \$18,80; namely: Coll. of his Gcm. \$15.80, by Mrs. N. N. \$2, by I. Schmidt u. L. Schmidt each 50c.

For the teachers' reverence ring: Von der Gem. Lemke, \$6.76. By the community of the Past. Speckbard; Ostercoll., \$5.78. By Past. Stecher \$12.02; namely: Coll. in Wilson \$2.16, Coll. in Mosel \$1.58, Col. in She- boyqau \$8.28.

For the P r o s e m i n a r i n Nassau: By Christ. Bach in Sibiwaing \$5; by Past. Lemke \$3; and namely, by an unnamed person \$2, byL. Schmidt u. I. Schmidt 50c each.

Fiir Past. Röbbelen: By Christ. Bach in Sibiwaing \$5. by Past. Lemke \$2.

For the C o l l e g e - U t e r b a l t S k a s s e in Fort Wayuc: From the Gem. in Monroe \$8; to wit; by K. Mehr \$2, by Ebr. Svnhler \$5, by Mrs. N. N. \$1. By Past. Hahn \$8; to wit: Coll. in Hillsdale \$3.35, in Coldwater \$3.75, by Past. Hahn himself 90c. By the comm. in Frankentrost, Easter Coll. \$5, by Past. SicvrrS \$32.65; to wit: by the Gcm. Frankcnlust \$24.05, Amelith 3.35, Bay City \$5.65. From the Gcm. dcS Past. Naufchoct \$10. by Past. Speckbard \$14.25; namely: by P. Finzel \$3, G. Schlnamsc rubcr \$1, G. Finzel \$1.50, Sachs, Kretzer, Schädcl, Klauß, Tb. Krug each \$1, I. A. Herbst 50c., Konibrusch 30c., I. Daschnr, Mcicr, Strcith, Rode, Gaimann, Späth u. N. N. each 25c., Kleber 20c.

For poor pupils and students: By Past. Also §6; namely: from an unnamed §1, at the baptism of children dcS I. Müllerweiß ges. §5. by Wittwe Schammel in Frankentrost Rl. From Mrs. Past. Also §2. by Past. Also at the wedding of H. Lmdncrs ges. §6. By Past. Lemkc §6; namely: on WicgandS baptism ges. §1.25. from SchimingS wedding ges. §3, on Wolf's baptism §1.75. by Past. Also §4; namely: Coll. at the nude wedding of dcS A. Bcck in Sibiwaing §3.30, by Past. Also itself 70c.

For the church building of the English Catholic congregation in Baltimore. The church in Baltimore: By I. Dedg §1.

For the Hospital in 'St. LouiS: Don Fra" Past. Also §3. by A. D. St. §1. /

For the W a i s e n h a u S iust. Louis: From Fis N. N. in Monroe §1. From I. Sedelbauer in Monroe to a family celebration as a thank offering for his happy return from the Armcc ges. §:,37.

For the school teachers' seminary building inAd- disou: by Past. Daib §4; namely: at the wedding of Fr. Klcnk in Town Ehester ges. §3,60, at the wedding of I. Fchling 40c. From the Gcm. in Frankentrost, second consignment, §14.

For the Minnesota Mission, Don G. Streck in Roseville 52.50.

W. Hattstädt.

With thanksgiving toward God and the bountiful givers, I acknowledge receipt of the following gifts for the seminary household here in Addison:

In the comm. of the Past. Franke here in Addison, to wit: From the Wittwe Heuer 1 pot of lard, 1 bag of roagcn, 1 p. of flour, 2 p. of hafr, 2 -s. Potatoes, 2 aspics. 3 rolls of butter u. 8 doz. Eggs; from Wilh. Siiinkck 2 bush. Rye; from Tischler Fichne 1 p. flour, 2 p. potatoes; from Gotthold Zinke 1 p. flour, 2 p. Kattcffel, 2 p. grain; from Fr. Meier 1 hog, 2 p. potatoes; from Oehlerkina 3 R. Butter, 1 pc. bacon; from Wittwe Prcnsncr 1 pc. bacon, 1 R. butter, 2 p. potatoes; from Fr. Buchholz 1 Bush. Oats, 1 R butter; vougr. Lilins 1 -lt. sveck, 2R- butter, 1 is. Potatoes; ofGeorgRüi. iniillcr 1 N. butter, 1 pc. bacon, 3 sausages, 4 appleänms; of Wittwe Meier 1 N. butter, 10 ld bacon; of Fr. Delle 1 S. grain, 1 R> butter, 1 doz. Eier; of John Krüll 1 S. oats; of Ka:l ZehrS 2 S. Kmn, 10 ld bacon; of Krückcnbera 1 S- grain; of Fr. Tonne 1 S. oats, 1 brawn, 20 16 meat; of Eh. Tonne 1 S. wheaten, 2 S- grain; from Fr. Krage 1 cartload hay, 2 S. potatoes, 1 ham, 4 N- butter, 1 calf; from Thicmann K4; from Frömming 4 N. Butter, 2 p. flour; from Fr. Gebrkt 6 r. Butter, 1 p. oats; from Wilhelm Drechsler LL; from David Scharlan 1 T. Mebl, 2 p. kernel, 2 p. cad- toffcln; from Eickboff 2 p. potatoes, 1 r. Bittcr, 1 peck onions; from D. Rosenwinkl 1 hog; from Fr. Lesen- berg 1 load of hay; from teacher Bartling 1 calf⁹

From the commun. dcS Past. Nicbmnn in Schaumburg: from Hinze in Nodcnberg 2 p. potatoes, 1 p. mebl; from Fr. LichlhMd 1 p. flour. 1 <A oats, 2 S- grain, 1 St. bacon; from Ebr. Engclking 1 S. turnips; from Aug. Meier in Rodcnberg 1 S. mebl, 40 16 FIOsch.

Ans of comm. in Ricb, Cook Co: from Bro Bodc 1 S. Mebl, 1 shoulder, 1 R. Butter; from Bro. Wcgener 1 S. Mcbl, Pcck beans; from Wittwe Barkcls Pcck beans, 1 R. Butter; of Fr. Kregel 30 N> Mxpl, Pcck beans, 1 pc. meat; of Fr. Schierhorst 60 W Met l; of Ocblcr- kiug Pcck and §l; of Rabe 1 Bush. Wheat, 1 bacon be e; from Fr. Ralhjc 4 Bush. Wheaten. H pcck bolncn, 2 pc. flicsh, 1 r. Butter; from Stünkel 1 S. Wheat, 2 R. Butter and §2; of Fr. Octopus 1 side of bacon, 1 pc. Meat; fromL. Rathje 1 p. wcizcn, 4 b. Beans, 1 N butter; from Fr. Seberiuug 1 R. Butter; from Ab. Wcinmann 4 B- beans, 1 pc. Flicsh; fromMar- ker 1 S. Wcizen; from E. State 1 St. Bacon; pon Sffcseke 14 Bush. Wcizcn; of W- Meier 1 S Wcizcn, 1 R. Bnt- ter; of Fr Cording 3016 Mebl. 1 Schulcr, 1 P. Beans; of Phil. Seemann 1 S. Wcizcn; of Bruegacmann 4 Bush. Wcizcn. 1 pc. Fleisch; from L. Tcnocke 1 S. Wei- zcn, 1 "chultcr, 1 N. Butter, P. Bohncu; from Ferd. Rabe 50c.; from Heine, Bro. Mocker. C. König, Fr. Hollmaun u. Aug. Harken each §1; from Fr. Miller u. W- Hahne each-2; from F. Diehl 4 Bush. Wheat; from Dicht 1 B. Wcizen; from Bro. Marquardt 1 S. Mcbl, 1 R. Butter, O cabbage head; from Werner >. S. wheat; from Stcnber 1 side of bacon; from E. Plumhoff 1 S. wheaten; from Pbil. Weincr 1 bush. Wcizcn,;! Spockscite; from G. Plnmbciff 4 S. Mcbl, 6 cabbage heads; from C. Plumhoff 25 16 Mcbl, l2cabbage heads; from Fr. Schulze 1 Bush. Wheat, 1 shoulder, 1 R. Butter; from Lccwaun son. 4 Bush. Wheat, 9 cabbage ccpc, 1 shoulder- ter; from H Seemann j>m. 4 Bush. Wcizcn; of Stege, D. Dettmcrging u. W. Stünkel each 1 Bush. Wheat; of Lünsing 1 Scbnltcr, 1 N. Bnttc: ron Schulze!2; of C- Stünkel 1 S. wheat; of W Walter 1 shoulder; of Dr. Hahling 1 shoulder; of Müller 2516 flour; of C. Ohlcndorf 1 S. Wci.cn; of Mahler u. Fr. Stänke! each §2; of Krusc 1 B. Wheat, 1 R. 23ntter; of Fr Dilkc 1 side of bacon; of A Kammeletne 1 S. Wozen; of Lnsscnhoff 4 B Wcizen; of Fr Bartling 1 S. Wcizen; of Walter 1 S. Wheat, 2 sides of bacon.

By Georg Bartling from his Schulgemcmde: \$12.W for Easter eggs.

Addison, May 4, 1835.

H. Gchrke.

Changed address:

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Oreejs, Lenton 60th, Alo.

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Sermon preached on the first Sunday after Trinity in the Lutheran church at Altenburg,
Perry Co., Mo?)

Text: Luc. 10, 19-31.

Grace, mercy, peace from God the Father and from His Lord Jesus Christ, the Son of the Father, in truth and in love, be with you. Amen.

In Christ Jesus beloved brothers and sisters!

In St. Matthew 7, our dear Savior presents us with two paths that lead to eternity. Of the one way he says that it leads to eternal life, of the other that it leads to eternal damnation.

He says of the way that leads to eternal life that it is narrow, and the gate to this way is narrow, and only a few are those who walk on this way. Of course, this is most saddening. According to God's will, all people should walk on the narrow way, because it leads to eternal life; for God would like to have all blessed, but in the order that they pass through the narrow gate of true repentance, enter the narrow way and continue to walk on it unchanged until they have reached the goal set before them and have attained the precious jewel that God's heavenly calling in Christ Jesus holds out to them. But - no! Many wanted to go to heaven and become blessed, but they do not want to go the way of God.

*) This sermon of Mr. Past. Köstering could only now find space in the "Lutheraner".

D. Red.

that leads to heaven. Why not? Not because nothing that pleases the flesh passes through the narrow gate, because one must walk carefully on the narrow way, and with fear and trembling, that he may be saved; because over the narrow gate of this narrow way it is written: "Let him depart from unrighteousness who calls on the name of Christ. And again, "Crucify your flesh with the lusts and desires." And again, "Come out from among them, and separate yourselves, and touch no unclean thing, saith the Lord." Therefore it remains with the saying of our Savior: "Many are called, but few are chosen." Compared to the great multitude that walks the broad way to perdition, it is always only a small herd and flock that continues unperturbed on the narrow path to heaven.

But of the way that leads to damnation, our Savior says it is wide, and the gate to this way is wide, and many of them walk on this way. And is not this fact clear before everyone's eyes? Do not even today the great multitude walk the broad highway to damnation? As sad as this is, it is not to be wondered at; for it is the way of the flesh, of the lust of the eyes, of the lust of the flesh, and of a life of hope; it is a way that pleases the old man who is corrupt in sins, and that is why so many walk in this way. But the end of the way is terrible, - it is

eternal damnation, and the man who walks on this path is like an evildoer who is led through a merry forest to the gallows; however pleasant the path may be at the beginning, the gallows is found at the end. So also here; at the end of the wide path of sin is found the lake that burns with fire and brimstone, which is the other death; since the smoke of their torment rises from eternity to eternity, since their worm does not die and their fire never goes out.

Apart from these two paths that lead to eternity, is there not a third, a so-called middle way? It is true that a third way still haunts the minds of some people. Many people's conscience testifies that they are not on the narrow way; but they do not want to be on the wide way to hell either, and so they dream up a middle road. But this dreamed middle road also leads straight to damnation. For everything that lives in unbelief apart from faith walks straight toward hell.

These two ways, the narrow way that leads to eternal life and the broad way that leads to eternal damnation, are vividly presented to us by our Savior in today's Gospel in the parable of the rich man and poor Lazarus. We therefore consider

the rich man and poor Lazarus

I. in their lives,

II. in death,

III. their condition after death.

Let us first consider the rich man in his life. - His name is not remembered, for only the memory of the righteous remains in blessing, i.e. in blessed memory, but the name of the wicked will be blotted out.

But this kingdom was a Jew, which is to be assumed from the fact that he calls Abraham his father, and Abraham calls him his son, according to the fleshly descent. He therefore bore the sign of God's covenant of grace on his body, i.e. he was circumcised; he had Moses and the prophets and could hear them, and thus knew the will of God. But of what use was all this to him? What did the circumcision of the flesh help him, since he had an uncircumcised heart? What did it help him that he was Abraham's son according to the flesh, since he did not have Abraham's faith and did not do Abraham's works? Finally, what did it help him that he had and heard Moses and the prophets, since he did not arrange and improve his life according to God's word? As little did all this help this rich man, so little does it help us, beloved, that we were born and educated in the Christian church, that we were baptized, have and hear God's word pure and clear, and use the sacrament of the body and blood of Christ, if we nevertheless remain in dark unbelief and spiritual death and do not improve our lives.

This man was also rich; God had blessed him with earthly goods before many others. For wealth is a gift of God, and therefore the possession of wealth is not in itself condemnable. But God gives wealth to the rich for the ultimate purpose that they should use it for His glory, that they should serve Him with it in His poor members. Unfortunately, because most of them do not do this, but rather set their hearts on it, wealth becomes a snare for them, which is why our Savior cries out: "How hard it is for a rich man to enter the kingdom of God! It is easier for a camel - that bumpy animal - to go through the eye of a needle than for a rich man to enter the kingdom of God. So it is. A heavily laden ship can easily sink, a full branch can easily break, and a rich man can easily be shipwrecked by faith. Oh, if only our Christians, who struggle and strive for great things, would think of this! Truly they strive for misfortune, for their eternal ruin! For covetousness creeps up on them unnoticed; they hang their hearts on money and goods, becoming more and more stingy and meager; their hearts become more and more averse to God's word.

Finally, it becomes hard, hard as a pebble; it becomes like a burned-out arid sandy desert in which no green stalk can be found. They no longer take sin very seriously; they run rampant, scrape and scrape wherever they know and can; they snatch whatever they want to follow, unconcerned that it might harm their poor neighbor.

is sweat and blood. Behold, it is sadly gone

In Christianity, for example, the ungodly practice of usury, where one brother sucks off another by taking interest, is hardly regarded by anyone as an idolatrous sin; so blind is the love of riches. But this is also a sign of the approaching last day. Therefore, whoever wants to be warned, let him be warned. Do not strive for riches, for you strive for your certain misfortune. "For they that desire to be rich fall into temptation and snares, and many foolish and hurtful lusts, which sink men into destruction and perdition; for covetousness is the root of all evil, which some have lusted after, and have gone astray from the faith, and cause themselves much pain." But do you know what the greatest wealth is? To be godly, and to be content with food and clothing. O, become rich in God, rich in faith, in love, in good works, rich in heavenly goods; these are the treasures which moth and rust do not eat, and where thieves do not dig and steal; these remain unto life eternal. But this is what this rich glutton lacked in today's Gospel.

For behold, how unmerciful this man is. He left the poor man with his wounds and boils in his misery at his door. The naturally stingy, envious, angry dogs are more merciful than this rich, meager felt. They do what they can; they take their soothing and healing tongues and lick his sores and

They wiped away his pus, and if they had had bread, they would have shared it with him. How easily the rich man could have done this without much trouble and expense! No, he does not do it. Behold, so ruthlessly, so more than animalistically heartless does wealth make, when man hangs his heart on it. It eats away at man's heart like a crab, so that not a speck of faith, not a trace of love remains in him and he sinks below the unreasonable animals. Therefore, my dear Christian, see to it that the same does not happen to you. Poor Lazarus still lies at your door, and in him lies Christ, your Savior, who became poor for your sake, so that he could who made you rich, who gave you his precious blood of God and made you his own. But if you ask who is this poor Lazarus today, lying in misery at your door, I will answer, "There are here and there.

there are poor, needy members of the congregation, there is a not insignificant number of widows and orphans among us, some of whom need our help. Furthermore, there is the church with its institutions, with its seminaries, in which there are mostly poor, but Christian young people who need help; unfortunately, there are only seldom any of them.

The church is not a church, but a church of the poor, who offer poor young men for the service of the church, because faithful preachers in this country do not have their wages here on earth. There is also the mission, both internal and external;

the inner one for the spread of the Gospel among our neglected co-religionists,

the external ones for the proclamation of the gospel among the blind pagans, so that they too may be converted from darkness to light and from the power of Satan to God. Finally, there are the hospitals or sick houses. We also have one in the Lutheran congregation in St. Louis, whose help and care our congregation has already made use of in some of its members. Behold, this is - painted with a few features - poor Lazarus, who even now lies at your door. O do not pass him by unmercifully! Let him enjoy your goods, your abundance, and you will have treasure in heaven. Your abundance will make up for his lack. Make him your friend with the unjust, deceitful Mammon, and you will also enjoy his intercession and blessing.

As ruthless as this kingdom was against others, so lavish was it against itself. He clothed himself with purple and lavish linen. Wearing beautiful clothes is not sinful in itself. The good Lord grants us a garment to cover our bodies, and even a better one to adorn our bodies, according to our status; but what is above that is not sinful.

from the evil. This was the case with this rich man: He dressed as was not befitting him in his position; his heart was attached to his clothes, he was proud and arrogant with them, and that is condemnable. But he could pay for it! - Beloved, this is not yet good. First, you are only a steward of earthly goods; you must give an account of them to God. He has not given them to you to indulge in your splendid love in a wasteful way. On the other hand, whoever turns his abundance to pride deprives poor Lazarus of his need, and he cries out to God about it; and God, the righteous judge, will already punish your sin. Finally, he who is too concerned with the adornment of his body betrays the vanity of his heart; he forgets the one thing that is necessary, the proper adornment of his soul. And what folly is not the splendor of clothing! After all, we came naked from our mother's womb, and we will go there naked again. Is the garment the betrayer of our theft, which we committed in paradise; is a thief now also adorned with his rope, on which he is to be hanged? And the poor man is adorned with his garment, which is only a cover for his shame? Therefore heed the words of the

apostle: God resists the arrogant. And because this vice of vanity and love of splendor is especially a plague of many women-people of our day, they should also be ins-
We should be especially reminded of what Christian women should adorn themselves with. St. Paul says that their adornment should not be by rote, with braids of hair, with gold capes and dresses; but the hidden man of the heart, unfeigned, with a gentle and quiet spirit, that is precious in the sight of God.

At last it is said of the rich man here in the

Life: he lived all days gloriously and in pleasures. He was a glutton, a glutton and a drunkard; he fattened his body so that he became horny. He does not allow the poor anything, everything must go down into his stomach and collar; he wants, like a sow, to eat everything alone and leave nothing for others. This is how he has spent all the days of his life. - Beloved! God may well grant us a merry, happy hour and does not want us to always sit there and hang our heads; what would be served by that? Who could bear the burden and heat of life if there were no pleasure in it? But to live gloriously and joyfully every day, to make a habit of it, that will not do. Therefore a Christian has to watch over himself that a pleasure permitted by God does not become a habit, otherwise the habit becomes a vice, an irresistible urge that drives him inexorably on to temporal and eternal ruin. It is impossible for a person who lives a glorious and joyful life every day to ever come to the divine sadness that brings about bliss, a repentance that no one regrets. O would that even the habitual drunkards, who are seldom unintoxicated, would consider this! Poor people think that if they have not drunk so much that they lie around in the streets and on the fences, they are not yet drunkards, and yet they are in the same condemnation with this drunken brother in the Gospel, and all who give such known intemperate people to drink are in the same condemnation with them. May all follow St. Paul's rule: "Wait for the body, but so that it does not become horny. All God's creatures are good and nothing is reprehensible that is received with thanksgiving; you may use it, but you must not abuse it. Remember that you are a Christian who, in holy baptism, renounced the devil with all his works and all his nature and swore to the triune God, body and soul, as your own. O never strip the Christian man! But how shamefully do those act who even strip off the natural man and degrade themselves to unreasonable cattle!

Let us now consider the life of the poor man. - He is called Lazarus, i.e. "God help". He has the name with the fact, because he is dependent only on God's help. If God does not help him, he must perish in his misery, because he finds no help from men.

Lazarus was a poor man, and this not only in the imagination, also not in the dissimulation - because there are such enough - but he was poor in fact and truth. That was not a small cross, because poverty hurts, says the proverb. The wise man, Proverbs 30:8, knew this well, so he asked God not to let him fall into too much poverty. That is why God so earnestly commanded that poverty should be taken care of.

But because this happens so little, it is all the more difficult to be poor; Lazarus also had to experience this. He desired only the right of the dog, only the crumbs from the rich man's table, by which his frugality is shown to us; but even these he did not get, so that he could have satisfied his hunger. Oh, that was hard, very hard, apart from the fact that he had no shelter of his own where he could seek protection from the weather; no bed of his own in which he could warm his old cold limbs.

In addition to his poverty, he had a serious illness, which increased his misery. For it is not easy to have one cross alone; a second one is added to it. Now consider how hard it is to be poor, sick, helpless and abandoned. The cross is only half as heavy to bear if one finds compassionate hearts that lend us their help as much as human beings are able, who care for us, refresh us with earthly gifts, speak comfort to us, and so on. But the poor sick Lazarus had to do without all this, had to be despised on top of it, and had to be considered a reject of humanity, not worthy of the refreshments of God's earthly gifts. And truly, if the word of the Lord had not been his comfort, he would have perished in his misery.

But it was God's word in which he sought and found comfort in his misery, whose consolations gladdened his soul. Therefore, we do not hear any sorrowful complaints from his mouth, which he would have had reason to do; much less does he complain impatiently, nor does he grumble against God and utter desperate speeches. He bears his cross with patience, he lifts up his eyes to the mountains from which help comes to him, and he leaves it up to the Lord when He will end and turn his misery. Thus Lazarus is already happier here on earth in his physical misery than the rich man in all his earthly glory. The poor man has a God, the rich man has no God; the poor man has a good conscience, the rich man has an evil conscience; the poor man finally has the joyful hope of eternal life in his heart, but the rich man has the fear and terror of hell.

Now, beloved, look again at these two people in their lives. There is the godless one, who is rich in earthly goods, has good comfortable days and what his heart desires, and can live all days gloriously and in joy; whereas the pious Lazarus is poor, can hardly satisfy the barking hunger, is sick and has no help, no care, no compassionate heart that has mercy on his misery. Now say, is not God a wonderful God? Yes, indeed, you are a hidden God, you God of Israel! These wonderful ways, which God goes with his children in the world, learn to recognize them right here. Do not think that you are God's child and sit in the bosom of God when you are outwardly well and happy on all sides. But if you are in crosses and tribulations, do not think that you are lost from God. but remember that those whom the Lord loves, he chastens. Oh, it is a dangerous cliff for the Christians, on which the little ship of their faith can easily founder, when they see that the wicked are doing so well in the world, while the plague of the Christians is new every morning. The pious Assaph knows to tell about it, when he speaks in the 73rd Psalm: My foot almost slipped, when I saw that it went so well with the wicked. They are blessed in the world and become rich. Shall it then be in vain that my heart lives blamelessly, and I wash my hands in innocence? And am I afflicted daily, and my punishment is every morning? I thought after him, that I might understand; but it was too hard for me, until I went into the sanctuary of God, and perceived their end. Then he finally exclaimed: How do they (the wicked) come to nothing so suddenly! They perish and come to an end with terror. Therefore do not be

offended that the wicked is well off in the world, but the Christian is not well off. These are God's wonderful ways. He gives the wicked their portion in this life, but the faithful in that life. The roles change once; the short joy of the wicked will be turned into eternal weeping, but the tears of the faithful into eternal joy.

II.

Secondly, we consider the rich man and the poor man in death. - About the rich man it is said in our Gospel: he died and was buried. Well, what do I hear, must the rich also die? Yes. Must they leave their riches and their glory here? Yes. O woe! Can wealth not save from death? No. Can it not give comfort in the hour of death? No. Does it not help on the day of judgment? No. Dear God, why does the poor man hold the soil so tightly? - Yes, why, why? - It is his God, his comfort, and it shall be snatched away from him. And yet he cannot hold his God, and his impotent God cannot help him. They are truly poor rich people who speak to the gold nugget: You are my comfort! But you must die. Therefore, let it not deceive thee, whether a man be rich, whether the glory of his house be great. For he shall take nothing with him in his death, neither shall his glory follow him: but take comfort in this good life, and praise it, if any man seek good days. So they go after their fathers, and never see the light. In short, when a man is in dignity and has no understanding, he goes away like cattle.

The rich man died, and certainly his death was unexpected. For what is more wicked than that the rich set their date far out? That rich grain farmer in the Gospel, when he had filled his larger barns, said to his soul, "Now eat and drink, be merry and of good cheer, for you have a great store for many years. But in the council of the supreme judge the thunderous verdict sounded:

You fool, this night your soul will be required of you, and what will it be that you have gathered? All the glory of men is like the flower of the grass; the grass withers, the flower fades, when the breath of the Lord blows into it. When Jonah's gourd gives the loveliest shade with its leaves, a worm bites it and it withers. The miserly Nabal dies in the midst of his lusts. When the wicked king Belshazzar drank the wine from the precious vessels his father had stolen from the temple at Jerusalem, and when he drank and praised his dead gods, a hand came and wrote on the wall, "Mene mene tekel upharsin" (God has weighed you in a scale and found you too light). Then the wicked king was frightened so that his loins shook and his legs trembled; and the same night, when he did not suspect it, he was killed. Thus the wicked are suddenly

nichte, perish and come to an end with horror, since they still hoped to live for a long time.

As unexpectedly as death came to this rich man, so frightening was it to him. Until then he had lived so safely, as if he had made a covenant with death and an understanding with hell; he had not thought of death, judgment and eternity. Now, all of a sudden, he was told: "You must die! Oh, how miserable he must have been! How he disguised his face, wrung his hands, tussled his hair, and cursed the day of his birth! What terrible curses and horrible blasphemies did his ungodly mouth spew out! Now his burned conscience woke up and drove him to despair. The many thousands of devils, whom he served here in life, hovered around his bed and seized his accursed soul and dragged it down into the abyss of hell. This is what Satan does to all unbelievers according to God's doom. First he lulls them gently in the arms of lust, so that they sleep and snore; but when their conscience awakens at the gates of eternity, he drives them to despair, so that they go down in pain. Behold, this is the wages of the poor servants of the devil! With such coin their lord and master Beelzebub finally pays them in the abyss of hell. Learn this, ye that forget God, saith the LORD, that I will not even pass away, and there is no more savior. Today, today, when you hear my voice calling you to repentance, do not harden your hearts. Work while it is day, before the night comes, when no one can work anymore. Order your house, you must die, and then you must go before the court.

Today you live, today you convert

Before tomorrow comes, it may change; Perhaps today is the last day, Who knows how one may still die.

Therefore, do not say: there is still time, I must first enjoy this pleasure;
God will not close the door of grace right now. No, because he calls, then you listen and old with both hands. Who dreams of his soul's salvation,

He has missed the time of grace, he will not be forgiven afterwards. Today come, today Jesus accepts you.

Let us now also consider the end of poor Lazarus. - Did he also have to die? Yes. For it is said, "And it came to pass that the poor man died. So there is no difference between believers and unbelievers: they all must die a temporal death. For death is the wages of sins; and because they have all sinned, death has come upon them all. O blessed are the faithful, that they also must die! What a terrible temporal punishment of sin it would be for them if they had to live eternally here on earth and toil with sin, Satan, the world and the flesh! But - no. Even the pious Lazarus died, and all his misery with him. His temporal poverty was transformed into eternal riches, his wounds and boils into eternal glory. A short sowing of tears was now followed by an eternal harvest of joy. - He died a joyful, eagerly awaited death. How often he had cried out: I wretched man, who will deliver me from the body of this death? Dear God, I want to depart and be with Christ, which would be much better. It is enough, Lord, it is enough, now take my soul from me, for I am no better than my fathers. Let zero thy servant depart in peace, as thou hast promised me. As the deer cries out for fresh water, so my soul, O God, cries out to you. My soul thirsts for God, for the living God. When will I come to see the face of God? Behold, with such groaning for a blessed end he spent the days of his misery here on earth. Oh that we too were all in such longing for heaven! For, beloved, a Christian may well desire death and long for its end, if only it is not out of impatience, merely to be rid of the cross. Yes, a Christian should long for a blessed end and for the last day. In the heart of a truly believing Christian there is also a longing for heaven, which is sometimes weaker, sometimes stronger. Sometimes, of course, even Christians experience hours when they feel with heartfelt sadness that the longing for heaven does not live so vividly in them; the poor heart cannot soar joyfully above everything to heaven; it feels as if heavy lead weights were hanging on their soul, holding it down to the earth. Sometimes, however, in the hours of refreshment from the presence of the Lord, they wish they had the wings of the cherubim so that they could soar up to heaven on them. But they do not prescribe anything to the dear God, but wait in patience for the hour when he will unharness them and bring them to faith. The pious Lazarus died, and that of a blessed death. He had lived in the faith of the Son of God, and in the faith of the

Son of God he died, and therefore his death was a blessed end. His death was not a death, but a sweet sleep; for they that have walked rightly before him come to peace and roost in their chambers. Therefore he was not afraid when death, the king of terrors, approached him, but he exclaimed: Hallelujah, be welcome to me, you dear messenger! You take away my temporal life, but you bring me to eternal life. For although nature is afraid of death and the grave, and even in this part the flesh is weak, yet the new man is not afraid, for the spirit looks beyond the grave to that eternal, blessed life in heaven, to which even the body laid in the earth to decompose shall come at the last day.

Now, beloved, look at yourselves once more. The rich man, while he has good days and lives in lusts, he is sure, bold and presumptuous; he does not fear God and does not shrink from any man; but when it comes to dying, his heart fails him. Now he fears the wrath of God hovering over his head, but he is not comforted by the grace of God; he throws himself into the arms of despair and descends with woe to hell. Behold, these are the wicked, who, as long as they have good days, are proud and angry, and ask for no man; in all their doings they think God nothing, but in death they become smoking brands of fire. Isa. 7:4 - There is the poor man, who has nothing but misery and wretchedness in the world, who has to huddle and cower in order to eke out a meager existence; but behold, in death he is joyful and confident, for he has a merciful God in heaven and the blessed hope of eternal life in his heart.

Now let us still ask: What brought the rich man to hell and poor Lazarus to heaven? With regard to the rich man, we answer: Not his riches, for riches are not in themselves condemnable, and many rich people have gone to heaven; nor his evil works, for they could have been forgiven him if he had repented of them; but his persistent unbelief, the fruits of which were his evil works. - Concerning the poor man, we answer: Not his poverty, for it is not the poor in body, but the poor in spirit, that our Savior calls blessed; nor his sickness, for of many sick people the prophet's word is true, You smite them, but they do not feel it; you afflict them, but they do not mend; only to those the affliction gives a peaceful fruit of righteousness who are exercised thereby; but his persevering faith in the Lord JESUS Christ alone brought him to heaven. Therefore he that believeth and is baptized shall be saved; but he that believeth not shall be damned.

III.

Finally, let us consider the condition of both after death. - It is said of the rich man in our Gospel: "Now when he was in hell and

When he was in torment, he lifted up his eyes, and so on. Here you bring out from the mouth of eternal truth, where the unbelieving kingdom is, namely in hell and in torment, in the lake that burns with fire and brimstone, which is the other death; therein all his comrades will follow him. Here you also find what hell is, namely an unspeakable torture and torment, where the damned are tortured by their evil conscience day and night, where they feel and sense the cruel wrath of God, which burns down to the lowest hell; from which wrath they try to hide themselves, but they cannot, although they cry out: You mountains, fall upon us, and you hills cover us.

In this place of torment the rich man lifted up his eyes. Here on earth, the poor blind man had not lifted his eyes to the mountains, from which help comes to us, but had, after the manner of all mammon servants, burrowed in the earth like the blind man-litter, and rolled in the dung like the nasty sow after the manner of the voluptuaries. Only now do his eyes open, only now does he see where he has got himself into; but - oh woe! too late, too late! But he must blame himself for having gone to the devil; his own heart testifies to him: "You could have been saved if you had not wickedly resisted. O what a terribly gnawing worm is this for the damned, that they must say to themselves: We have not wanted! We fools, through our own fault, have fled from the right path! We have wilfully and persistently rejected the saving hand of God, which reached out to us in Christ! Behold, the damned themselves must praise and extol God's righteousness, even against His will; they must testify that God is right in His words, and pure when He is judged; that God is righteous in all His ways, and holy in all His conduct. You also hear here that there is no more salvation from hell. For Abraham saith, There is a gulf fixed between us and you. The gulf is the wrath of God, which separates the damned forever from the gracious face of God and from the blessed. This gulf cannot be filled by anything. Christ, our Savior, once filled this gulf; he appeased God's wrath, reconciled God completely, through his deeds and suffering; whoever now rejects Christ in unbelief has no other sacrifice for sin, but a terrible waiting for judgment and the fiery rage that will consume the repulsive. Therefore it is also written about the damned: The ranch of their torment shall ascend from everlasting to everlasting. Their worm (that is the evil conscience) will not die, and their fire (that is the wrath of God) will never go out.

Oh God, how you are so righteous.

How punish'd there the wicked servants So hard in the lake of pain! For short sins of this world Thou hast ordered such long chastisement: Alas! take it to heart, consider it often, O son of man! Short is the time, death is swift.

As little as there is salvation from hell, so little is the least refreshment given to the damned. For when the rich man asks Lazarus to cool his burning tongue, he receives the answer: "You have received your good things in your life, but now you will be stoned.

But what is the meaning of the request of the damned rich man that Abraham should send Lazarus to his five brothers and testify to them that they would not also come to this place of torment? Does it have the opinion that he, had mercy on his still living godless brothers? Beloved, it is not hard to understand that he did not have mercy on them.

The people of the world, who were not in the world, said that it was not possible that there could still be a trace of natural love for their still living relatives in the damned, according to which they wished that they would not come to the place of torment; we want to leave that to one side; by the way, the mild wish of this damned rich man had a different meaning. His five brothers here in the world were his drinking and carousing brothers, whom he had tempted to do evil with his ungodly example. He was to them with an evil, When he considered that our Savior proclaims woe on those who have given others trouble, i.e., made them worse, he concluded that his condemnation would be increased if his brothers also came to the place of torment. What more could he want than that they should not go there? For it is certain that the damned in hell will be curse and maledict one another, especially those who have led one another to evil. Then the damned listeners will curse their damned preachers, who did not punish them in their life of sin, but rather encouraged them in it by their silence, and will say: You cursed preacher, if you had punished me, admonished me, warned me, I might have repented in time, and escaped eternal damnation; but I have let the time of grace pass unused, and am now in the place of torment through your complicity; for you were appointed to warn me ungodly, but you did not do it. Alas and woe upon thy neck for ever! - Then the damned children will curse their damned parents, who have preceded them with an evil example, and will say: "You cursed father, you cursed mother, you are to blame for my damnation. If you had pointed me to Christ in my youth, as was your most sacred duty, and raised me in discipline and admonition to the Lord, I would not have come to the place of torment. But you did not do it, you were not concerned about my salvation, you let me go my own way, you did not punish my sins, but you rather punished me with your angry example in strengthened my sins. Therefore, ache and woe for your neck forever!

But what answer does the damned rich man get to his request? This one: They have Moses and the prophets, let them hear them. That is, they have God's revealed word; in it God presents to them blessings and curses, life and death, heaven and hell. If they will not be brought to repentance toward God and to faith in our Lord Jesus Christ, they will not repent and will not believe if one of the dead comes to them. Summa: In those who do not hear God's word and do not believe, all is lost. And if it were possible for the Son of God to appear again visibly in the flesh, they would not believe, but, like the godless Jews, would strike Him again from the cross. For the world

is of this nature: it would rather be swindled upwards by an impostor than be saved by our dear Lord Jesus Christ. Therefore, if you want to escape eternal damnation, hear God's word and learn from it the way to eternal bliss. For whoever waits and pays attention to something else, to visions, revelations and dreams, is deceived. The holy scripture warns us against this.

Let us finally consider the condition of poor Lazarus after death. - Where did he remain in death? It is said: He was carried by the angels into Abraham's womb. That is, as soon as soul and body separated, he was completely blessed in soul. For by Abraham's bosom is simply understood nothing else than the blessedness of heaven, as the place where all those go who have Abraham's faith; we wanted to prove this with excellent reasons, if time permitted. Now in this place of the blessed was the pious Lazarus immediately after death; for: Blessed are the dead who die in the Lord (i.e. who die in the faith of Christ), from the moment, i.e. from the moment they give up their spirit, they are, according to the soul, completely blessed; and on the last day the Christian body will also rise again from the earth, glorified, and be reunited with the soul and enjoy eternal glory.

Here also learn in passing what the holy. Angel business is. They are God's messengers and the servants of believing Christians; they guard and protect the pious in life, and in death they carry their souls to God in heaven. Therefore, do not drive the holy angels away from you by wantonness. Therefore, do not drive the holy angels away from you by willful sins, but make them your friends by doing penance. For there is joy before the angels of God over a sinner who repents. So you can sing with faith at the end of your life:

Oh, Lord, let your dear angels carry my soul to Abraham's bosom at the guiding end.

What then was the poor Lazarus like? This is indicated in the words of our Gospel, where it says: "But now shall

he (Lazarus) was comforted. In the world he had had only sadness, but now he was abundantly comforted. Those who sow with tears will reap with joy. They go and weep, and bear noble seed, and come with joy, and bring forth their sheaves. There God will wipe away all tears from his children's eyes, and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain: for old things are passed away, and, behold, all things are become new. For our tribulation, which is temporal and light, creates an eternal and exceeding glory. And this glory of the elect in heaven endures forever. There is joy in abundance, and sweetness at the right hand of God forever. Just as one sailing on the sea sees nothing but water, so the elect in eternal life see nothing but joy. They have joy above in God, they have joy below in the final, just punishment of their and God's enemies; they now have joy in the holy angels and the elect. They have joy in themselves in their bodies and souls, which are adorned with heavenly gifts.

May our Lord Jesus Christ help us all to escape eternal damnation. May he help us to believe rightly, to live a Christian and godly life, to suffer patiently in crosses and tribulations, and to die blessedly one day. Whoever desires this, say: Amen! - Amen.

To the ecclesiastical chronicle.

The "American Lutheran" vs.

Pastor Brobst. After Mr. Anstädt, in his "American Lutheran" of April 27, has done Pastor Brobst the undeserved honor of portraying him as a strict symbolist, he accuses him of defection into the army camp of the revivalists, because, in response to an expressed wish of the "Observer", he had assured them by letter that his "Lutheran Magazine" was in no way against the revivals or religious agitation in favor of a dead system of forms. Mr. Anstädt adds, however, "That such a symbolist should suddenly be transformed into a revivalist is truly a miracle, but not of grace, but of the almighty dollar." And because Past. Brobst, in spite of his above derisive assurances, continues to write in favor of liturgical worship and against Methodist prayer meetings, he is concerned by him of hypocrisy, and accordingly concludes with the words, "Therefore we are forced to believe that Brother Brobst, in pretending to be in favor of the Revivals, is playing the hypocrite for the sake of disgraceful gain. We still have some respect for the ultra-symbolists, such as the Buffalonians and Missourians are, who at least remain true to their principles, defend them conscientiously, are not tempted to abandon them under any condition, and go straight to war against the Revivals; but against such a shining through

Hypocrisy, 'like that of Mr. Brobst, we cherish a contempt quite unspeakable.' Thus the world gives thanks when Christians seek its approval.

—C.

"Why do so few pastors' sons devote themselves to the study of theology?" This question seems all the more important to the "Observer" of April 14, since according to him it is a manifest fact that the New-York Ministry counts few preachers who are sons of pastors, but the Frankean - and the Hartwick - Synods none at all. He enumerates reasons for this which a pastor of the latter synod found out. One reason, it seems to this one, is the fickle condition of their fathers, since in truth it could be said that the pastors are wonderful migratory birds. Another reason is that preachers, when they get older, may they still be spry, well skilled and useful in their ministry, not seldom get strong hints that one prefers the ministry of younger people. The most important reason for him, however, is the insufficiency of the preachers' maintenance. Few young men enter the holy ministry without debts, and often years pass before they can pay off these debts. - It seems to us, however, that the reason for these people is rather that the fathers lack the serious, joyful denial of the world for the sake of Christ, and therefore the same is not found in their sons. C.

Strange Christian Love Movement at the General Conference of the United Brethren in Christ at Western, Iowa, in May 1865. The Merry Messenger reports: "It was at 10 o'clock in the forenoon that the news of the capture of Rebel President Jefferson Davis and his party reached the conference room, whereupon a strange stir was felt in the assembly, and it was difficult for the presiding officer to keep proper order. A general request was then made that the news be published in the daily papers. This was done, and the expressions of joy among those present gave vent to stamping of feet and clapping of hands, and came to an end with the singing of a hymn, after which business resumed its usual course." At the same conference, these united holy brothers made progress in their swarm holiness. It says in the proceedings, "In section 31 of our English discipline order, wherein the introduction of singing choirs in our congregations is disapproved of, the use of musical instruments was also included." How the skin of these holy brethren must shudder when they think, for example, of the Davidic services, where the Levites sounded their harps, trombones and cymbals, and how they will be frightened in their holiness, how they will be morally grieved and horrified, when on the last day even the angels come down from heaven with bright trumpets. - Also

About the body weight and length of the General Conference of these holy brothers, a correspondent reports in the same number of the "Happy Ambassador" the following: "The curiosity is stronger with some people than with others. So there was also at the place of the General Conference meeting a man who wondered how heavy the General Conference was and what it measured in length. He was undoubtedly prompted to do so because a number of the delegates exceeded six feet in length and several inches, and among them were several two hundred pledges. Now they were weighed and measured, and it was found that the conference

averaged 170 pounds per man in weight and 5 feet 10 inches in length."

B.

Verdict of the reformed "Evangelist" on a little book by Pastor Schieferdecker. In No. 21 it says: "History of the first German settlement in Altenburg, Mo. Printed in the Wartburg Seminary, 93 pages. In this booklet Pastor Schieferdecker describes the foundation of the first settlements of the separated Lutherans under Stephan, from which later the Missouri Synod developed. This part of the booklet is very instructive. Then it is described how Pastor Schieferdecker was expelled from the Missouri Synod because of his belief in the Millennial Kingdom and broke away with a part of the congregation. He now belongs to the Iowa Synod. An unedifying history of controversy! Although the author wrote it for his own justification, and we have no particular liking for the Missouri Synod, we do not like Pastor Schieferdecker's procedure at all. We think he should not have fragmented the Missouri congregation in Altenburg, much less sought to assert himself in possession of the church and the parsonage, after he had been legally and legally suspended and deposed almost unanimously (by the congregation). And it is not uplifting to read with what perseverance and tenacity he had been wrangling with the congregation for so many years, although he knew that they did not love him. "

B.

"The Honor Roll of College Endowment." Under this pompous title, the "*Observer*", this proven financial artist, brings in its number of February 10, a new, as it calls it, increased and improved edition of its previously published so-called "large subscription" for the purpose of endowing a college. There they are, the proud names of the generous subscribers, in memory of their own honor, but the honor of God is not remembered with a dying word. And all the adulation is intended to serve the ambition to see his name also emblazoned in this list. To spur others on to the same great deeds, so that soon "the keystone of the temple of endowment of 100,000 dollars can be laid with praise and thanksgiving, with jubilation and rejoicing. It disgusts us, the miserable money-maker-fundies of this

Christian paper that wants to be Christian. But we must reprove the matter again and again, although we know from experience that the iron forehead of the "Observer" does not blush over it. C.

A question of conscience if a congregation wants to collect for its church building from outside.

A clergyman was delegated by his congregation to a not exactly pleasant journey, namely to a collection trip for the church building. Before he left, he called the people involved once again and said to them: "I will now be asked whether we have conscientiously done everything possible to pay off this debt; what shall I answer? Brother so and so, can you say on your conscience that you have done so?" How so, sir? replied the latter, "If you come on conscience, I do not know what I can do." He asked the same question to a second and third and immediately, and received similar answers until the whole sum was drawn. The pastor no longer needed to make the unpleasant exit.

(Münkel's Zeitblatt.)

Church News.

After Rev. I. L. Muckel's health has improved and he has received and accepted a regular appointment from the Lutheran congregation in Stanton, he was solemnly inducted into his new office by order of His Honor, President Bünger, on Sunday Rogate, by the undersigned with commitment to our symbols in the midst of his congregation.

May God have mercy on the dear Muckel and his congregation, strengthen the former more and more, and adorn his work on the latter with many blessings. Muckel was in danger of going completely blind. Intercession is necessary and will not be in vain.

Address.- lisv. fl. k.

Ltuntou, Alueoupiu Oo..

I. M. M. Minor.

After Mr. Rev. I. M. Johannes of the Lutheran St. John's parish near Bath, Ill., has received a regular call and with the consent of his two former parishes in Ben- ton Co., Mo. has also accepted, the same has been inducted into his new office by the undersigned, by order of the Reverend Mr. President Westl. District, on Sunday Eraudi the year before.

May the highly praised Savior bless the first brother in his important field of work.

Peoria, Ill, May 29, 1865.

Paul Heid, Lutheran Pastor.

Address: fl. N. Zoünunes,

Datü, Jln8on 6th, Ill.

On the feast of the Ascension of Our Savior, the 25th of this month, Father Samuel Estel, duly appointed as assistant preacher of the parish of the undersigned, was solemnly introduced into its midst by order of the honorable Presidium of the Northern District.

May the Lord also give him an abundant mouth and wisdom and make him a blessing to many.

Wausau, Wis., May 29, 1865.

I. Jacob Hoffmann.

Conference - Display.

The Northern Illinois Conference, God willing, will hold its next meeting at the home of Mr. Past. W. Heinemann, at Crete, Cook Co, Ills, on I I, July 12 and 13.

L. Lochner, Secr. p. t.

Please.

I would like to inform the dear women's associations and all friends of our seminary that we do not yet have any curtains in front of our many and large windows, and that the students are therefore unable to protect themselves from the blinding rays of the sun, either in their study rooms or in the classrooms. Certainly, this notice alone would be sufficient to induce the persons concerned to consider satisfying the need mentioned; however, I would like to add my heartfelt and friendly request for participation in this labor of love, which does not require any great effort on the part of the individual. Our seminarians will sincerely thank all kind donors and God will reward them. It would probably be most convenient and appropriate if money were sent to us to buy the curtains; but if someone wants to help in another way, he is free to do so. J. C. W. Lindemann.

Father Brunn has asked me to see to it that a not insignificant sum of money for the travel expenses of the students to be sent by him to our seminary in New York will soon be available again. Since our faithful God has graciously seen to it that everything necessary could be procured for the students previously assigned to us from Germany, I may well hope all the more to find willing hearts and hands again with my request to send me contributions for these travel expenses as soon as possible.

Addison, June 9, 1865.

A. Selle.

A Reformation History.

Mr. A. Schlitt in Baltimore has just informed us that he is willing to reprint the following excellent work: "Christian Friedrich Junii Kurzgefaßte Reformationgeschichte - bis zum Religionsfrieden 1555. Edited by Benjamin Lindner. Although the work is called a brief history of the Reformation, it is more complete than one might think; it comprises in four parts with an appendix no less than 2179 pages in large octavo, not counting the prefaces and detailed indexes. Mr. Schlitt wants to publish the work in monthly issues, the issue at 25 cents, and he intends to be able to give the whole in about 20 issues. Collectors of subscribers are to receive one free copy for every ten subscribers. We can only warmly recommend the work. Whoever desires to gain a thorough insight into the history of the work of the Reformation will find full information in this work.

Satisfaction. A particular advantage of this book is that it contains striking excerpts from almost all of Luther's writings. Those who have the second volume of "Lehre und Wehre" (Doctrine and Wehre) can find more details about the nature of this history of the Reformation on pages 308-312.

W. [Walther]

Western District Synodical Report.

This report, to which the readers of the "Lutheran" have already been referred in the previous number emphatically enough to await its appearance with eagerness, has already left the press well-equipped and is available under the title:

Negotiations the Eleventh annual meeting the Western Districts

(77 pages large octavo with color printed cover, paperback) available from Messrs: M. C. Barthel in St. Louis, Mo., Siemon & Bruder in Fort Wayne, Ind., Hewes & Brauns in Chicago, Ills. and teacher G. Steuber in Milwaukee, Wisc. for the price of 30 cts. the copy. A. Crämer.

(Receipt and thanks.

Received in the Prediger- und Lehrcr-Witt- wcn- und Waiscn-Raffe: I. In contributions from the gentlemen Professoren, pastors and teachers: For 1864 41.50 each: Baumgart (42), M. Eirich, Mennicke, Polack. For 1865 41.50 each: H. Bartling, W. Bartling, P. Beyer, Bergt, Bewie, Biedermann, Biltz, E. Brauer, Baumstark, Bunge, Crämer, Dorn, M. Eirich, Geyer, Gräbner, Garbisch, Hahn, Hosts, Horst, Johannes, Jiingel, Jung, Koch, Köstering, Kurz, Lehman", H. Löber, G. Löber, Mennicke, K.Moll, Nickel, Polack, E. Nieder, I. Niedcl, Nicpling, Nix, Nosch, G. Schaller, Schliep- siek, Schmeißer, H. Schmidt, Schiirmann, Selle, L. Steinbach, Strockfuß, Strikter, Wege, Wunder, Wunderlich, Zucker (41). 42 each: Franke, Döderlein, Loßner, Metz, Wehrs (43).

II. gifts: from N. N. in Chariton, Mo., 45. coll. in the parish of Past. Stephan, 45.65. By Mr. Schuricht, received at Kassirer Birkner, 455.59. By Mr. Schuricht, received at Kassirer Bonnet cingegangm, -483.46. Easter coll. in the comm. at Elkgrove, 411.71. Coll. in the comm. at West-Wheeling, 45.69.

I. F. Bünger.

Received for the German Lutheran Hospital and Asylum in St. Louis: From I. Kienzle, Collinsville, Ill, 43. Coll. in Carlinville by Past. Geyer, 44, 10. coll. in the parish at Altenburg, Mo. by Mr. Neumüller, 46. by H. Notermund, Benton Co. mo. 41. by Past. Biltz, Lafayette Co, Mo, A. Frerking, G. O. Frerkiug, and I. Rodekahr, each, 41-43. Coll. by Joh. Mützen, Frohna, Mo: by the Gcm. that, 46.75; by some youths, 42.15; by a returned soldier, 41.50-410.40. Past. Strock foot, in silver, 50c. Sr. Bennegabe, in silver, 41.00. Sr. Krumbhvit, CollinSvillr, Ill, 50c. Hr. H. Schockemüller, Vincennes, Ind, 41st Coll. at Penance, Gcm. Cape Girardeau, 45.

For orphanage, N. N., Warsaw, Ill, 41.50. "Zion's congreg., Benton Co., Mo. by Rev. John, 45.80. by dcns. of, N. N., 42. by dcns. of, Heim. Beckemeier, 41st Ges. on the highz. of the Rev. Lange, Humboldt, Kans. of, 415.15. by Hcinr. Lorleö, 45.

Furthermore, the receipt of the following gifts is acknowledged with heartfelt thanks: From the Nähvcrein in Ehester are long ago 2 woolen Comforts, 2 woolen sleeping skirts graciously sent. Past. Ridel, 2 Pf. butter.

L. E-Ed. Bertram, Cassirer.

Received for poor sophomore -es school seminar! of A. B. M. 50 Crs. Ikeiim r n z'ogandvmk, iuk., cnir Köbcl) \$13. tiem. in Proviso III-, (for Picr I-) 57.72. Gcm. Nvtcnberg, III-, (Pfüri'ritz) \$0.75. Bom song- vrciu i" Quincy, III, (for Pott) \$5. Dnrch Lebrcr Backhaus in 'Bloomington, III, from kcr wedding tes Herr Ho- mulh and I. Hoffman" collected \$5.50, and on a child's baptism dei Mr Chr Mahls 52 30. On Mr Fr Ochlerking'S wedding i" Akdi'son ges. 583,05. On Mr Weiiderleiii'S wedding in Frankcnmuth, Mich , for List ges. \$10.2-. For dlpfeim of Bro. Jordan \$!, M. Arnold \$5. On a child's baptism dei P. Schneider in Kcndallville, Ind, (for Muller) ges. \$1.60, by Past. Sch. IOct., by Mr. Mi.sclUmn in the Gern, ge'ammclt \$1.80. From d m dläbveretü in Cbestcr, III, < for W Hoffman") 3 shirts and 3 T schentnchr. Bom women's club in Racine, Wis., 2 bed sheets, 6 towels, OKlss trains.

Addisou, June 9, 1865.

A. Selle.

Received in -er Raffc dienlichen Districts For the C v l l i c g e - S c h n l d e n t i l g u n g s c a i s e in St. Louis: Bon Hrn. H. O. HKmsoth, LentonCo. mo., Putt. Hur. lost Meyer das., \$2.

On S v n e d a l - K a s s e: Bon Paffer Di'rkmannS Krcnz-Gcm. at Waterloo, III, \$5. Past. Biedermann's Gem. at New Wells, Mo., \$2.80. Past. Hoppe's Gem. New Orleans, La., \$9. Past. Hopve and Leb, er Conzel- nran. fe \$-, \$-. Past. Hahns iKcm., Benlon Co, Mo. OstereoU., 525th Past. Nichmanns Gcm., Schanmburg, III., 550. past. EinchS wem., Ehester, III., \$5.10. Past Gräbners 6'reiil., St. Charles, Mo., 521.50. Past. HeinemannS Gern., Crete, III , \$14.75. Past. Matsch- kas Gcm., New Mette. Mo., \$13.20. branch parish dcs- sclcn, Washington, Mo., \$2.80. Past. lüngc "S Inima- nuels-Gem., Cooper Eo., Mo., \$4.15. Past. Lochner's Gern., Rieh Station, III, H10.55. Past. Nikkeis Filial- Gern., Scott Co, Mo, \$7. DcssK'.'cu Gern, in Cape Gi- rardeau, Mo , Pst. Past. LoberS commun., Thornlou Station, III, \$12.15. M. Lnih. Women's club, "äst. PoppS Gern., Warsaw, III, Kill. Past. SchnrmannS Gern., Honrestead, Iowa, \$1.60. Same FiHal Gcm., Iowa Co., Iowa \$3.70. Past. MarkwortS Gcm., Danville, III, \$6.70. Past. BilttS Gern , Lafayette Co, Mo, \$13.20. Past. BrgtS Gern., Paitzdorf, Perry Co, Mo, \$11 65. Past. Seidels'Kcm, O. urrey, III ,511 85. Past. LoßncrS Gcm., Tandy Creek, Iefferson Co., Mo., \$2.25. Past. Tor mannS St. Parris comm., Nantoloh Co., III, \$! >. Des- same St. Pekri-Gern. there, \$16. Past. Köslcrings Gem. of, Altenburg, Perry Co. mo, \$15.50. same Gcm. of, Frohna, \$3.50. immanuclS dislricl, St. LouiS, \$13.30. bon hin. Harms, Benton Co, Mo, \$10. past. BeyerS Gern., Chicago, 59. past. Wagners Gemeinde, Pleasant Nidgc, III, \$20. Past. Streckfnß' F'ickal gcm, Wa hington Co, III, \$18. same gcm, Grand Prairie, Washington Co, III , \$0.8". Bon Renncgarbe, by Past. Streckfnß. \$2 DreieinigkeiS-Dist., St. Louis, \$11.70. Bon the Rev. Graves, Boyer, Geyer, Junget. Lochner, Gräbner, H. Löber, Holls, Wunderlich, Schür- maun, Markworth, Billy, Wagner, Lehmann, Nmkert, H. Schmidt, Mertcns, Slreckfuß each \$1; G. Löber, Bergt, Nickel, Eirich, Dörmann, Franke, Pelack, Hamann, Slne- tcr, Clans, Brohm, Matuschka each 42; Seidel \$1.15; Hahn and Schwcnscn \$1.50; Pcnnckamp \$1.9u-\$48,15. Bon the teachers Weigle, Seboldt, Koch, H. Bartling, Nickel, Bcoer. Lücke, LKubach each \$1; G. Bartling, Winicr, and Bunge each \$-.\$16.

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1^6. misprint in the last receipt: instead of Ph. Jathancr, Crcte, Ill, \$5 - read: Ph. \$5. - and at-. F. W- Koch, Bloomingdale should read: Bloomington.

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(Sent in by Past. P. Beyer.)

God wants many servants now; will you also bury your pound?

God asked a hasty kingdom of the hearts by JEsus Christum raised; With sour work, bitter pain, with blood and death has defeated the enemy, Has God and man reconciled, that now in all the world resounds: God is reconciled; O doubt not, he keeps his promise.

Where this word opens a heart, There the kingdom of the Most High enters, Peace, joy, righteousness sprouts, There the treasures of God noble shrine beckons. O blessed lot of God's children: Once Satan's slaves, dead sinners, Now heirs of heaven, rich in God And brave unto death.

God wants to strengthen this kingdom as long as it is called Heir Today, And all enemies shall notice, Their fight is fruitless, because God proves power. Through men he will teach men, Through his friends fend off enemies; What they do in a fine name, In this he will rest.

And just as a gardener undauntedly handles the spade, scatters seed and then commands the germination, greening, sprouting to the Lord and looks forward to the fruit: So God's servants sow seed, the Word of God in His name, and God gives His Spirit power, who creates believing hearts.

Forget, only delete the limbs, Beth-hearted people of the last time, who consecrated themselves to him, the head and master, to the church - and to the school service. What else can be expected from you?

You do not grow in God's garden, Your date stands on money and desire, Until you must go from here.

You praise when you earn a lot of money and honor with easy effort. They toil as late as early, so that even the sinner may yet be saved. You show off and jump in the mad dance and laugh that they still show off in prayer. You call them poor, because they are sad and cowardly, but you find them strong, lively, rich.

Strong they are. The one who defeated you, the devil himself, they defeat. Reg, they are; otherwise wouldst thou have pressed on to the constant fight, because their work prospered? Rich are they; thy dwelling, hear, And if it were of jewels, Which no sexton yet exchanged; He wants to be a gatekeeper.

For the day will come, when the heavens themselves will be dissolved, Then each one of his own, as he has managed it, must pay the bill. Then woe to those who have misappropriated God's gifts for their own benefit; Gone is their good, grace is out, hell becomes their house.

But there God's servants shall stand adorned with glory and ornament And shall see blessed righteous as noble fruits of their labor. Then the judge himself will read out: You have been faithful with little, Now shine in the Father's kingdom like the bright stars.

You parents! Have you no sons whom God has gifted with spirit and discipline? O bring them, that they may be accustomed to the service of the word. Know that God asks of you: I have entrusted to you the gifts, The bright, intelligent, pious boys; Now do not indulge in yellow - and honor lust, No, consecrate and bring them to me.

Ye young men who have tasted the Lord's great kindness, It is God who now calls and awakens you To his service. Do not delay, come in time For watchmen God's church asks, Lest the enemy strangle the children; And God's finger is pointing at you. Come on, give at once.

But you Christians, far and near, let us now daily fervently implore, that God will make us fishers of men, send laborers who go to the harvest. Then, you shall see with joy, God build his Zion's walls. Come, everyone, join and join the holy prayer society!

(Submitted.)

"Small Protestant Catechism."

Among the benefits that have been bestowed upon us through the ministry of Dr. M. Luther, the reformer called by God, is the following

none of the least the small catechism. It **was** written in 1529 and was so well received that it was translated into all European languages. It has been a treasure of the Church ever since and will remain so for young and old.

The Protestants of the "Evangelical Church Association of the West" also wrote a catechism; a second, but already "revised" edition in 1850. This catechism does not seem to have found a particularly favorable reception; for the catechism writers found themselves compelled to revise and improve the "revised" catechism again, and last year to publish the above-mentioned "small Protestant catechism," which deviates significantly from the former. It is a bad thing when one can no longer recognize one's own coin as genuine; this also makes the newly minted one suspect, and therefore it is to be feared that this new catechism will not have much luck either.

When our pious ancestors published an interpretation of the Catechism, it probably took several years. The doctrines and the presentation were taken very seriously; one considered and checked many times whether misunderstandable or ambiguous words or sentences had crept in, and had the work checked by expert men or theological faculties. The uninitiated do not need all this. Before it is understood, a catechism is made; no sooner is it finished than it is "revised," and after a short thirteen years it turns out that even the revised one cannot hold its own; a new one must be made. Whether great wisdom or criminal indifference, or both together, are the causes of this - who can know? In any case, the history of the Catechism does not shed a good light on its usefulness and on the efficiency of its authors. However, the work is of such a nature that a warning against it is entirely in its place. The unrighteous could do little if they did not resort to deception. If they were to say to our fellow believers, "The Lutheran catechism is not taught here," they would catch few of them in their mishmash churches and congregations. They do not say this, however, but leave unsuspecting Lutherans under the illusion that they will find the teaching of their little Lutheran catechism among them, as they learned it in their youth. It is therefore the duty of every faithful Lutheran to warn his fellow Christians, all the more so since it often happens that unchurched congregations exist alongside our Lutheran ones, and people are told that there is no difference between the teachings of this and that church.

The "small Protestant catechism" in question, as its very name indicates, does not want to be a Lutheran one. It is not, neither in form nor in content. It contains five main parts: Ten Commandments, Faith, Our Father, Sacrament of Baptism. and of the Lord's Supper. Proofs are added to each individual piece. As far as the Unirte interest allowed, Luther's words were often used in the explanation, but mostly spiced with Unirte wisdom. Even Dietrich's interpretation of the catechism has often been taken as a model, which in itself would be very praiseworthy, but both look quite strange in an unirte catechism.

That the ten commandments are listed according to the reformed way is self-evident; this had to be done for the love of the reformers. Thus the ninth and tenth commandments are made into one and the first into two. Accordingly, the first commandment is the prohibition against having other gods, and the second is the prohibition against worshipping images. Who can "expect" the unrighteous to understand that whoever does not worship another god must not worship an image? Moreover, the Unrighteous claim in their catechism that they were led out of Egypt like the Jews. Well, in this case we can leave them with their opinion.

Our second commandment is explained in the unirte catechism to the question: What does God forbid in this commandment? with the following words: "We shall not curse, swear, conjure, lie or deceive by His name - not maliciously and also not carelessly." Yes, who would have understood even Luther if it were not for the light of the Lutheran Church Association illuminating his words. The words: We shall fear and love God are missing in the Protestant catechism here as in all other commandments. To add them to every commandment would also have been too Lutheran.

That the third commandment demands a Jewish Sabbath celebration, according to which the "rest from earthly work" is part of the sanctification of the Sabbath, is self-evident for an unorthodox catechism.

According to our fourth commandment, the apostle Paul does not belong to the wise men of the evangelical church association of the West, because the apostle gives the same in the Christian sense and says Ephes. 6, 3: "That it may be well with thee, and that thou mayest live long upon the earth." The "evangelical catechism" gives it in the Jewish sense and says: "That thou mayest live long in the land which the Lord thy God giveth thee."

What territory still awaits the evang. association, we may learn in the next "revidirten" edition. - How incomparably beautiful is Luther's interpretation of the fourth commandment: We shall fear and love God, that we neither despise nor anger our parents and masters, but hold them in honor, serve them, obey them, love and value them. How exceedingly dull, weakening and bumpy is the explanation in the "Evangelical Catechism," when it says in answer to the question: "What does God require in this commandment?" - In the same way I should also

honor those who are set before me according to God's order." And how would the explanation have turned out if Luther had not become the bad

imitated pattern would have served!

The fifth commandment is explained thus: "What does God forbid in this commandment?" Answer: "Murder and death; likewise

every deed and attitude by which the life of one's neighbor or one's own is shortened and embittered." It is true that in the sight of God he who hates his brother is a murderer; but to say that the life of one's neighbor is shortened and embittered by the attitude is nonsense that should not be made the poor children learn by heart, but should be left out of the next "revised" edition of the Protestant Catechism.

According to the previous pattern, the remaining commandments are also explained, i.e. Luther's explanation is changed with Unirter Conscientiousness.

The Lutheran explanation of the entrance to the Lord's Prayer reads: "God wants to entice us to believe that he is our right father and we are his right children, so that we should confidently and with all confidence pray to him as dear children pray to their dear father. In the "Evangelical Catechism", on the other hand, it says: "God wants us, together with all his children, to pray to him confidently, as the right children to their right father, and to be glad and sure that he not only wants to hear us, but can also hear us. The gentlemen unirritated seem to be masters in the art of spoiling everything that is beautiful and delicious. One would think that even an unintelligent heart should be attracted by Luther's unsurpassable explanation of the entrance to the Lord's Prayer and should shy away from laying its unwashed hands on it. But no, they have to improve. But what did the Unirte Weisheit want to achieve by this change? I knew no reason, and the uninitiated probably do not know such a reason either. At first, nothing more than that they did not want to give Luther's text; but what they have spoiled with it, the unauthorized scribes themselves have probably not considered.

Oi. Luther's main concern is to emphasize that because God calls Himself our Father, we are really His children and should therefore pray to Him as dear children pray to their dear father. The "Evangelical Catechism" also says, "that we, together with all his children, should pray to him confidently, as the right children to their right father. But a spiritually challenged person will say: "I know that well, but I would also like to know whether I may consider myself God's child. But the "evang. catechism" leaves that undecided, what does that matter to me, you see. What Luther usually says about the enthusiasts applies here: they are untried spirits, they do not know what temptation is, therefore they are not able to comfort, they even take away the comfort.

The second request is explained like this: What does "Your kingdom come" mean? Answer: "God's kingdom has come about through redemption;

But we ask in this prayer that we and all people may have a part in this kingdom, and that the same may be accomplished inwardly and outwardly (Luc. 17, 20. and 21.), in large and in small things". The children within the "evang. Kirchenverein" will understand this declaration, provided that they have understood their teachers. The writer of this confesses that he does not understand it, and that he can only make sense of it from the enclosed sayings (e.g.: We are waiting for the blessed hope and appearance of the great God, etc.) and only guesses what is meant by this. Luther's explanation is: God's kingdom comes without our prayers, from Himself, etc. I understand that and the children understand it too. The kingdom of God comes where God's word is believed and a godly life is led. But again it is nonsense to say that God's kingdom has come to perennality through redemption, and yet ask that it may still be completed, and the unrighteous prove that they do not know what they are saying and what they are saying. But it must be changed. The rationalists could not leave any good old hymn or catechism unchanged, but the Unrationalists are like them in their production of catechisms.

The third and fourth request have experienced the fate of the remaining pieces.

The fifth petition is: "We ask in this prayer that the Father in heaven will not look upon our - (sin, says Luther, but he lived more than 300 years earlier. The world is progressing; now it says -) sinfulness, and for the sake of the same (not "such a request," but) not to deny us the forgiveness of all our individual sins, etc., with which obviously pure nonsense is put into the mouth of the prayer.

The sixth petition is: "God does not tempt anyone, but we ask in this prayer that God may protect and preserve us, so that the devil, the world and our flesh may not deceive us nor seduce us into - sins, shame and vice; mistrust, unbelief and despair." In Luther's Catechism it says: in mistrust, despair and other great shame and vice. Why has the word "misbelief" been omitted here, is there no such thing among the Unrighteous? No, their principle is: be good unirt evangelical and believe what you want. Misbelief is false faith. How, therefore, can they tolerate this word, since they knowingly and in principle tolerate false faith in their community, even giving it the same right as the right faith? Moreover, the removal of this word is made up for. Moreover, the removal of this word is made up for by the fact that three others: Sin, distrust, unbelief. One did not want to give Luther's catechism, but to make a new one! Oh, the thought of having made a catechism that is now learned by heart must be very uplifting! - But the poor children!

The third article contains the following question:

"Why do we confess the Christian church to be a holy one? Answer: "Because the Holy Spirit works mightily in her through Word and Sacrament, and because every individual in her is to be sanctified and perfected thereby." Isn't that a witty answer? The Church is holy because she is to be sanctified -. What would the catechism manufacturers make for eyes, if one said, the same one is called taught, because they are to be taught first? So it is no wonder that they declare "church" and "congregation of the saints" to be two completely different things, while the church is nothing else than the congregation of the saints. They obviously confuse the church, which according to the 3rd article is "believed," with the one they see with their eyes, consider the church to be an institution to make men believers and saints, but not, as the Augsburg Conf. speaks, for the assembly of the saints. Conf. speaks, for the assembly of all believers and saints, to which the hypocrites and the wicked are only added. The uninstructed scholars should have taken as a model the man to whom they owe what is true and good in their catechism, and who made catechisms with more skill and luck than they did. Namely Luther. In his large catechism, Luther writes about this subject: "Thus the word church means nothing more than a common collection.... Therefore, in proper German and our native language, it should be called a Christian community or gathering, or in the best and clearest way, a holy Christianity. So also the word Communio, which is attached to it, should not be called Gemeinschaft, but Gemeinde. And this is nothing else than the gloss or interpretation, where someone wanted to interpret what the Christian church means, for which our people, who knew neither Latin nor German, made communion of the saints, although no German language speaks or understands it. But to speak German properly, it should be called a congregation of saints, that is, a congregation in which there are all saints, or even more clearly, a holy congregation.

(Conclusion follows.)

(Sent in by Pastor F. Sievers.)

Report on the mission among the Indians.

Now that, dear reader, the long-awaited time of peace has given our new fatherland the right to new hopes in both civil and ecclesiastical life, our missionary hopes, which had long been dormant, are awakening in your heart as well as in mine, and we entrust them to Him who is attentive to the pious wishes and prayers of His children and who alone can fulfill them. At this time, I want to give you a brief picture of how things are now in our Indian mission. Of course, I had hoped that the synodal report of the previous year would have given you an idea of the situation in the course of last winter.

But since the same is still waiting due to the serious illness of the secretary, the news shall not be withheld from you any longer.

With heartfelt thanks to God we have to praise that no new Indian uprising has occurred within the borders of our effectiveness and that our missionaries have been able to pursue their spiritual work in peace and quiet even in times of war. It is true that up to now there has been a time of general agitation and daily terror, in which the spiritual seeds do not flourish as they do in the beautiful

times of peace; we have also had to experience this in our missionary work; In addition, the great drought and poor harvest of the past year, at least in the Indian territory, has been the cause of the Indians being scattered here and there for subsistence, which has often hampered the work among them; but nevertheless the door to the Indians has not been completely closed to us, and the Lord's blessing has not been lacking in the work of His servants.

If we first remember the work of our missionary Clöter in Minnesota, then he lived, after the former station Gabitawigama had been destroyed in the Indian uprising in the year 1862, in the small village of Crowwing on the upper Mississippi in a rented apartment and was devoted with all seriousness to the study of the Indian language. He may introduce himself to you, dear reader, by speaking from his letters.

Crowwing the 4th Dec. 1863.

I am now putting all my efforts into the Indian language and hope to soon be ready to preach in it. In this I am entirely confined to myself. I have exorcised an old tattered grammar by Baraga and have revised it for myself out of prudence, because I am not sure for one day that it will be demanded from me again, and the book is otherwise absolutely no longer available. If only a good interpreter were at my disposal, it would be much faster; but I am determined to lead the matter out alone with God's help, and I see that it is possible. Nothing can be done with interpreters here; they are all lazy, unreliable people (not counting the very few exceptions). Last summer, for example, I made an agreement with an educated interpreter, but I had to give it back unused. Several times this man came so drunk that one had to be glad to have him out of the house again.

My old acquaintances among the Indians are always very friendly when I see them; only some who have an evil conscience avoid me. I have good confidence that God will finally let us succeed in our work, if only we do not throw away our trust and persevere. Our children are giving us quite a bit of trouble. We would like them to attend a regular school, but we hope that God will give them a chance.

bless the limited teaching I can devote to them in such a way that no harm will come from this lack.

Crowwing 14 Feb 1864.

The servant you sent me from Amelith, Mich. has happily arrived with us after a somewhat delayed and therefore delayed journey. It is very convenient for me that I will have his services for a few months, as I can now make better use of my own time. I have not yet traveled this winter, and will probably not travel again during it, since it seems much more important to me to devote all my energies to the language first and to continue working on it without interruption. In addition, I have not yet recovered from the loss of my Indian works. My Indian books and writings, as you know, have all been lost and, since Baraga's dictionary and grammar (the only useful thing in Indian literature, although not flawless) are no longer to be had, since the Catholic priests, probably out of jealousy, are said to have taken the remaining copies; so I must exploit the opportunity that is just offered to me as well as possible, in order to protect myself against future lack. I have long since finished the grammar; but with the dictionary, if I am not interrupted, I will be so far along by the middle of April that a deprivation of the copy now at my disposal can no longer do me any substantial harm. This hardship has, as you can imagine, had its good side. It has driven me to actually work on these books, which would not have happened otherwise. The time will probably be a little long for people until I am finished, because I can't blame anyone if he thinks the matter is easier than it is. I myself thought that learning the language was incomparably easier than it now turns out to be. It is not like learning English or any other civilized language, where one finds clues everywhere and where the whole idea of the language hastily coincides with ours. In the Indian language there is nothing like that, everything is foreign. The thinking in the language is completely different from ours, nothing to say of the mechanical difficulties to win the organs for the pronunciation of the unfamiliar sounds. Just try to read, for example, the next best (not a very difficult one):

Kakina, ki-gi-bi-AÜnZimin butuäon'in.

We are all born in sins.

There are also the examples of all missionaries and others who have ever tried to learn the language thoroughly, how difficult they have found it, because to chatter quickly for the sake of ordinary chess is certainly no art. It is about it only One Voice. I often want to complain about my memory, which often leaves me in the lurch; but I find again that others who are better gifted than I am, at least in this respect, have a better memory.

I am only saying this to justify my behavior to certain Maaßen. I am only saying this to justify my behavior to certain people, because some people and you yourself may think that it would be better to move forward. I myself would like it to go forward, but it cannot be broken over the knee. There is still a mountain of work ahead of me. I really don't waste my time with unnecessary things, but am always lively at work and every day I make a little progress with hard work, and I also have firm trust in God that I will finally reach the goal.

Predictably, the treaty made last year with the Indians by the federal government could not be considered strong and therefore could not be implemented because, to put it briefly, it was nonsense. Now a new treaty is to be made. God grant that something really salutary will come out of it. The old Catholic priest, who is extremely jealous of us, traveled to Germany last fall to get reinforcements. He is now wandering through arid places in Carinthia and Carniola 2c., but would, of course, if God does not put a spoke in his wheel, return next spring and bring seven other spirits with him who are worse than he is. The chaplain (also a German) who is now here, is eagerly carrying on the mission by distributing rosaries and other trinkets to the Indians, who sell this junk immediately after receiving it to the next best person for some trifle; one could almost collect wagonloads of it. These Catholic priests do not do any good as missionaries (although it really seems that in pious (?) they think that this is the right way to heaven and that they can earn salvation through self-purification and other works; one of them really did die of frostbite four years ago by stubbornly holding back his hora in a snowstorm on Red Lake), but all the more harm; They are to blame for the fact that the Indians regard a missionary as nothing more than a man who gives them all sorts of things and to whom one can always come begging, not to speak of other things, and in general that they regard religion as an external thing that one can take off and put on like a skirt.

The winter this time is exceptionally mild and pleasant; even the cold weather in the New Year was not as severe here as in more southern states; at least it did no harm.

Crowwing 16 Feb 1864.

For the gift sent to me, I thank you and all kind givers*) most sincerely and wish God's blessing for it.

By the gift is meant the money collected within the Synod to replace, as far as possible, the personal property of Missionary Clöter lost in the destruction of the station by the Indians.

Note of the sender.

It will be a new impetus for me to devote all my energies to my work. I have ordered a sewing machine again, since otherwise my wife cannot possibly cope with all the sewing, since she has to make most of the clothes for all of us, in addition to all the other domestic business. - Our servant is now doing me good service by making wood for this winter and the next; he will not stay much longer. - It is a pity that our old mission site in Gabitawigama must remain so desolate; but it cannot be helped. Selling it is out of the

question and it would be foolish for us to go there again under the present circumstances. I am quite happy that God has arranged it in such a way that I will have the opportunity to devote myself to my studies more undisturbed. Even now I have to pull myself together very much not to split my time, although I scrupulously refrain from all external work. - Fortunately, we have been spared illnesses so far, although in the more populated areas there are also various childhood diseases.

(To be continued.)

To the ecclesiastical chronicle.

In the Iowa Church Gazette of June, Prof. S. Fritschel seeks to defend himself against what we wrote in the Lutheran of April 1 about the denial of the lowans that the Pope is the Antichrist. The defense is based on perversion of what we asserted and misapplication of what the old orthodox theologians wrote, as well as obscurity about the meaning of a fundamental article. The time is too noble for us to spend on proving this in detail, and the space in our paper is available for more useful things than to waste it on this; in addition, those who read both papers do not need our key in this matter. Since, however, Prof. Fritschel refers, among others, to Joh. Gerhard (who, by the way, asserts exactly the same thing as we have asserted), let us here follow only one statement of this great Lutheran theologian, which proves that he has rejected precisely that doctrine of the Antichrist as dangerous to the soul, which the Iowa Synod and all chiliasts have in common with the Roman Church, that he is, in fact, a single person still to be expected. Joh. Gerhard writes: The teaching of the popes about the Antichrist "indirectly serves to promote security. Because according to the presupposition of the Popes the Antichrist has not yet come, so the world can meanwhile say with the evil servant: My Lord will not come for a long time, Matth. 24,48. Against this one cannot object that the apostle also predicted that the day of the Lord would not come before the Antichrist would be revealed, 2 Thess. 2, 3, and yet because of this he could not be reproached that he was somehow close to security.

For there is a quite unequal relationship here, because at the time of the apostle the Antichrist had not yet come, while it is certain from Scripture and experience that he was revealed at this time of ours. (Uoo. äo oxt. juä. § 80) - By the way, Prof. Fritschel may be reassured that the Missourians take it so seriously in this point. It is nothing new. When in 1561 the first steps towards unification by the Concordia formula were taken by petition to the princes, signed by more than fifty of the most important theologians, these men (e.g. Simon Musäus, Wigand, Judex, Amsdorf, Gallus, Mörlin, Heshusius, Westphal, Aquila) already complained: "that the suspicious Lutherans no longer wanted to consider the Pope as the Antichrist. (Löscher's Innocent News of 1742, page 402.)

Past. Brunn, the new pupils and the new institution building. - Thus, dear Brunn wrote in a letter of 18 May: "On May 7, we held our local mission festival. Mts.: "On May 7, we held our local mission festival, which is at the same time always the farewell festival for the departing pupils. I am sending nine young people to the seminary for this summer. To Addison I will send three for now. Quite a number of other young people are still in readiness to make the journey across the sea this year, but it is oppressive for me to send them without first knowing them personally. I have therefore made the plan to take them here to Streben from St. John's Day and then perhaps send them off from here on October 1. Of course, if I am to send another 5-6 Blaun in the fall, we will have to ask God to bless our treasury, for I feel very strongly that all contributions from America are lacking, and there will not be a collection trip this year either, and in addition a budget twice as large. But the Lord will help. For the travelers, please deposit the necessary travel money again until the middle of August with Past. Föhlinger in New York. They are to leave Bremen on July 1. The applications for new students are still coming in abundantly, so that even our expanded rooms will not be able to accommodate them all. And in the same letter it says about the new building: "After the long, cold winter in the month of March had completely prevented us from our construction work, the most beautiful weather came in April and we now began the construction with double zeal and with all our strength, since the new students are to move into the building with St. John's Day. God has promoted the work in these six weeks in such a way that I hope to see everything completely finished by that day. You can imagine how busy my time has been. However, not only has everything gone well with regard to the building up to this point, but I can also only praise our new building with the deepest emotion of my heart and with joyful praise towards the

I look at the Lord when I consider the wonderful and glorious progress that our institution has made in the few years of its existence. Only four years ago we started with our poor little attic rooms in my parsonage, and today the large, magnificent building of the institution stands there, united with our church and parsonage apartment to form such a beautiful, respectable whole that everyone can see their pleasure in it. With this building, however, our institution here has gained its own and independent ground, and with the building also the Missouri Synod, for it is the property of the Synod, built almost solely from its funds, and it is a sweet, strengthening thought to me that thus also externally with our Ban your Synod has gained a firm foothold here in Germany. Therefore, it often seems to me as if a special divine providence lay in the fact that our new institutional building had to be built together with our church to form one whole: I delight in the thought that this reflects the spiritual and ecclesiastical bond that unites us with the Missouri Synod, for if we were not one in faith and doctrine, your institutional building here and our church in Steeden would never have come under one roof. May the Lord always preserve, increase and strengthen such union and fellowship among us and make it a rich source of blessing for His holy Church in America as well as in Germany. Church in America as well as in Germany. You will find the report on the exterior of our new building in my missionary bulletin." There it says in No. 2 of this volume:

"Every effort is now being made to enlarge our local institution with the planned new building. By the time readers receive these lines, the entire stately building will be almost completed, three stories high and containing so much space that we will be able to accommodate 24-30 students along with an assistant teacher.

Of course, the dear readers must think that our Steeden is a very small village, and when we poor village people speak of stately buildings, then we do not mean missionary houses, like the one in Leipzig, but the right concept of what we in Steeden call stately, the dear friends must take from the fact that our entire three-story building is estimated at 800 Thaler. However, so that the readers do not think too little of our new building, I must solve the riddle of how one builds something stately in Steeden for eight to nine hundred thalers. This does not include everything that we have for free. First of all, the master builder, for I am the master builder myself, and secondly, all of the help that my dear parishioners do out of heartfelt zeal for our missionary work.

Although many a person has gotten bloody hands and feet in the process, I have not yet seen any disgruntled expression. And finally, fourthly, there is one more thing that is completely free in Steeden as well as in the whole world, that is the blessing of God, which is unspeakably great and rich over all who ask for it in the right faith.

As far as the three floors of our new building are concerned, in the lowest one on the front side there is first of all a laundry room, the lack of which has been a main gap in our home furnishings up to now, and next to it a bedroom for pupils, which can hold 5-6 beds. On the back side there is a small room, which is to serve as a wardrobe for the pupils, and the remaining space is to be used for stables. On the second floor is the large schoolroom, which is 20 feet long and just as wide, and behind it are two adjoining rooms, which are also intended to serve as study and living rooms for the pupils. The third floor contains five smaller bedrooms, each of which could accommodate three beds if necessary, and also a small pantry. If we add to this the five attic rooms which were previously occupied by my pupils and which can now all be used as sleeping quarters, and further, if we think of the new building as being united with our church and parsonage, to which it is built at right angles, to form a beautiful whole and connected in the most convenient way by corridors and doors, then the dear readers will not be wrong when I speak of a stately and spacious beautiful building. In such a large building, of course, not only empty walls are needed, but also tables and chairs and, above all, expensive beds. All of this was not yet included in the above calculation. But the Lord will not let us be put to shame, if only we do not hinder and endure His work through our unbelief and laxity.

How the German Baptists train their untrained preachers. The German Baptists have a school of their own kind, namely a traveling preaching institute for pastors who already lead congregations [probably without ever having attended a theological training institute]. This year's course consists of ten lectures on doctrinal theology, ten on church history, ten on proofs of Christianity, ten on systematic theology. This institute is to hold two sessions this year, one at Alton, Ill, and one at Chicago, each of which will last 14 days. Somewhat better than nothing, remarks the

[Evangelist]

What the "Reformirte Kirchenzeitung" fantasizes about the papacy. In the number of June 1 it says: "As soon as Napoleon removes his French bayonets from Rome, Rome will become a part of Italy and the

Pabst has to go on a hike. And now Napoleon has finally decided to call off his crew. It will take a few years, but it is certain. And thus the fate of the Pabst is sealed. . . History stops no one, it progresses, and its future belongs not to the papacy, but to freedom." - How little understanding does the reformed Herr Redacteur have of the actual power of the papacy. The headquarters of the Pabst is not that Rome in Italy, but the Rome that is found in every man, namely the hypocritical and work-sanctified flesh of the old Adam. And there Napoleon's bayonets are of as little help as Zwingli's sword and way of fighting. It is an old reformist error to confuse the spiritual and carnal masses with each other. Only one thing helps against the pope, the word of God, "a little word can fell him. Luther recognized this, which is why he does not talk about "bayonets" in a reformist way, but prays: "Keep us, O Lord, by your word and prevent the murder of the Pabst and the Turk. - When it goes on to say, "History marches on and its future belongs not to the papacy but to freedom," this is a hackneyed demagogue's phrase, suitable at best for a beer house, but looking very strange in an ecclesiastical magazine. The he ch e Scriptures do not teach such sweet things about the "future" of history. The St. The Apostle describes this reformed future "freedom" with peculiar words, 2 Tun. 3, 1 f.: "But know this, that in the last days there will be sorrowful times. For there will be people who think of themselves as stingy, boastful, arrogant, blasphemers, disobedient to their parents, ungrateful, unspiritual, disruptive, unforgiving, abusers, unchaste, savage, unkind, traitors, wrongdoers, puffed up, who love lust more than God." It's almost as if the apostle was describing American "freedom," and that kind of "freedom" will probably be the last straw in world history. And there the pope will remain, spreading and strengthening his rule, many will accept the mark of the beast, and not Napoleon, but only the Lord Jesus will finally destroy the Antichrist. Who is so blind that he does not now perceive the growth of the pabstical movement, especially in the Protestant countries, just look at England or Germany or America. Did not the free Americans only recently, on the occasion of the death celebration of Archbishop Hughes, very devoutly pay homage to the pope, and are not the reformed sects, with all their loud cries against the pope, very deeply involved in the papal work and thereby certify themselves as the true blood cousins of the pope? B.

The **"Hours of Devotion"** are still recommended by the pious, holy sectarian newspapers. Thus Nicolaus Gebr of the "Reformierten Kirchenzeitung", No. 736 says: "That its (the "Hours of Devotion") doctrine of faith is rationalist We readily admit that the faith of the Catholic Church is not the only one, but its moral teachings deserve to be recommended even to the strictest Orthodox. Obviously, the connection between faith and life has not yet dawned on this editor. He thinks that a rationalist, an unbeliever, could at the same time be a Christian-moral, good person, a thorn bush could bear grapes, a rotten tree could bear good fruit. This blindly blind leading newspaper writer should first, before he teaches others, try to understand what it means when Christ says: "Without me you can do nothing," and when Paul says: "What does not come from faith, that is sin." The Methodist "Happy Messenger" also indicates the unchristian, miserable work anew, with the recommendation: "This work contains many things that may serve for the edification of Christians." Such are these holy sects! That the faith in the Lord Jesus is destroyed in their "Christians", they do not ask anything about, if they are only "edified" in the Pharisaic work, these Pabstvettern! B.

The Buffalo people are improving, they are beginning to become at least somewhat Missourian. This is going slowly, and Buffalo bits and pieces still remain, but there is a hopeful beginning. As is well known, it was the practice in the Buffalo Synod to issue love gifts, e.g. to pay off the debt on the M. Luth. College, to the congregations like state taxes, to set up building boxes, with the ordering of a regular monthly cent levy, and in case of any tax refusal to intervene with the threat and execution of the most severe penalties, as banishment and deposition. With such an unevangelical, legal, secular tax priesthood, introduced and managed by Grabau, the free Christian love activity in the congregations had to be killed, and the congregations themselves had to be disrupted and blown apart. It is therefore also an undeniable fact, which is shown in black and white in the years-long receipt lists of the Informatorium, that "the Buffalo congregations are by and large drunk with avarice." The sad truth of this state of affairs, as the necessary result of the peculiar spirit of gray-building in government, was revealed to the people of Buffalo by the Missouri Synod, but as it often happens when disagreeable truths come from disagreeable quarters, the truth then quietly breaks through, but the bearers of truth are not treated more favorably, but their attentive love is often repaid with black ingratitude; so it has happened to us in this case. We are accused of "rapturous drunkenness," "lying," "boasting," "delighting in unrighteousness," "tremendous clamor," "a sleeping draught," "strengthening of the routs and rotters," "malicious defamatory assertion," "filthy defamation," "Missourian vituperation," "Missourian blasphemy," and even "a big mouth. The Buffalo community also wants to be The deacon shows that she is not at all stingy, and in No. 4 of the Informatorium she lists her charitable deeds and church gifts. Among these charities of the congregation, Deacon Hochstetter includes: B. also the current expenses for the preservation of their preaching office (which are, however, still raised entirely in the manner of state taxes, through a "certain rate" imposed on the individual), furthermore the construction of a new parsonage, because the old one had burned down, for which, however, the fire insurance company also paid 1200 dollars, furthermore the construction of a new schoolhouse, furthermore the purchase of a churchyard, even the annual school fees are counted among the charitable deeds, so the sum of the charitable gifts becomes quite a large one. Although it is a peculiar Buffalo thing to count the erection of parsonages and schoolhouses and the raising of parish

salaries and school fees as ecclesiastical charity, for with these charitable deeds the parishes help themselves, do something good for themselves, show themselves love, are themselves the object of their liberality; And although it is old Buffalo stuff to rail on Missouri so thoroughly, persistently, heartily, and in such copious effusions, all this should not disturb the joy we derive from the hopeful perception that Buffalo is beginning to mend, that Buffalo is beginning to become at least somewhat Missourian. One listens, marvels and rejoices with us. Hochstetter reported in the Informatorium that Pastor Grabau had opened the subscriptions for the new parsonage with the words: "Now let us see what the free love of Christ does!" That was well done, completely in the Missourian spirit, and there could be no lack of it. The congregation was willing, joyful and ready; there was no reluctance, no quarrel, no threat of banishment and deposition, no separation, no mobs and no little racks. Only so continued with the free love and it will still become everything *gur*. - Also from Milwaukee, a pastor G. W. writes "in honor" of his congregation that it is not stingy, for example, two members of the congregation quietly donated a very valuable baptismal font to the church, and the congregation decided to raise its share for the final repayment of the debt to M. L. College. "Regarding the last point (writes W.) I was a little worried whether there would not be quarrels. At the Synod I promised that this year we would pay our share together with interest. At that time, however, I had not talked about it at all with my congregation, because I had to fear that I would only have aroused discord. However, it went well beyond all expectations. He concludes his report: "I never approach my congregation with commandments and coercion, even in external matters, but with requests to their love, and this way has never yet caused me regret. A kind word finds a kind place. Where free love reigns, there is no need for

I don't have to torture myself, it is itself the most sacred order." That is quite excellent, genuine Missourian practice! So our struggle and our exhortations have not been entirely fruitless. Buffalo is improving! B.

The bleak unbelief.

Just as thousands love intoxicating and stupefying drinks and sensual pleasures - unaware of the state of defeat and bodily-spiritual debilitation that will follow sooner or later - so now innumerable people drink in greedy draughts the poison of the soul that the books of Renan, Strauss, Schenkel, Karl Vogt, Moleschott, which magazines like the *Gartenlaube* and all these writings related to the spirit offer them in streams. People reach for this "spiritual food," as they like to say, in order to become free, fresh, light and cheerful, in order to get rid of the faith in God's word, in order to become convinced, as they think, that they no longer need communion, prayer, confession or a pastor, who are only annoying troublemakers to them. So they hope to get beetroot for their souls through these writings, because these books bite people's freedom, although they are tools of the corrupter, as all writings and all speeches have been from time immemorial, which aim to deprive the Christian people of their faith. Desolation and despondency are the terrible wages of those who are led or seduced to unbelief. Some facts from life may show this in the following. When my father was studying theology in Kiel between 1760 and 1770, there lived a professor named Gadendamm, who was an avowed enemy of the Christian faith and made a business of attracting students to himself and asking them what they believed, but then, when he found them believing, tried to dissuade them from the faith by joking and mocking. He used then to say, "Don't be a fool and believe that!" In such a way he tried it also with my father, whose narrations of it, which I have preserved in the faithful memory, are given here: Gadendamm found resistance with my father; the young man confessed faithfully the Christian faith against the man of years; therefore the professor called him mockingly and teasingly "the little orthodox", but always remained friendly to him. After a long time, since my father had not seen the professor, he suddenly sent for him, told him that he was ill and therefore wished to see him. When my father went there, he found the professor on the sickbed and was greeted by him with the cry of fear: "Ah! what do you think, dear B., should I be blessed?" Then he burst into cries of anguish, exclaiming, "No! I cannot be blessed, I have deprived too many people of their faith." Startled, my father, who had Young man, at the bedside of this man who was now wailing in despair. After some reflection, he picked out all the Bible passages he knew that offered the despairing sinner the consolation of grace, and told them to the unhappy man. He listened to them, but when they seemed to reassure him, he broke off.

He kept crying out again and again: "No! I won't find any mercy, I have killed too many people. Since my father could no longer stay with him for this time, the professor asked him to visit him again the following day. This was done, but my father found him again in the most terrible despair, as the day before. Gadendamm showed him a Bible, from which he was supposed to give him read it out. This was done, and the professor gave it to my father and asked him to keep it for his memory. My father faithfully fulfilled the request; it became his pulpit. Bible, and I still have it in the house. But the word of God repeated to the sick man from the Bible was again fruitless; he could no longer believe in the grace of the Lord! - On the last day before his end, my father visited him again, found him again in the most terrible despair and had to experience that the professor suddenly went out of the world with a loud cry of despair! - See who can still see how desolate and miserable unbelief makes!

(Stader Sonntagsblatt.)

Filling stones.

If we put the following two pieces in repentance and

One thing is the truth that we Christians, too, are all by nature nothing but sinners before God; and as such, we have justly deserved from His justice that we should already be in the abyss of hellish damnation, in the place of torment from which there is no salvation. But what is all this cross and tribulation even in one heap, compared with hell, that is, the eternal torment of the evil conscience and the wrath of God?

The other piece is the truth that Christ, the payer of debts, the sin-bearer, the curse-bearer, the reconciler and redeemer of the whole human race, also tasted the hellish torment of the damned for Adam and all his children at the curse wood of the cross, killed the bitterness of death by his death, by his resurrection, brought righteousness, life and incorruptibility to light, and even now absolved his faithful in conscience by his gospel, and transferred them from the tower of guilt, even the hell of the law, to heaven, making them citizens with the saints and members of God's household.

Whoever then has both the law and the gospel, the former in repentance toward God, the latter in true faith in our Lord, and the latter in the faith of our Lord, shall have the right to know the truth of the gospel.

If he holds fast to the Lord Jesus Christ, he can never be crushed by any affliction and heartache, even if several of them come upon him at the same time.

Atheists are not only the gross and open deniers of the personal external and supernatural God, but also the Unitarians, Jews, Mohamedans, Leists, rationalists, believers in thought, friends of light, etc. For since these all unanimously and fundamentally deny

the deity of Christ and the Holy Spirit, and thus also the true, the triune God, against the clear, simple word of God, they have no God, and the one God, whom they do assume above the world, is nothing but an empty thought-thing, a dead idol of reason, which resides only in their unbelieving brain and there, in idle contemplation, lets the world machine, which was raised in the act of creation, quietly purr away.

Of no better nature is their heavenly father, with which title of honor these and those of these atheists think to adorn this God of theirs; for since, according to God's word, whoever denies the Son does not have the Father, and since the eternal Father of the eternal Son alone is the Almighty, the Creator, Sustainer and Governor of heaven and earth, their heavenly father is nothing but a powerless idol and a freak of their unbelieving reason. They are also far from having a childlike heart and desire for this Father of theirs,

the sooner the better to pass through death to blessed and eternal communion with him. Rather, then, it stands that they too, like the gross atheists, must be servants through fear of death throughout life.

Church News.

Our dear Magister Wege, formerly pastor in Cole County, Mo., could no longer endure the strain of serving his three congregations because of his advanced age. He fainted once at a branch during the sermon and was forced to long for a quieter place, where he could serve the Lord in church and school - for keeping school is still his delight and joy - until his blessed end. Hopefully he has found such a place in Augusta, where he has been called by the Lutheran congregation there. On Sunday Exaudi, May 28, the introduction of the undersigned took place with the assistance of Pastor Matuschka, who had previously served the congregation as a branch from Neumelle.

May the Lord abundantly bless the testimony of His servant in this place that many believe in their Savior for eternal blessed life.

I. F. Büniger.

Address: Uev. 0. <1. 21st VVeZo, 21st, ^UAnst", 8t. Oüarles Oo.. 21o.

The Middle District of the Synod of Missouri, Ohio and Other States holds its meetings this year at Cleveland, O., in the congregation of Mr. Praeses Schwan

August 16-22, where the truth of the Christian religion will be discussed.

Arrivals will want to report to the school! House, behind the parish apartment, 98 Bolivar St., near the City Cemetery.

All synod members, including those brothers who otherwise intend to attend the proceedings, are requested to notify Praeses Schwan of their coming three weeks in advance, so that the necessary arrangements can be made regarding quarters.

The preparation of the parochial reports from Jan. 1, 1864, to then 1865, shall not be missed by the voting pastors.

T h. Wichmann, Secr.

Conference - Display.

The annual conference of teachers of St. Louis and vicinity will begin Thursday, July 13, in the morning, at Carondclet, St. Louis Co, Mo. Those attending are requested to register in advance with Mr. I. G. Kurz, teacher, Carondclet, Bor 18. On behalf of the St. Louis Teachers' Conference I . G. Kunz,

Teacher.

Negotiations

the **Eleventh annual meeting**
of the

Western Districts,

(77 pages large octavo with color printed cover, brochirt,) are available from Messrs: M. C. Barthel in St. Louis, Mo., Siemon & Bruder in Fort Wayne, Ind., Hewes & Brauns in Chicago, Ills. and Lebrer G. Stenber in Milwaukee, WiSc. for the price of 30 cts. the crcmplar.

So just appeared and to have at undersigned:

Arithmetic

Example book for german

Volksschnlen North America.

Edited and published
from

J. C. W. Lindemann,

Second edition.

First booklet. The four basic calculations in whole, unnamed and single-sort numbers.

Second booklet. The four basic calculations in named and multi-sorted numbers.

Third booklet. The four basic calculations in (common and decimal) fractions.

Price per booklet, single 25 Cts.

" " Dozen K2,00.

M. C. Barthel.

Conrad Witter's bookstore here asked us to indicate that it accepts subscriptions to

Gustav König's image of Luther.

(Luther in full figure pointing to the open Bible).

Componirt nach Air. Krsnach.

Folio. Subscription price K2,23.

Since the image is excellent and the price is very moderate, we hereby approve of this
Please. D. Red.

Receipt and thanks.

For poor students received through Fr. Past. Jobannes of E. M. two pairs of woolen stockings. Bon Mr. Nieländer (especially for the Brunn'schen) 810. Bon Mrs. Hold defgl. 50 Cts. Collecte of the congregation in Neu Mcle, Mo., (for the pupils coming from Germany) 810.50.

For Brnnn'S proseminar by Past. Hügli in Detroit by Mr. G. Born 82.

For Past. Röbbelen from Past. Hügli in Detroit 85.

C. F. W. Walther.

For the seminary budget: Don P. 83rd; from Mr. Bäcker DräS dahier 2 baskets of bread; collected by Pastor Wagner on H. Bode'S child baptism 84.; from the gardeners Faßolds dahier 2 barrels Küchengemise; from Mrs. Brinkmann from Carondclet 1 barrel do.; dcßgl. 1 basket do.; by Past. Claus of Wittwe Ott \$5, of Brandhorst 85th; by Past. Burfeind of Blumenbcrg 81st.

For poor students: Bon Mrs. Flcsse from Zion Parish near Ieffcrson City 1 pair of wollciic socks; from Cincinnati Women's Association: 6 shirts and 12 collars, 12 handkerchiefs, 12 towels, 12 pillowcases, 6 inlets, 2 sheets, 5 pairs of woolen socks; by Past. Hamann by Mrs. Landet thank-offering 81, Mrs. Breihan defgl. 81, Mrs. Ries 50 CtS.; by Past. Dorn by P. Walken- horst 83, Wittwe Obermüllcr 83, A. Crämer.

For poor pupils: Bon Mr. Th. Hoffmann in Mishawaka, contents of the savings bank of his son Theodor, who passed away on March 31, 1 l. 2 m. old, scigl in the Lord, in silver 8! 13-82. by Past. I. Horst v. s. Gem. in Red Wing, Minn. 87.50; F. Nützel 820. by N. N. in St. Louis 825. by Mr. C. Bieth in Detroit 81. by Past. Jäbker 810. by Past. Bcrntbal, Coll. at Fr. Kan's wedding, Frankenmth 87.50; I. Birkncr95 ctS. By teacher Backhaus, Collecte on Mr. F. Homuth'S and I. Hoffmann'S weddings, Bloomingtou, Ill. 84.35. Lurch Dr. Sihler by H. Körte, Fort Wayne, Pentecostcoll. 83.05. - Improvement: To 810 by Mr. Brackhage in No. 13

add 82. - To M. Große, by N. N. in St. Louis 82. To M. and H. Wyneken, by Past. Key's Gem. in Baltimore 812.62. For K. Gross, by Past. Dörmann, Kindraufen coll. at H. Schulze 87; dess. Gem. 83. for H. Engelbrecht by Past. Engelbrecht 810. for G- Sommer by Fr. S. in St. Louis, 86. for L. & F. Crämer, by Rev. Jäbker 85. for Joh. Zimmermann by Past. Jäbker 81. for M. u. H. Wyneken by Past. IäbkerS Gcm. 875; for the same by Past. Tirmenstein'S Jüngl. Ver. 812, 50. for E. Bürger from Jungfr. Der. in Fort Wayne 88,05. for W. Picpenbrink, by I. Dirknr 83; by dems. for Ph. Scholz 82,50; by dcms. for G. Sommer 85; by dems. for A. Brömer 820. for H. Heinrich from Jungfr. Ver. in Chicago 810. for G. Sommer by Past. Schumann 82; for F. Kugele by Past. Schwensen, v. s. SalemSgcm. 817.15, s. Petrigem. 83.30. For H. Niemann by Past. Bartlings Gem. 810.

For the budget: By Past. W. I. Friedrichs Gem. 815. by I. Birkner 819. by Don Past. ErnstS Gem. 88.05. By Past. Böling from his Gem. by Flemming, Wetzel, M. Schoßow. C. Schößow, Bartel, Schmidt, F. Lemke, Bublitz, C. Lemke, Böeing each 81; G. Hilgeudorf, I. Götsch, E. Schneider, C. Schneider each 50 cts. C. Hilgendorf 75 cts, C. Ernst 25 cts. By Past. Rufs, Kindtauf-Coll. at Schwerdt 82.20; v. d. G.m. at Mequon 87.50. From Past. F. Steinbach's Gem. of I. Fährmann, G. Krieke, R- Schreiber, F. Steinbach 82 each; Fr. GarvenS/ H. Otto, C. Mäuse, I. H. Kemper, W. Stödefalke, H. Mohaupt, W. Lohmann, H. Wiese, Mrs. GarvenS and N. N. 81 each; M. Schmidt 63 cts.; I. Arndt, C. Klotz, I. Witholz, C. Thessin, F. Thessin, I. Wilde, I. Türknr, I. S. Hartmann, G. Prowatzke, H. Lohmann, Br. Conrad 50 cts. each; F. Speckin, I. Spockin, W. Schulz, P. Lampe, D. Keller, Br. Schwaninger, Br. Wehner 25 cts. each; Coll. of Filialgem. On Nen-Köln 85.52; C. Schubert 82.00, I. Ballbach/81. From Past. HarterS Gem. 820. by Past. Also 814. by Past. Bartling 817. by Past. Seuel, Palm Sunday coll. 823.40. Past. E. I. Friedrichs Gem, Russelgrove 87.35. By Rev. Reinke, Palm Sunday coll. 821.50. Past. Burfeind, Coll. s. Gem. 87. by Past. Lehmann, subsequent by A. Jöckel 82. by Past. Trautmann, subsequently by F. Gempel and F. Kaumeier 81.50. Don Past. TirmensteinS Gem. 820. by Chr. Piepenbrink of the Frauen-Ver. in Shebovgan 88. by Past. KarrerS Gem. 810. by Past. Tramm by s. Gem. to Laporte 87, by H. H. ÄBackhaus and L. Schumm 85. by Past. Wehr's Gem. 85, by Past. I. Walther's community 810. of Past. Rupprecht's Gem. in Fulton Co. 83.77; Fr. Lciningr, K. Kutzli 81 each; S. Britsch 35 cts.; A. Moll 81; of his Gcm. a. d. Nidgc 84.30; Fr. Ebel 81; I. Dittmar 25 cts.; Wwc. Schumacher 25 cts. From his Gem. to Turkenfoot by J. Matthias, I. Knipp, T. Knipp 81 each; G. Schneider, I. Leiser 50 cts. each. From Past. Dörmauns Petrigem. 85; from Past. St. KeyIS Gem. Philadelphia 851. by Past. Engelbert by his Gem. 88,73; I. Glöde 25 cts.; F. Flötcr 81; I. K. Stauß 82.

G. Alex. Saxer.

Entered into ver Raffe middle Districts:

To the Synodalcasse: By Past. Saupter by Fr. Schäfer 82. by Past. Detzer by J^A Müller, Kath. Letzer each 82. by Bon Past. Niethammers st. Iacobusaem. 29,10; by its Dreieinigkeitsgcm. 88.75. by Past. Stephan of L. Kolb 85th Don Past. Sihler's comm. pentecostal coll. 873.47. By Past. IäbkerS Gcm. 812. don Past. Fritzcs Petrigcm. 818. from Past. Dulitz's Gcm. 83.25. Bon Past. schwans Gcm. 851.47. Don Past. KūchlcS St. Petrigem. 89. bon Past. Schumanns Gcm. in Te Kalb Co. 89.45. by Past. Rupprecht ofD. Haag 81".

On the Synodalcasse middle district: Bon Hrn. Past. Bodes Gem. Pfingstcoll. 87.36.

For the church building in Fort Dodge: From Past. Sihler's Gem. Collecte 844.92.

For Past. Röbbelen: By Past. Wynekens Gem. Ostercoll. 829.75; by Past. Saupter by Fr. Schäfer 81.

For Past. Wüstemann: Bon Past. Wynekens Gem. Eastercollctc 829.75.

For poor Sch u l l e h r s e m i n a r i s t e n : By Past. Wyneken at the wedding of Mr. A. J. H. Hille ges. 83.55. By Past. Saupter for the seminarian Chr. Strikter 815.80. By Past. Dulitz from L. 85.

For seminary construction in Addison: by Past. Saupter by an unnamed 82.

For Lebrcrgc: By Past. Saupter by H. Tschoppe 81; on Hrn. LanalcS infant baptism ges. 82,5"; by Fr. Buchholz, thank-offering 85; Jranstruck 82; Ebr. Mcierding 83; Mrs. Becker, thank-offering 85; on Hrn. Becker's infant baptism gcs. 85,30; and by his Gcm. Öfter- Collecte 820.80.

In support of theCollege budget at Fort Wayne: From Past. SaupterS Gem. Coll. 836.55; by same from Ebr. Meierding 82. To Mr. F. MayerS Hcobz. in ZancSvillc sent by Past. Eirich 815.38. Bon Past. Hattstadts Gcm. 821.25. From Past. Schwan's Gcm. 869.25. Bon Past. Schäfer's Gcm. in Lanesvillesä, from its branch in Greenville 85 and through the same from E. Walther 85.

For inner missi on: By Past. Bodes Gem. 87.66. By Past. Stephan v. Gco. Schlehenbcker for recovery of his children 82.

For sick pastors: From Past. Hattstadt's Gcm. 81.76. By Past. Hnsmann by a woman in childbed 85.

For the construction of theCollege dormitory at Fort Wayne: Bon Past. Hattstädt's community 818.80. By Past. Schäfer's. 810. by Mr. Joachim Birkner in New York 845.

For the hospital in St. Louis: By Past. Schäfer by I. Zabel 85.

For theHcidenmission: From Past. Niethammer's schoolchildren 84.50; on the Hochz. of Mr. W. Fink ges. 83M. From Past. Stephen's congregation 86.95.

For Mr. SaxerS Sub st i t u t e n : By Past. Stephan, Peru, Ind. ofL. Kolb 5^A cts, Rnbener50cts, Theobald 81, Hetzner50 cts, Mrs. Bctzner 50 cts, Schmidt 81, Conradt 81, and others 85. From Past. Dulitz's Gem. in Huntington 89.20, of whose Gem. rn Lancaster 81.30. Bon Past. Sievers 85. of Past. Zagel's Gem. 816.55.

For Nassau - Mission: By Past. Stubnatzy by Fr. Nahdert 82.

For poor college schul er: By Past. Dulitz from T. 85.

For military hospitals: By Past. Dulitz by I. Weber 82, M. Weber 81, Wittwe Hartmann 25 cts. L. 81.75. By Past. Rupprechts Gem. 83.50.

For the general presiding officer: From Past. Rupprechts Gem. 89.

Tuition received from college students: From W. Werner 86, K. Ringwald 86, Joh. Landeck 86.

Fort Wayne, June 14, 1865.

Conrad Bonnet.

changed address:

Rev. Z. Lilts,
Cvvooräin,, HL'sH'ette Ov., No.

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Sermon preached

at the opening of this year's meeting of the Missouri 2c. Northern District Synod at Milwaukee, Wis. on June 14, and communicated
by resolution of the same by
C. F. W. Walther, d. Z. A. Pr.

I. N. J.

Grace, mercy, peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love, be with you all. Amen.

Venerable and universally honored and beloved brothers in the Lord!

The most important thing about a synodal community is pure doctrine and knowledge. A synod is supposed to be a part of the church of God on earth; therefore, its characteristic is also that "the gospel is preached purely and the holy sacraments are administered according to the gospel. It, too, is to be built on nothing else than the foundation of the apostles and prophets, since Jesus Christ is the cornerstone; it, too, is to be a group of those "holy believers and sheep" who "hear their shepherd's voice"; to it, too, is addressed that commission which the heaven-bound Savior has bequeathed to his church on earth: "Teach them to observe all things whatsoever I have commanded you"; also their ultimate end is the beatification of sinners, which is wrought by nothing else but the pure Gospel; also their

The very first prayer should not be, "Thy kingdom come!" but, "Hallowed be Thy name!"

No matter how excellently a synod may be composed, no matter how well organized, no matter how adorned with splendid gifts; no matter how flourishing its institutions for the training of ministers in church and school, and how generously it supports them; no matter how many shepherdless souls it may gather into congregations, supply them with zealous preachers and teachers of children, and make them Christian; No matter how great its influence on the spread of Christian morals in its country, and how devoted and active it may be in its missionary work among the heathen, if it lacks pure doctrine and knowledge, it is only a body without a soul, a shell without a core, and tears down more than it builds up. And even more: Even if a synod shines in all its congregations in the splendor of great holiness, in the zeal of godly practices, in the multitude of good works, in the miracles of conspicuous revivals - if it lacks pure doctrine and knowledge, its holiness is mostly an empty appearance, its godly practices are mostly a worthless service of joy before God, its good works are mostly the poor fruit of a rotten tree, its great revivals are mostly a fire, the fruit of which is not purified gold of faith, but desolate places of fire. Yes, what am I saying? - even if a synod has made the pure confession of the orthodox church its law - does it thereby lack

If we look at the pure doctrine and knowledge, it belongs to those whitewashed graves which seem pretty on the outside, but on the inside they are full of dead men's bones and all kinds of filth.

Pure doctrine and pure knowledge are always together. Pure doctrine is therefore lacking not only where one teaches philosophy instead of theology, humanism instead of Christianity, selects from God's word what seems to agree with reason and rejects what is contrary to it, or where one destroys the creed of Christ with clever words; not only where one denies and falsifies articles of the holy Christian faith, or makes them uncertain by declaring them to be open questions; not only where one mixes human thoughts with God's thoughts and passes them off as God's word, preaches changing views and opinions of the times next to the firm prophetic and apostolic word, and uncertain hopes of men next to the certain Christian hope: Pure doctrine is also lacking where one bows only in servile obedience to the confession of the orthodox church, and anxiously seeks to repeat what the latter has said, but in doing so is without his own living insight into the reason and connection of the doctrine of salvation and without his own experience of its divine effects. True pure doctrine is not a matter of mere memory and intellect. It is a fruit of divine enlightenment and united with a true living faith.

Separately connected. It is only then that it really takes hold, when it has become effective in the hearts of its proclaimers as a God-power that blessed and sanctified them, so that they can testify to their listeners with the Holy Apostle: "Our Gospel has been with you not only in the Word, but both in power and in the Holy Spirit, and with great certainty. Our gospel has been with you not only in word, but both in power and in the Holy Spirit and in great certainty.

Wherever pure doctrine and knowledge are prevalent, God's counsel for the salvation of mankind is not only preached as purely and completely as possible, but also in its proper application. There the preachers are like fathers of the house, who "bring forth from their treasury new and old things," and like faithful and wise stewards, who "give the servants their due in due season. Not only does one preach both the law and the gospel purely and without mutilation, but he also proves himself to be a righteous and blameless worker who "rightly divides the word of truth. There the law is preached in such a way that, through the revelation of its spiritual meaning and the seriousness of the divine threats, even the most self-righteous person sees himself seized in his nooks and crannies, and that it "passes through the heart" of even the surest sinner, so that he is filled with terror of hell and, if he does not stiff-neckedly resist, is moved to exclaim: "Dear sirs, what shall I do that I may be saved?" Wherever pure doctrine and knowledge prevail, the sweet gospel of Christ is preached in such a way that even the most desperate sinner sees sure help before him. Not only is it shown that man is justified and saved before God through faith alone, but also how he can come to this faith and through it victoriously overcome all temptations. They teach not only the treasure of grace that lies in the holy sacraments, but also how to use them properly. Christians are taught not only in what they are bound, but also in what they are free. They are taught not only that good works are to be done, but also what truly godly works consist of. They are also taught not only the pure doctrine, but also how to recognize the wolves and their pernicious doctrine, as well as the false brethren and their mischievousness, and how to understand the signs and the spirit of the times and to beware of them.

Wherever pure doctrine is in progress, far from the preachers of it thinking that they now know it and have arrived at the goal, they are deeply convinced that they have hardly made a beginning in it. Always asking God for salvation, always studying God's Word, always struggling through all kinds of temptations, they advance daily from faith to faith, from clarity to clarity, from certainty to certainty, from joy to joy.

So where it stands in a synodal community, give up the sun of truthfulness over it brighter and brighter, bring in it more and more

The dead to life, more and more weak to strength, and it itself becomes at the same time a battle army before which hell raises and against which it rages, which under the leadership of the King of Truth is powerful before God to disturb the fortifications, so that they disturb the attacks and all heights that rise up against the knowledge of God. Such a synodal community then becomes more and more what it should be: a cloud of witnesses for the One Truth against all error, a light of the world against its spiritual darkness, a leaven of mankind against its spiritual death, a salt of the earth against its spiritual rottenness and a right "rescue house" for the neglected children of this world.

This is how pure doctrine and knowledge went on in the apostolic church, this is how it went on in the Lutheran church of the Reformation age and, I dare to say it confidently, this is how both go on to some extent in our synodal community as well.

But how? Is this self-testimony not an unbearable arrogance and a dangerous speech that puts one to sleep in safety? - It may seem so. But, my listeners, it only seems that way. For pure doctrine and knowledge is not a merit of which any man can boast, but nothing but a free gift of divine grace, which cannot be acquired by any ingenuity or diligence, nor by any worthiness of one's own, but can all the more easily be forfeited and lost through one's own fault, that is, through ingratitude. And this, then, is what we now want to bring vividly to mind from God's Word before the opening of our synodal proceedings this year.

Text: 1 Cor. 1, 4. 5.

On the basis of these words read out, be the object of our present consideration:

Pure doctrine and knowledge a free gift of divine grace.

But have we here

1. Knowing alive how both alone are attained, let us then
2. learn from it, how therefore also both alone are preserved.

1.

"I thank my God always for the grace of God which is given you in Christ Jesus, that through him you have been enriched in all things, in all doctrine and in all knowledge," says the apostle Paul in our text. Hereby he obviously says two things about why the Corinthians once became so rich in pure doctrine and knowledge, firstly, because both were given to them, and secondly, because it was given to them by grace alone, for the sake of Christ.

That this was really the case is easy to see. For what had the Corinthians done, or what had they done to deserve it above others, to have a

What did they do to become as rich a church as they had become? They had done nothing for this, deserved nothing. "You know,"

the apostle calls out to them below, "that you were Gentiles and went to dumb idols, as you were led. In pagan blindness and senseless idolatry, then, they had previously walked dully, without asking for wisdom, as they had been led by their priests; and as inhabitants of Corinth, one of the most nefarious cities of Greek antiquity, they of all people had lived safely before others in pagan sinfulness, even in defiance of their accusing natural conscience. Far from faithfully using the innate light of nature, they, like all pagans, had also extinguished it in themselves, and thus somehow prepared themselves with nothing to receive grace. And what happened nevertheless? God had chosen them to be the bearers of his richest grace. When Paul came to Corinth on his second great apostolic journey, and his preaching here was answered by the Jews only with blasphemies, the apostle was already preparing to leave Corinth again; but behold! now the Lord himself appeared to him in a vision by night, and said to him, "Fear not, but speak, and be not silent, for I have a great people in this city." So he, the greatest and most gifted apostle, stayed in Corinth for a year and a half and planted one of the richest churches in terms of doctrine and knowledge of all Christianity on earth at that time from the pagan inhabitants of this city; and after he had left Corinth, God was pleased that this church also received an Apollo as a teacher, who was an eloquent man above others and especially powerful in the Scriptures. What Paul, the most gifted of all apostles, had planted here, Apollo, the most gifted of all the apostles' disciples, watered, and God gave it to flourish.

Behold the way in which a community alone becomes rich in teaching and knowledge. First of all, this is never a fruit of human will, ability and action, but only a gift from above.

First of all, no human will helps here. The right desire for truth arises only when man has already begun to recognize the truth. It is true that the hearts of thousands are often filled and moved beforehand by the question: "What is truth?" But if the Holy Spirit himself has not already brought about this question by giving man a taste of its sweet light, then even the most burning thirst for truth is nothing but a haughty, idolatrous desire for knowledge, which only stands in the way of finding truth. For if such alleged lovers of truth then really proclaim it, they may well say, as those Athenian philosophers pretending to seek truth did when they heard Paul's sermon: "What does this fool want to tell us? There it becomes

For it was obvious what their predetermined intention of truth had been, and that the natural man really heard nothing of the Spirit of God; that it was rather foolishness to him, and could not recognize it, for it must be spiritually directed.

Here, on the other hand, no human ability helps either. For the acquisition of the wisdom of this world the light of reason, human acumen and skill in thinking is sufficient, but not for the acquisition of wisdom concerning that world. This is not a work of human speculation. The divine truth for bliss is not only above all reason of men and even of angels, but also against all thinking of the natural man. Therefore, the more a man has acquired the wisdom of this world, the more learned he is and the further he has advanced in art and science, the more this prevents him from seeing and recognizing in the foolish preaching of the gospel the divine wisdom that has clothed itself in it. In order to bring fallen man back to Himself, God intentionally made His revelation so that true knowledge of it is not possible without the deepest humility. It is to remain hidden from those who remain arrogant. For this reason Christ prayed: "I praise you, Father and Lord of heaven and earth, that you have hidden these things from the foolish and prudent, and have revealed them to babes.

Here, finally, no human activity, no diligence in searching and researching, no study, no matter how serious, can help. No natural man has ever found pure doctrine and knowledge by seeking them. Here, too, it is rather said, as God speaks in the prophet: "I am sought by those who did not ask for me; I am found by those who did not seek me; and to the Gentiles who did not call upon me, I say, Here I am, here I am." What the Lord Himself says of the righteous apostles, "To you it is given to know the secret of the kingdom of God," is true of all who have ever attained to this knowledge and ever will. It is not enough for a man to have the Scriptures and to search them day and night. Many thousands have had it and still have it, have diligently searched in it and still search in it; but because before the eyes of their souls hung and still hangs the covering of their natural thoughts, like the covering of Moses before the eyes of the Jews, they remained blind, learned in merdard and could never come to the knowledge of the truth. The scripture remains to them as a book closed with seven seals. Hence Jeremiah cried out to the people of his time: "How can you say, 'We know what is right and have the Scriptures before us? For what the scribes say is a lie.' Therefore, it is not enough for people to accept the pure creeds and doctrines of the orthodox church and the glorious Bible-opening teachings.

They have in their hands the writings of the most enlightened scholars of God, and they read and ponder them. If God does not open the closed eye of the spirit for this purpose and does not make the naturally refractory will inclined to humbly and gratefully receive the treasures of heavenly teaching, knowledge and experience stored up in these books, then all eager drawing from these streams and rivers flowing from the Scriptures is just as futile and lost as drawing from the source of the Bible itself; If God does not enlighten the mind and heart of the reader and researcher, either the light shining in the most glorious books appears to him as darkness, or he thinks to find something quite different in them than is really written. Therefore, it is rightly said in the *Formula Concordiae*, the last confession of our church: "Even if the most sensible and learned people on earth read or hear the gospel, they still cannot hear, grasp, understand, or believe it with their own strength and consider it truth, but the greater diligence and earnestness they apply and want to understand these spiritual things with their reason, the less they understand or believe and consider it only foolishness and fables, before they are enlightened and taught by the Holy Spirit. Spirit enlightens and teaches them."

However, according to our text, pure teaching and knowledge is not only a gift from above, but also a free gift, a gift of divine grace. Here, too, it says: "So then it is not up to anyone's willing or running, but up to God's mercy." As little as God looked at merit and worthiness when he gave his word to the whole world, and that he now offers every man the power to recognize from it what is necessary for his salvation, so little does God look at merit and worthiness when he gives a man or a whole ecclesiastical community pure doctrine and pure knowledge. Whenever he does this, it is a time of his special search for grace, which he usually lets come just when unfaithfulness and apostasy have risen to the highest level and finally ruined everything. God acts here as the Lord, according to his unlimited freedom, and according to the power to do what he wants with his own.

As all this is clearly attested by God's Word, history, namely the history of the church, also confirms this in a factual way. To give just one example: when pure doctrine and knowledge had been almost completely lost in Christendom due to the rise of the Papst, individuals and entire large bodies worked for centuries, sometimes with great earnestness, to bring about a reformation of the corrupt church and to restore doctrine to its first purity. How much effort was made for this purpose by, among others, Peter Waldus in France in the 12th century! He had the Bible translated into the language of the country and tried to spread it among the people. How eagerly Johann Wiclef in England worked towards this in the 14th century! How deathly courageous worked for it in the 15th century in Bohemia the holy martyr Johannes Huss, who himself rather suffered the death by fire with joy, than that he should recant and deny the recognized truth! Great scholars, emperors and kings, in league with all the great general conciliums, used all their wisdom, power and influence to achieve this end. But behold, all was in vain. The power of the papacy, and with it the power of error, only rose higher and higher, so that it seemed that it would only take a few more years for not only pure doctrine and knowledge, but Christianity in general, to disappear from the face of the earth. And what happened? An Augustinian monk appeared, full of reverence for the pope and the papal church. Some light had already fallen into his languishing soul through the

reading of the Holy Scriptures; but filled with fright at God's wrath because of his own sin, he did not even remotely think of wanting to reform the church. Only the shameful indulgences that were being practiced at that time, which he regarded as an abuse rejected by the pope and his church itself, he confidently attacked in the name of the Lord. And what happened? In the name of the church he was commanded to be silent and to recant. So the monk, already captivated by God's word, realized that those who called themselves the church could not be the church. He therefore did not recant. But when he was condemned by the pope as a heretic and declared under the ban of the church, condemned by the emperor as an insurrectionist and put into the stocks of the empire, and by the greatest papal scholars and entire universities of that time as a false teacher, In this unheard-of, gigantic battle, the light of truth penetrated more and more into the monk's, namely our Luther's, soul. He continued to pray, he continued to research, he continued to preach, he continued to fight; and behold! after a few years, the full sun of pure doctrine and knowledge rose again through him over all of Christendom, as it had not shone again since the time of the apostles.

Behold, an actual, irrefutable testimony, even of history, that pure doctrine and knowledge are not a fruit of human will, ability and action, and not a consequence of merit and worthiness, but solely a free gift of divine grace.

For just think, with great means, with great wisdom and with great earnestness and zeal, thousands had already attempted the reformation of the church before Luther, but everything had been in vain; but through Luther, who did not intend it, it was brought out in the most glorious way. He had not sought the truth. He had gone to the monastery in order to earn heaven from God with his strict monastic life, and here, in the middle of the wrong path, was where he found the pearl of the pure gospel of sin.

found. He had researched, but until God's hour came, even his research had been in vain. He tells us himself in a sermon about our text: "I myself think of the time," he says, "when I studied the Scriptures with all diligence, what I would have gladly given for someone to have interpreted a Psalm correctly for me, and when I began to understand a verse, I thought I was born again. How Luther struggled and squirmed to understand, for example, only the little word "righteousness before God"! But all his study was fruitless, until at last the right understanding of it enlightened his soul like a blast from heaven. "Here I immediately felt," he writes, "that I was born whole and new, and had now found a wide open door to enter paradise itself.

And why did Luther, why did the baptized Christians of his time deserve it, that God finally, after thousands of years of vain groaning of deceived Christianity, gave them again the Christian doctrine and knowledge in the first apostolic purity and fullness? Luther, even in his unconverted state, was a naturally sincere man, not a conscious hypocrite; he was also very serious about his own chosen difficult service to God, and many thousands in his time were serious about it. But were not millions also serious about this for many centuries before? Why, therefore, did God allow the light of golden and pure doctrine and knowledge to "break forth" again in full splendor in Luther's time? - There is only one reason for this: His good pleasure, His free grace.

2.

Well then, m. Z., if we have now come to know vividly how pure doctrine and knowledge alone can be attained, let us now 2. learn from it how both alone can also be preserved.

Pure doctrine and knowledge are like all spiritual gifts: they are given without any effort or merit on your part, but they are lost through your own fault alone. Here, too, it helps: "Israel, you bring yourself into misfortune, for your salvation is with me alone. As God lets the light of the earthly sun go out not only on the pious but also on the good and the evil, so also the light of pure doctrine and knowledge; but as quickly as a light both can go out again. With horror we read what the church father Jerome writes about the time of the victory of the Arian heresy: "The whole world sighed, and wondered to be Arian." *) Something similar happened in the Church soon after

Luther's death. Until then, the lampstand of pure doctrine had burned brightly in many thousands of places; but no sooner had God taken his faithful servant and intercessor away from the world, which was not worthy of him, than the lampstand of pure doctrine was also taken away.

Word in a thousand places suddenly thrust from its place.

*) "*Ingemuit totus orbis, et Arianum se esse miratus est.*" *Dial. adv. Lucifer. c. 7.*

Also among the Corinthians, when the apostle wrote to them, it had been going on. Now what is it that the apostle asks of them first of all, so that they may not have received the grace of God in vain and lose it? He says, "I thank my God always for the grace of God which is given unto you in Christ JEsu." Although the apostle only assures the Corinthians how he always gives thanks to his God for the grace given to them, he clearly wants them to know

At the same time, teach that if He always thanks God for it, they themselves will be connected to it in an even higher degree.

Thanksgiving, thanksgiving, this only service of the New Testament, is therefore in one word the true actual means from man's side, by which alone pure doctrine and knowledge are preserved.

But this gratitude includes two things above all; first, that the greatness and undeservedness of these gifts be recognized vividly and humbly.

One can and should have and keep earthly treasures without attaching one's heart to them, even on condition that they are held in comparatively low esteem: This is not the case with spiritual, heavenly treasures and especially with the treasure of pure doctrine and knowledge. If preachers and listeners no longer cling to this treasure with all their heart and no longer regard it above all the gold and goods of the world as their most precious treasure and crown; if, on the contrary, they begin to become indifferent to it; if, on the other hand, lukewarmness, complacency, weariness and finally contempt take possession of them, then they may well continue to do so for a while,

as once the Jews, who have form what is to be known and right in God's word; but the real treasure, which is to them before others ver-

The light that was familiar to them is then already buried and lost. Then they may still carry the light in their hands for a while, but no longer in their hearts; they themselves are no longer on fire.

They are no longer shining and shining lights, but sleepy light holders; therefore, it only needs a little temptation and challenge, and the light will finally fall from their hands. They have not recognized the time in which they were afflicted, therefore their house is now left desolate.

The same danger exists, however, if one does not forget that pure doctrine and knowledge are a precious good, but that they are a free, undeserved gift of divine grace. As soon as one begins to ascribe heavenly wisdom to oneself, to reflect oneself in it, to miss the fact that one has received it from

of his own prudence, and therefore ceases to praise and extol God daily for it, and to call upon him daily for preservation in his word and pure knowledge, fervently and humbly: then one deprives God of the honor due to him, makes himself God, and provokes God to be angry with him.

must push the lampstand of his pure word again from the place where his grace alone had placed it.

But, m. Z., as little pure doctrine and knowledge remain to a church if it does not vividly recognize the greatness and undeservedness of these high gifts, just as little can these gifts remain to it if it does not also use them with incorruptible faithfulness; for this is the second part of the thanks which God alone demands for them.

If God gives a church pure doctrine and knowledge, He gives it first of all the most glorious means for the creation of its own blessedness; will God let it have this means if it does not use it faithfully to create its blessedness with fear and trembling? With this, God also gives her the pure seed for the enlightenment, sanctification and beatification of the lost world; now will God let her have this noble seed if she does not use it to scatter it with untiring diligence? With this, God gives a church the key to his revelation; will God let her keep this key, if she does not use it to lock out the treasure chambers of divine revelation and to penetrate them ever

deeper by incessant reading and researching, studying and meditating? Thus God gives a church the most insurmountable weapons against all lies, even the most deceptive ones, and against every error, even the most veiled one, with which the world is seduced under the name of truth; will God now let her have these weapons if she does not use them to fight against lies and error in all forms with zeal that can be stopped by nothing? - No, the Lord will take the pound kept in the sweat cloth from the ungrateful church and give it to more faithful souls, "for," says the Lord Himself, "to him that hath shall be given, and shall have abundance; but from him that hath not, even that he hath shall be taken away."

Let this be said to us, too, m. Br. Pure doctrine and knowledge are still in love with us until this very hour. We have not acquired it by our wisdom and diligence; we have inherited this treasure like children from our fathers. Nor have we earned it by anything; we are no more worthy than those who do not have it; God has given it to us freely by grace. The only thing that God requires of us in return is that we thank Him for it. Oh then, let us also give thanks to God for this. For God's sake and our own, let us not forget for a moment how great and undeserved these gifts are, and let us use them faithfully. Oh, does not the fire of first love already want to lose itself here and there with us and lukewarmness, satiety, weariness, indolence, even contempt creep in? Will not that certainty already take hold of us, which arises from the fact that one thinks that the pure teaching and knowledge, with which we are now graced before millions, is our own work, the attainment and preservation of which lies in our power? Will we

Are we not already lax in the faithful use of this highest heavenly gift that can be given to a church?

I say, weaken us, if we do not recognize the danger, in which we therefore already hover, and do not want to man up again! As quickly as the light has risen among us, so quickly it can also go out again among us, and we who have been a salt of the earth until now, can become a stupid salt, which is henceforth of no use, but that one throws it out and lets the people trample it. Let us be frightened by the thousand warning examples of churches once highly pardoned and now lying in the dust. Let us be afraid of that word of the prophet, "Cursed be he that doeth the work of the Lord unadvisedly," and of the word of the Lord, "To whomsoever much is given, of him shall much be required."

But if we want our treasure to be preserved, each one of us in his or her position and occupation must work for it, and all our ecclesiastical institutes must help. You fathers and mothers must lay the foundation in your homes and instill in your children at an early age pure doctrine and knowledge and a deep love for it, as well as shunning all false doctrine. You school teachers, however, must faithfully continue this work of the house in your schools, or, where it has not yet begun, start it with all the more ardent zeal, and thus prove yourselves not as hindrances but as true helpers of the ministry of preaching. You preachers must not be content with giving what you have, but at the same time continue day and night with reading and research, in order to become ever richer in doctrine and knowledge, ever more powerful in refuting error, and at the same time ever more fervent in the work of the Lord. Remember: Every standstill here is regression; no longer growing here is dying. We professors at our institutions for the education of servants in school and church must constantly think about making our institutions true prophet schools and high lighthouses of the country, where everything else is missing, except the light of the pure teaching of the apostles and prophets. Even our high school must prepare for this with the utmost seriousness. For this purpose we must also buy out our pastoral conferences and synods ever more carefully and diligently. To this end, our periodicals and in general the means of the press at our disposal must be used with ever greater conscientiousness, and our readers must be instructed not to look for interesting spiritual entertainment reading in our publications, but nothing other than purity, thoroughness and decisiveness in doctrine and defense, no whoring with the spirit of the age, no flirting with false doctrine, no respect for the person. But our synodal guardians, our presides, must continue to be guardians not only of human orders but also of the purity of doctrine and knowledge.

However, the most important thing here is that we use all the pure doctrine and knowledge given to us for our own salvation; for no cleverness and no outward zeal of converted hearts can and will preserve this treasure, in short, nothing, unless we stand before God in true repentance and living faith and are enlightened and driven by his Holy Spirit. For as God gives his pure word only for the sake of the elect, so it is they alone, the invisible church, through whom God receives it, who cry out to God day and night in deepest humility: Lord, keep us your word, for it is the joy and comfort of our hearts. Summa, m. Z., our attitude towards our synod must be this: May our synod have friends or enemies, honor or dishonor, increase or decrease, peace or discord, it is all the same to us, if it only preserves its jewel, pure doctrine and knowledge; but should it ever become indifferent to it, should it lose it through ingratitude, or sell it as a traitor to the world or to the false church: then it may perish after all, and the name "Missourian" decay as a name of dishonor.

But so that this does not happen, let us finally hear with an open heart the well-known warning and prophecy of our German prophet, which he already made in 1524: "Dear Germans, buy because the market is at the door; gather because it seems to be and the weather is good; use God's grace and word because it is there. For this you should know, God's word and grace is like a driving downpour, which does not come again where it once was. It has been with the Jews, but it has gone, they have nothing. Paul brought him to Greece; gone is gone also; now they have the Turk. Rome and Latin country asked him also had; there is there; they have now the pope. And you Germans must not think that you will have him forever; for ingratitude and contempt will not let him remain. Therefore grasp and hold who can grasp and hold; lazy hands must have an evil year." - —

And now just One Word, m. Br. We do not want to and must not and cannot rely on our faithfulness either, but only on God's faithfulness. Let us then take hold of this first and foremost in faith. For if we will not let go of this faith, God will not let go of us either, will give us that necessary faithfulness of his own, and thus preserve for us and our children his pure Word and Sacrament, and will also carry out the good work he has begun in us until the day of Jesus Christ. To Him be thanksgiving, praise and glory forever and ever. Amen.

To the ecclesiastical chronicle.

Sectengeist. Thus the "Christliche Botschafter", the paper of the Evangelicals or Albrechtians, writes of June 30, after having displayed the "Stunden der Andacht" again: "Some of our change sheets censure this work as a very dangerous one for Christians. Granted that it contains some things that cannot be endorsed by Bible believers, it cannot be denied that it contains a great deal that is instructive and useful. But do not most religious and theological books, especially those which come from the old fatherland, contain more or less errors? And who would presume to absolve our religious publications of all

of them? Christians should examine everything and keep what is good." Here the sectarian spirit once again speaks out so clearly that even the most simple-minded person can see that the sectarian spirit is not Christ's, but a spirit of frightening ignorance, frivolity and lack of conscience. Whoever knows only the ABC of Christianity sees at first sight that the hours of devotion not only contain "some errors", but that their whole spirit is a rationalistic one and the way they show to heaven is a false one, which leads the poor sinner to hell - but the blind sect spirit does not see this. The apostle Paul says of false doctrine: "A little leaven leaveneth the whole dough" Gal. 5:9, but the careless sect spirit says: "Oh, more or less error does not mean as much; our own religious papers are not free from it" (so that the conscienceless sect spirit confesses at the same time that he knows well that he does not preach the truthfulness). Paul finally says: "Examine everything" - the sect spirit understands this as if the holy apostle wanted to say with it: Read everything, and recommend everything for reading, even if you know beforehand that the book contains many errors! Is this not blindness upon blindness? - Oh, dear Christians, be warned against the sects; their preachers also come in sheep's clothing, but truly, inwardly they are ravening wolves; they offer poisoned bread to the souls with smiling mouths and say: Eat it confidently; it is indeed poisoned bread, therefore examine carefully what you put into your mouths; but the best of it only swallow fresh; it will be good for you; you also know that we have no other bread at all. Finally, we would like to share some flowers from the "Hours of Devotion", which show what kind of plants are contained in them. Thus, in No. 83 of the first section of Forgiveness of Sins, it says: "Life on earth is like a great road on which all mortals walk to the same goal, it is called: bliss through perfection. The steadfast walkers get there sooner. The sinner remains idle and idle, or goes back wandering. Others hurry past him. Time has escaped. He recognizes his mistake. He hurries toward the great goal again - but in the meantime he has lost a miserably accomplished time, which nothing replaces. Others stand more accomplished and more blessed far before him. The hour flees; he no longer reaches the others. For the sake of the repentance of his foolishness, God is not unaware.

He does not change the course of the world order in order to make him equal to others by a miracle. It can be seen from this that as much as the Hours of Prayer talk about forgiveness, it is only talk; their actual opinion is that if a person has sinned, he must bear the consequences for all eternity. But the hours of devotion have the consolation that God does not actually condemn anyone, the sinner only remains behind the virtuous for all eternity. Thus, for example, it says in no. 135 of the second section: "Thus, it is not the loving Godhead, but our own imperfection and sin that condemns us. Thus, love and mercy are united with justice in God, in that those who are punished by themselves (perhaps under new and severe trials) finally approach the highest good again. But eternally the more perfect precedes them, eternally is the consequence of the self-neglect of the soul on earth." One can see from this that the Hours of Devotion have added a little purgatorial doctrine to their universalist doctrine that all people will finally be blessed, which probably comes from the fact that the author, Mr. Zschokke, was a Catholic. As the Hours of Devotion do with forgiveness through Christ, so they do with faith. They talk a lot about it, so that blind sectarians think that the book is obviously quite Christian, but what is actually meant by faith is read in no. 61 of the first section, where it says: Christ promised eternal life to those who believe in him. But to believe in him means to live as innocently and lovingly as he does."

W. [Walther]

Union. With "pleasure" the apologist presents to his readers a communication from soldiers who, belonging to different confessions, have made union in the camp and now wish to see it carried out at home. In the message, the soldiers, some of whom are Congregationalists, others Evangelicals (Albrechtsleute), Baptists, Methodist Episcopalians and Protestants, declare, among other things, the following: "Do we Evangelical congregations not all have one God, the same Savior, the same creed and the same baptism? Should and must only the name separate us, or the letter, or a word that was put or used this way or that way in the translation of the Holy Scriptures? That we are separated is mainly based on forms; but the main thing is one and the same." - We think the soldiers are right. That the sects have not yet made a union is due only to unessential things; in the main they are one among themselves, namely in their views of what true Christianity is; on this they are only at odds with the Lutherans, who therefore, of course, cannot unite with them. W. [Walther]

Claudius, the Wandsbeck Messenger, on the newfangled doctrine of human rights.

We read the following in the "Pilgrim from Saxony" of 19 and 26 February of this year: "We have recently donated a memorial to the old Wandsbeck messenger in these pages, and I told the dear readers at that time that he had been one of the few who, at the beginning of the French Revolution, looked the new statecraft brightly in the eye and clearly recognized its demonic character. The French Revolution began with the abolition of all distinctions between the estates and the dissolution of the people into a primeval mass of completely equal individual beings, which was called the Rights of Man or the State of Reason. At the end of our consideration, let us hear a man who had the heart to have his say and a heart for his people not to join in the follies of the time. The reader will see from this that serious Christians and friends of the fatherland who are capable of judgment judged then just as they do today, and can never judge differently.

Claudius first describes the difference between the old and the new system, as he calls it, with short, fitting lines: "According to the old system, in a great house there are golden, silver and earthen vessels, some for honor, some for dishonor; according to the new, all vessels are equal in matter and form. According to the old, the king, the government, the regent, etc., is the regent. According to the new, all men are free and have equal rights.

Whoever is convinced that from this side (from the New System) comes only disorder and unhappiness and no salvation, and that the Old System with all its infirmities is the only one that can hold people together in a civil way and make them happy, - should he also go along and rejoice? - He should not! But he should, once it has come up for discussion, say faithfully and openly against it what he knows against it, and as well as he knows it, it should bring him thanks or ingratitude, He should say what is true and what serves for peace, and what serves for the improvement among each other, with gentle, friendly words. However, he should not be blamed for being a little impetuous. For the cause is worthy of zeal; and the lioness who defends her cubs does not wag her tail. - Of course, I also realize that many things in the world could and should be different, and that improvement would not be unnecessary; only it seems to me that the improvement of noncitizens must be the evil that one wants to improve; that one need not give one's head to save one's lobe, and that a smaller happiness that one has is better than a greater one that one should first have, and so on.

It also seems to me that the external institutions alone would not do it. There are republics, and yet there are malcontents there. So it is up to man. That is

He always wants something different and something new, always wants to build and improve, is always not rich, not powerful, not honored enough, and makes good institutions bad and bad good. Man must therefore be improved and, I would advise, not from the outside. One does not turn the hand so that the work in the clock may go right, but one improves the work in the clock so that the hand may go right. In the same way, I would not only like to turn the hand of a human being, but to improve the inner workings, so

that everything on the dial would work by itself. In general, methinks, I would like to see an improvement that would not help one man against another, one party against another, one people against another, but all men, all parties, all peoples, in short, an improvement that would make the wicked good, the evil-minded well-meaning, the foolish wise, the faithless faithful, and so on, and thus made all men without exception, high and low, princes and subjects, friends and enemies, good, modest, merciful, generous, noble and happy. - That is my meaning, on which I rely.

Better, of course, is better; however, attachment and prejudice to and for the old is nobler than prejudice and attachment to and for the new. The general applause and the easy acceptance that the new system finds is somewhat alarming. It is with our soul as with our body. It also has a tongue and a stomach. The tongue does not like bitter things, but the stomach finds them wholesome and healthy, and what spoils the stomach pleases the tongue. But it is an old legend that the truth is not sweet.

True, one speaks, but: give the people only correct terms! Enlightenment! Enlightenment! Man must be enlightened! - Well, no one has anything against correct concepts; there are also certain things for every man about which it is quite useful and good to enlighten him, i.e. to tell him: this and that is so and not so, this and that is good or not good, this and that must happen or not happen, and so on.

Who does not know that one should not steal? and gallows and wheel still warn about that on all military roads, and steals no one? - So with all the holy ten commandments. But what do you expect more from your commandments? Do you understand better than the good God? He could not reach the goal with commandments and therefore chose another way. And you think that commandments and enlightenment are enough? But if all this is not yet clear to you and too far away, then I want to come closer to you. Go into yourself and ask yourself, sincerely ask your own heart: whether it is not something else that moves you to will than mere knowledge? Whether the wheels of knowledge and will in you always go together, and whether they do not often go against each other? Whether you do not even sometimes, when you have the wheel of better knowledge in the

Dear, do not confess and deny that you are not the only one who feels this way; other people feel the same way, and most of them feel even worse. But then also confess that it is a vain dream and deception that reason and enlightenment can give the firm, immovable point and put teeth into the inclinations and passions! and no longer believe in a thing that is not true and that could never have been made true, and which is unfortunately refuted by an experience of 5793 years. For what else has ever been the intention of the better and wiser men of all times in their doings and activities than to give reason dominion over the senses and passions everywhere? And have they been able to do it and bring it about? And truly, some of them have started the thing at the right end.

Whoever, through his will and seeking or through God's mercy, has come so far that all chains have fallen off and none clink on him anymore, is truly a free man. - He is heavenly and essentially different from the freebooter, and these two relate to each other like being-wanting to being, like being-below to being-above, like nothing to everything. The free man is rid of the earth and all small interest; from now on nothing works out of him, nothing is valid for him, he drives and moves nothing but the true and the good. He took off the skirt of the flesh, feeds himself with the food of the gods and ships on the ocean of pure love.

The conclusion of the excerpts from Claudius we want to make with his already widely known, but not enough to be heeded song: Urian's Nachricht von der neuen Aufklärung, from which we mutbeilen the main verses:

A new light has risen, A light, sheer as carbuncle.

Where there is hollowness to catch it, there it drives in with impetuosity.

It is a peculiar light, He who does not know it, does not believe it.

First it teaches you human rights, See how the thing pleases you!

Until now there were lords and servants, and servants and lords in the world.

From now on, servants are no more, are lords back and forth.

Otherwise, there was diversity, And people were smart and stupid, There were short, were long,

And thick and thin, straight and crooked; But now, now they are all at once Almost one and the same, smooth as an eel.

One called freedom with the old, Where head and collar was safe,

Where order and laws applied, And no one touched a hair.

But now is free, where everyone can do cartwheels and rumble.

Reason, what one never had to deny, Was ever and ever a useful light;

But what she did not know otherwise, she did not know otherwise.

Now she sits broadly on her rump, And now also knows what she does not know.

Religion was noble gift

For us so far, was Himmelsbrod, And people went "on it to grave:

It is and comes from God.

Now she comes here, does not know how himself?

One now sucks from the finger them.

You also know about the potentate, how he rules with great power, and how, without dispute and advocates, honor and fear are due to the scepter.

But now Scepter is not much at all, Not better than a (broom) handle!

Before your thunder they go.

(Ps. 104:7.)

In 1733, June 18, two musketeers from Forste in Niederlansitz, Gräbe and Zimmermann by name, went on leave. On the way, a violent thunderstorm overtook them, while they came to a shepherd boy, who, lying on his knees, with his hat in his hand, pleaded heartily to God. A touching sight! but too little for Gräbe to be ungodly enough to say, "Boy, put on your hat, or the thunder will smite you to pieces!" But the travelers had hardly gone ten paces when the lightning struck the scoffer. Dismayed by the ray of weather, he fell to the earth, and his hat flew far away.

(Waldecker Sonntagsbote.)

Concordia College.

All those who intend to send pupils to the Gymnasium for the next school year, which begins on September 1, are hereby kindly requested to make the application without delay to the undersigned. I am prepared to provide all relevant information requested in the shortest possible time.

The costs of maintenance will be very moderate in the coming year, unless completely unexpected circumstances arise. A request for help, which was issued in late winter to all the dear communities, except for those who had already shown their active

support, or who are particularly hard hit by the war, has found such an extremely generous and kind response from many sides that, partly because of this, partly because of the unexpected drop in market prices, a considerable surplus remains in the budget. However, this only turned out to be the case after the last payment had to be collected from the pupils. But even with this payment, many poor students could be helped from the support fund, which was also very well supplied. It therefore seemed appropriate to carry over the surplus to the next year. In order to also help those students who were admitted to the theological seminary in this year

If the brothers and benefactors should be accepted to benefit from their share of these gifts of love, a corresponding amount of the surplus will be given to Mr. Professor Crämer for their benefit. I have taken this opportunity, partly to give my dear brothers and benefactors a pleasant message, and partly to express my heartfelt thanks publicly.

God grant that the hearts of many parents and pious boys may be moved to choose that part which, though lowly before the world, is highly esteemed before Him. The work of this school is almost exclusively directed to the direct service of the church. The church, however, as the experiences of this year prove, is calling loudly for preachers from all sides. Therefore, the school casts its net and hopes to God to make a big move. In addition, the Lord has graciously restored peace to the land, and the crops are blossoming in unusual abundance. Through the construction of the new dormitory, space has been gained so that a large number of students can be accommodated. There has been no lack of necessities so far; God will continue to provide them. It cannot be otherwise: God has laid down and given many gifts for His church service far and wide in our midst. May He also give us all enlightened eyes and hearts to recognize them and to offer them to Him in faithful love.

G. Alex. Saxer.

The Middle District of the Synod of Missouri, Ohio et al. states.

Holds its meetings this year at Cleveland, O., in the congregation of Mr. Praeses Schwan, August 16-22, at which the truth of the Christian religion is to be dealt with.

Arrivals want to report to the schoolhouse, behind the parish apartment, 98 Bolivar St., near the City Cemetery.

All synod members, including those brothers who otherwise intend to attend the proceedings, are requested to notify Praeses Schwan of their coming three weeks in advance, so that the necessary arrangements can be made regarding quarters.

The preparation of parochial reports from Jan. 1, 1864, to then 1865, must not be missed by voting pastors.

Th. Wichmann, Secr.

Conference - Display.

The Wisconsin Pastoral Conference will assemble, God willing, Tuesday morning, Aug. 22, to Thursday evening, Aug. 24, 1865, at the home of Rev. Ph. Wambsganß, at Mayville, Wis.

At Iron Ridge station, on the La Crosse railroad, the limbs coming by rail may dismount, from whence they are to be picked up.

W.

Christian Friedrich Junii brief history of the Reformation.

Concerning the reprint of this excellent work, which Mr. A. Schlitt in Baltimore has already announced in an earlier number, and which he invites to subscribe to it, we take the following to the Baltimore "Sonntagsblatt": "We consider it highly expedient, indeed necessary, to publish the above history of the Reformation, because for a long time the need for a truthful one has been generally felt. That of d'Aubigne, published by the Am. Tractat Society, deviates fully from the truth and cannot be read without damage (by the simple-minded)." [Very correctly noted and well worth noting.] "Now that our History of the Reformation appears in monthly deliveries of 82 pages, in large quarto format, brilliantly furnished and each delivery provided with a picture, and at the cheap price of 25 cts, it is very easy for anyone to gradually arrive at a beautiful and valuable work. The subscription covers the complete work, and each subscriber receives a picture as a premium with the last issue. All preachers, school teachers and friends of the company sink authorized to collect subscribers. Whoever collects ten subscribers receives a free copy. All letters relating thereto should be addressed to: A. Schlitt and Co, 6 N. Gay St., Baltimore, Md. Gay St., Baltimore, Md."

C.

The arithmetic Exempel-Buch für teutsche Volksschulen Nord Amerikas by Herr Director Z. C. W. Lindemann has already been reprinted, published in a second edition in 3 consecutive issues, and is available from M. C. Barthel, St. Louis, Mo. for 25 cents per issue and K2.60 per dozen.

I. Notebook. The 4 basic calculations in unnamed, one-sort numbers.

II. Booklet. The 4 basic calculations in named, more sort numbers.

III. booklet. The 4 basic calculations in ge-

. . my and decimal fractions.

This arithmetic book, prepared with all due care for the German schools, is to be especially recommended to all teachers of our synod, both because of its rich, practical content and because of its externally solid layout.

In the preparation and compilation of this arithmetic book, special consideration was given to the local conditions of coins, measures and weights, but also to the state of our schools.

Therefore, the not excessive but correct selection of examples in each booklet not only provides the student of each class with sufficient practice and security in arithmetic, but the tasks are gradually selected and arranged in such a way that they stimulate and lead the student to an ever sharper self-thinking and "extended reflection", so that the student not only becomes familiar with the arithmetic operations, but also learns to apply them correctly in certain cases on the board, as well as in his head. Gradually in the shortest possible time

The student is guided through all the coinage, weights and measures in the II. and III. booklets. After the completion of these books, every diligent student will see himself promoted to solve all other tasks occurring in ordinary practical life with ease and certainty.

The short explanations, which are never missing and are attached to each section of the calculus book, will be welcome to every teacher and will be of great use to every student if handled correctly. Thus, it can be expected that this recommendable arithmetic book will not only find a friendly reception at its second publication, but also a general distribution and application in all schools of our synod in particular. May the Lord give His blessing! C. Krauß, teacher.

(Receipt and thanks.

For poor students received from Rev. Wehrs in Iowa Cito 55. Through the same from Mrs. M. Hemmer 55 From Rev. Claus in St. Louis for the newly arriving Bnmn's pupils 82.5". By the same from Mr. W- Waltke there for the same purpose 510. By the congregation in Collinsville, Ill, deßglicchen rill.

C. F. W. Walther.

For the seminary budget received through Pastor Claus from the Jünglingsverein sr. Gem. 513 and from W. Waltke 510; from Caspar Becker from Carondelet iz barrel of cabbage, iz Bush, new potatoes, z Bush. red beets; through Past. Bergt from Friedrich Hecht sen, \$5.

For poor students by Past. Claus by W. Waltke 55. A. Crämer.

For Military Hospitals received: 51.25 from Past. Frdcrking, \$2 from Past. Rolfs Gem. in Asia, 54 from the Gem. in Cape Girardeau, 51 from W Rinne, 51 from F. Wente, 554.25 from Past. Hüsemann's congregation, 75 cts. from N. Dohrmann, 50 cts. from Gottfried Merz. Th. Brohm.

Received for poor scholars: by Dr. Sihler from Mr. Hartmann at Fort Wayne 56; by Past. Winter of s. Gem. in Henderson, Minn. 510.

For the budget: by Past. Streckfuß by sr. Gem. 517) 5; by Past. Spengeler of s. Immanuels Gem. 515; by dens. of Past. Kahmeicrs Gem. 521; by Past. Böling. subsequently from Garbisch 51,50, from Sorweid 51, from A Ernst 50 CtS , together 53; by Past. Rupprecht, from s. Gem. to Napoleon 54.20, by Braun 51, M. Reiser 51, Fr. Weigel 25 Cts, Dittmer5>, add. 57.45; by Past. Geyer, from s. Gem. at Carlinville 510.

G. Alex. Saxer.

Received from the Women's Club in Past. Strasens Gem. 5 shirts, 2 pants, 2 pairs of woolen stockings. From Past. Stegers Gem. 21 bush. Potatoes, 5 Gall. Fat, 3 peck apple slices, 1 barrel vinegar, 7 shoulders, - 5 hams, 2 sides. From Past. Neichert's comm. from W. Luecke 2 sack wheat, 4 bush. Grain, 1 side of bacon. From Rev. Schumann's Gem. 57 lbs. butter. AnS of Fort Wayne Gem. from Mr. Körte 1 sack wheat, 1 p. potatoes; from Mr. Schwegmann 2 vests, 1 pair of pants. From Rev. KühnS Gem. 6 bush. Barley, 6 gallons Molasses. From Past. Stephan's Gem. from W. Brett Müller 1 p. wheat, 2 skeins want Itzurn; from K. Brett Müller 1 p. potatoes, 1 roll butter. From Past. Zagels Gem. from G. Griesse 1 Brtl. Veal. Collected by Pastor Müller at a wedding 57.80. From Past. Lehner's parish from Wittwe Bohnenberger 1 bush. Wheat; from A. Stapf 2 pc. pork. From Baltimore parish, wcstl. part, 20 towels. From an unnamed person, 52.

F. W Reinke.

To the Synodal Cassr of the Western District: From Past. Wunder's congregation, Chicago, 535.25- From Past. Wunder 51- From teacher Karau, St Louis, 51. From Immauuels Tristr, St Louis, 518.30. From Triune.

keits-Listr , St. Loms, 59.30. From Past Leyers Gem., Chicago, 53.50. 2-on Past. Nickel, Cape Girardeau/Mo. 51.75. from Zion's cistr , St. Louis, -5, >5. from Past. Matushka' Gem. of, New-Melle, Mo., 54.25; whose Mal. Gem. Washington, Mo., 53. by Teacher Mueller, Grand" Prairie, All., \$1. Bon Past. Wonders Gem. Chkago, 54.49. Of Past. Schmidt's Gem., Elk Grove, IÜ. \$8^787 By Past. H. Schmidts Gem., Wbeeling, Ill ,'. \$4,118. From Past Lehmann's Gem. St. Louis Co, 58.50. From Past. Sch iepsiek, Vloomington. U., 51. by Past. Mtz, New Orleans La., 8>. From Trinity Distr^ St. Louis, 59.30. From Immannels Listr, St. Louis, 521.25. From Elise Tepc by Past. Evil. St. Louis, Cl. Bon Past, lobns Gem. of, Dissen, Mo. of, \$4.80.

To the college tuition fund: from Past. Pen^ekamps Filial-Gem . CalbounCo. of, Ill, \$16,10. from Wilhelmine Nies (late) \$5. from Im'manuels Tistr. St. Louis, 51 l. From Past Lödcrs Gem. Thornton St., Ill, 512.20. From Past. Heitmüllr^ Gem. Rodenberg, Ill . \$6. by Past. FickS Gem., LollINSviUe, Ill, 512.70. By F Carls, Bear Branch, Ind. 50 ets. By. Past. Dodeileins Gem. Jackson. Mo , \$13,51'. From Trinity kcils Ilstr, St. Louis, 111. from Immanuels distr, St. Louis, 511.

For widowed Prof. Biewend: From milling Elise Fey, Ehester, Ill, 51.50. From gray Dankmcy "r, Vrmedy, Ill, 55.

To theSynodalMission Fund: From theTrinityDistr. ^Lt. Louis, P4,9i'. From teacher Ulrich's school children. St. Louis, P54. from Past. Hoppe'S ZioneGem. New-Orlcans, La , 52,30. from Past MetzS Gem., New Orleans, La., 57,80. collecte at mission feast ick Past. John's Gem., Dissen, Mo., 521.50.

For inner mission: By Christine Niemeyer, Holstein. Mo., 55. by Past. Kvsteriugs Gem., Altenburg. Mo. 513.55. From Past. Kosterings Gem., Frohna, Mo., 53.75. FromP ist. BeyerS parish, Chicago, 513.50. From Mrs. Strübing, St. Louis, \$1. From Past. Matuschka, New Melle, Mo, 51. from E. Kölling, New Mcle, Mo* 5t. By H. Klasing, New Orleans, 5>. By Fr "u GilS, Chicago, 51. by Past. Schwensen's Gem, New Bielefeld, Mo, 522. from N. N. by Past. Böse, St. Louis, 53. by Past. gicks Gem., Coüinsville, Ill, 58,25.' Dost Past. Hahn's Gem, Benton Co, Mo, 59.30; of its Immanuels gcm, Cole Camp, Mo, 53.70; of its Filial Gem, Nichland, 52. Of Elise Tepe byPast. Evil, St. Louis, 5t. Mission festival collecte in Past. John's comm., Dissen, Mo., 521.50.

For the building of the school teachers' seminary at Addison: From Past. Hoppe'S Zions Comm., New Orleans, 53.20. From G. P. Elbert, Leavenworth, 52.

On the college budget fund in Fort Wayne: By Past. Metz's Gem. meeting, New Orleans, \$45. By Past. Metz ges. in Gem. meetings.56.

On the college's i n F o r t Wa y n e r cultivation By Past. Dörmann's St. Peter's Comm., Randvlp Co, Ill, \$8-80.

For poor students: By l. Meischter, Clever- dale, Mo., 51. by Mrs. Elise Tepe through Past. Böse, 51.

For school teacher seminarians: by Past. Lehmann, St. Louis Co, 50 ets.

ForPastorN'öbbrlen: From Elise Tepe through Past. Böse, St. Louis, 51.

For plundered pastors: By Past. Biedermann ges. on Hrn. Ludwigs Hochzeit 51,50.

For displaced and deprived persons in Missouri: from Past. l. N. Beycr's congregations in Caledvnia and Winchester, Wis. -56.40; from its Gem in Bloom- sield, WiS. 59.80.

For Dir. Saxer's substitutes: Don Past. MeUS Gem., New Gehlenbck, Ill, 513.70.

For curtains for the school teacher's se- minary: From Mrs. Hold, St. Louis, 50 ctS. From N. N. through Past. Böse, St. Louis, 51.85.

Ed. Roschk(.

Display.

B

At L. Volkening, St. Louis, Mo., naH- standing antiquarian books are for sale:

I. G. W a l ch'S Philosophical Lexicon b 3.00

" Disputes within and outside the Lutheran Church, IO Volumes25. 00

Chr. Stock 's homiletical lexicon9 .00

Weimar 's Bible26 .00

' 30,00

L. Seckendorff's Historie des.LuthSr- thuin and the Reformation 6.50 Lankisch, (loueorstuntiu6 .50

Joh. Gerhard 's 6cü:ks88io ckürlrolies"" 9.00

Printing A. Wiebusch & Son. Sk Louis, Mo.

Volume 21, St. Louis, Mon. August 1, 1865, No. 23.

(Submitted.)

"Small Protestant Catechism."

(Conclusion.)

The crown is put on the catechism work by the presentation of the doctrine of the sacraments. Here the authors prove all the more that they are natives of the unchurched church; from the foregoing, one would hardly have been able to tell to which community of faith they actually profess, if the title, "Protestant Catechism," had not betrayed it. - What is a sacrament?" is the first question. And curiously, the answer is: "A sacrament is a gift of grace instituted by Christ Himself and bound to "visible signs and means" (i.e. not a sacred act), and then continues: "through which the Lord gives and receives the new life (i.e. not forgiveness of sins). To the question: "What is holy baptism?" it is said in our catechism: "Baptism is not only bad water, but it is water put into God's prayer and connected with God's word. In the Uniate Catechism it says: "Baptism is the sacrament through which the new life of the Triune God is offered to man." We are not much wiser with the answer. But only further, "Wherein is this good of God's grace constituted and bound?" Answer: "Go ye into all the world, and teach, etc." Now we are finished and have only learned what purpose the

Baptism should have, but not what it actually is. What the catechism understands by "spiritual life" we do not hear either, because the next question is about the obligation of baptism and the following one about the duty of parents towards their baptized children.

Let us now see what our Lutheran catechism teaches about baptism. It poses three questions that come into consideration in all means of grace. What is baptism? What does it give or benefit? What does such water baptism mean or how should I use baptism? The first question is answered: Baptism is not only bad water and so on. The second: It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words and promises of God read. Here you know what you have through baptism: forgiveness of sin. If you are already poor in earthly goods, but believe in your baptism with all your heart, you can still say: I am a baptized Christian and as such a child and heir of God and therefore rich enough. If you are despised in the world, you can say, "I am a baptized Christian, called by the name of Him who loved me and gave Himself for me, and am therefore honored. If thou art afflicted and controverted because of thy sins, or if thou art in distress of death, say, I am a baptized Christian, neither sin nor death, neither Satan nor the devil, but I am a baptized Christian.

nor hell can harm me, for here in baptism he wants to give us a bath, to wash us from sins, to drown even bitter death through his own blood and wounds. Where is this written? Listen to the words and promises of God: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Furthermore, Acts 22:16 says, "Be baptized and wash away your sins. Further, Gal. 8, 26: You are all God's children through faith in Christ; for as many of you as were baptized have put on Christ. But how can water do such great things? "Water certainly does not do this, but the word of God, which is with the water, and faith, which trusts in the word of God in the water. For without the word of God the water is bad water and no baptism. But with the word of God it is a baptism, that is: a gracious water of life, and a bath of new birth in the Holy Spirit, as St. Paul says to Tito in the brooding chapter: (God, according to his mercy, makes us blessed) by the bath of regeneration and renewing of the Holy Ghost, which he hath abundantly poured out upon us through JESUS Christ our Savior, that we through the grace of the same might be justified, and be heirs of eternal life, according to the hope, which is certainly true."

Whoever then has forgiveness of sins, has put on Christ, is born again, has

new life, i.e. a person who is under the curse and wrath of God and has fallen prey to condemnation has become such a person, who stands in the filiation of God and becomes a partaker of eternal life. This must be done to man, he does not do it himself. But the unlearned do not believe all this. What they say about the new life is nothing but idiom, since there is nothing behind it and they themselves do not understand it. This they prove by the fact that they do not mention a single one of the above-mentioned sayings in the passage about baptism, while in other doctrines they are not stingy with the introduction of proofs. Yes, should one believe that in a catechism for Christian youth, in the main section on baptism, not even the words of the promise: He who believes and is baptized, etc., are mentioned? Why don't they do that? They must not, they cannot. The sayings speak too powerfully, speak too much of the Lutheran biblical teaching, which they hate from the bottom of their hearts and seek to destroy. Therefore, these sayings are a thorn in their side. It may well be that from time to time a teacher or preacher can be found among the uneducated who is devoted to the Lutheran doctrine of baptism; but these must remain silent, must not confess, at least not publicly confess, what they believe, and must least of all do so in the catechism and publicly teach this doctrine, for the reformers would take this very badly. They must therefore betray Christ with his word, not for thirty pieces of silver, but for the favor of the reformers; and do not consider that the Lord says: "Whoever denies me before men, him will I also deny before my heavenly Father."

In the previous one, the "Revised Catechism," the Unirten spoke out completely in the sense of the Heidelberg Catechism, that is, clearly and decisively in favor of the Reformed doctrine. It states: What does baptism mean? Answer: "It means that as water takes away the stain of the body, so also our soul is washed clean from its stain, i.e. from all its sins, by the power of the blood of Christ. Here it is expressly said that baptism does not give forgiveness of sins, but only represents it; it is therefore not a means of grace, but merely an outward sign. In this the gentlemen commit the same shameful abuse of the name of God as in the doctrine of the church. To prove that baptism only means the cleansing of the soul from its sins, they introduced the saying: Be baptized and wash away your sins. To the next question, "What does holy baptism assure us?" they say: "The grace of God, forgiveness of sins, filiation to God, and inheritance of eternal life," but these eloquent words mean little. For once it has been impressed upon the child that baptism is a mere symbol and therefore cannot give anything, he will at best become confused as to how

The untainted think that they want to unite light and darkness, Christ and Belial, and they are right; for the untainted have made the practice of this disgraceful art their life's work. If they now say that they profess the evangelical (i.e. uniate) church because it "recognizes no other guide of faith and life than His infallible word alone," then everyone can see that they are lying liars in a glib way, and they have done very well to omit this assertion from the present catechism, for hopefully they no longer believe in it themselves. Oh, it is a delicious thing when a Cbrist man knows what he should believe; a delicious thing that the Lutheran church has a catechism for itself and its youth that knows what it should teach. But it is a miserable thing about people who do not know what they should teach and believe, who twist and turn like the weather, depending on the favor or fear of man drives them; who say "yes" and "no" at the same time; who teach one way today, another tomorrow, always learn and can never come to the knowledge of the truth, as this catechism sadly testifies.

What can be expected from what has been said so far about the Holy Communion? It is easy to see what can be expected from the "Small Protestant Catechism" about Holy Communion.

In the Lutheran Catechism, the question "What is the Sacrament of the Altar? And the Lutheran Church makes an unequivocal confession that she does not consider the Lord Christ to be a liar, but believes that He is true and gives what He promised, saying: "It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted for us Christians to eat and drink by Christ Himself. The same question is asked by our Uniate Catechism: What is the Holy Communion? Communion? Answer: "Holy Communion is the sacrament of the Lord's Supper. Communion is that sacrament by which the new man receives the body and blood of our Lord Jesus Christ as the nourishment of his life." We already know this chant. It is, as Luther speaks, Mumm, mumm said. Why is it not said that every communion guest receives with his mouth the body and blood of Christ, the believer for blessing, for the forgiveness of sins, the unbeliever for judgment, as Paul does. Oh, they do not believe this, at least not the Reformed, and for their love the Word of God must be denied. According to the above answer, not every communion guest, but only the "new man" receives communion. The hypocrite and unbeliever who goes to the Lord's Supper under pious pretense receives nothing. According to this doctrine, there are no unworthy guests, for those who would be called such receive nothing. There is no oral partaking of the body and blood of Christ, therefore also no partaking of the true body and blood, and thus the false teaching of the Reformed Church is pronounced. In the same sense the next

Answer from. It bites: In what is this good of God composed and bound? "In bread and wine in the Holy Communion. The worthy enjoyment of the Lord's Supper is the eating and drinking of the body and blood of the Lord Jesus Christ. To enjoy the Lord's Supper worthily is to enjoy it in faith. The sacramental enjoyment of the body and blood of Christ is thus denied. Faith receives or enjoys Christ spiritually, that is, it appropriates the merit of Christ; the sacramental enjoyment, however, does not take place through faith, but with the mouth. If faith comes to the sacramental enjoyment, the effect is forgiveness of sins and eternal life; if it happens

in unbelief, judgment follows. This is what the apostle Paul says in 1 Cor. 11:27: "Whosoever therefore shall eat of this bread, or drink of the cup of the Lord, unworthily, is guilty, not only of the bread and wine, but of the body and blood of the Lord. If the unworthy can be guilty, i.e. sin against the body and blood of the Lord, then it must also be present and received.

Hereupon the words of Christ's institution are given, but everyone will see that they are not to be understood as they read, but find their explanation in the preceding sentences. And this is the deception, that the words of Christ are indeed given, but another meaning is foisted upon them; this is the poison, that under the appearance and name of the word of God, human word and human doctrine, that is, false doctrine, is introduced. Now, of course, to the question, "What do we receive by such eating and drinking?" the answer is given, "Forgiveness of sins, life, and blessedness; as it is in the words of institution, Given and shed for you for the remission of sins." But these are such things. If one first establishes reformed doctrine and then uses Lutheran-sounding phrases, then one certainly has a right to think that this is fog, with which one wants to deceive unsuspecting Lutherans and only make the matter bite-sized for them. One wants to satisfy the Reformed and the Lutheran. Both give communion and each believes what he likes, or each thinks that he receives Holy Communion according to his confession. The people may act in a good unionistic manner, but not honestly and righteously. One should beware of such sin. As a warning we give the well-known serious words of Luther, which can be found in his writing: "To those at Frankfurt a. M., To the people of Frankfurt a. M., to beware of Zwinglian doctrine and teachers": "And in sum, that I come from this place, it is frightening to me to hear that in one and the same church, or at one and the same altar, both parts should have and receive one and the same sacrament, and one part should believe that it receives the same bread and wine; but the other part should believe that it receives the true body and blood of Christ. And I often doubt whether it is believable that a preacher or pastor could be so obdurate and wicked,

and keep quiet about it, and let both parts go, each in its delusion that they received the same sacrament, each according to its faith 2c. But if there is one who must have a heart harder than any stone, staff or diamond, he must certainly be an apostle of wrath. For Turks and Jews are much better, who deny our Sacrament and freely confess it; for thus we remain undeceived by them, and fall into no idolatry. But these fellows would have to be the right high arch-devils, who give me vain bread and wine, and let me take it for the body and blood of Christ, and thus deceive me miserably. That would be too hot and too hard; God will throw in a short time. Therefore, whoever has such preachers, or who is willing to listen to them, be warned against them, as against the devil himself.

Finally we encounter the question: "Who then receives such sacrament worthily?" Answer: "He who eats and drinks in true repentance and right faith; for only he is rightly worthy and well-skilled who has faith in these words: Given for you 2c." If one had let the biblical doctrine be given in advance, one could at best turn a blind eye to the "wise" change in this sentence; but since one wants to teach false, unbiblical doctrine, one should not embellish one's evil with the words of a right, pure life, and thus disgrace and insult them and deceive the poor people under Luther's name. The gentlemen know, or at least should know, that the dear man has always been very zealous against the enthusiasts who adorned "their poison" with his words. They also commit the same thefts. Since they do not want to follow Luther's teaching, they should not use Luther's words to cover their false teaching. They know quite well how to call people who are not allowed to come in their own garments, but have to disguise themselves in sheepskins. Involuntarily, one is again reminded of Paul Gerhard's words, the pious songwriter: "Beware of the syncretists (the men of faith, our unrighteous), they seek their own and are faithful neither to God nor to man."

The office of the keys and confession is not mentioned at all in the present catechism, while the previous one, the "revised" one, still spoke of "common preparation or so-called confession". I do not know why this was done, whether one merely wants to pay homage to the now popular spirit of the times, or whether the omission is to be seen as a certificate of poverty that the uninitiated issue to themselves, but I assume the latter case. What one does not have, one cannot give. - —

You Lutherans, thank God that you are not afflicted with such botched wisdom in your homes and schools, but have a catechism that contains the pure gold of the right pure life of the Word of God, and use it diligently. Whoever has his catechism If you remember and keep in your heart the teachings of the Gospel, you will not only be grounded in sound doctrine, so that you will know how to believe rightly, live a Christian life and die blessedly, but you will also be able to protect yourself against all kinds of lies, deceit, and fanaticism with which people try to lead us away from the pure Word and the true Sacrament. Do not be blinded by the beautiful name "Protestant. This name belongs to the church that teaches and believes strictly and exactly according to the Gospel; but this is what the Lutheran church does, which is why it has been called Protestant from the very beginning, as every Lutheran knows and the unbelievers also know. Why do they call themselves evangelical, since they do not teach according to the Gospel, do not practice the genuinely evangelical, i.e. the Lutheran catechism, but rather make it only a partial cover for their false doctrine? In order to attract Lutherans who would not come if they knew that there is a great difference between the unevangelical church here and the old venerable Evangelical Lutheran Church in Germany. Therefore be warned, Lutherans, especially you who have not been here long and are still inexperienced. Right doctrine and right faith are valid. But also warn everyone who can and is able to, his fellow believers who are in danger of being seduced by the unionist frenzy. He who himself recognizes and enjoys the benefits of the pure Word and the unadulterated sacraments cannot indifferently watch his confreres being drawn into error and sects.

R.

Who wants to serve the Lord in the school?

God willing, and we are alive, classes will begin again on the 1st of September. The teaching in the school teachers' seminar will begin again on the 1st of September of this year. It would be very desirable if a number of boys and young men, perhaps also men, could be found by then, who would be willing to serve the Lord in the school one day, and therefore prepare themselves for it with serious diligence. It is expected that more new students will enter the school than have left after the recently held exams; however, if the ever-increasing demands of the church are to be met, which is not only desirable but urgently necessary, many more must be found who are willing to dedicate themselves to the school ministry. Of the approximately forty applications for school teachers received, only thirteen could be considered from here. Thus, for the time being, about 27 schools remain unoccupied, at least in so far as no teacher of one's own can be hired. In addition, new needs will arise from week to week, so that we must expect that in the course of a year probably forty to fifty school teachers will be required. Truly, it is a grace from God that he has blessed the work of our pastors so far that the demand for pious and capable school teachers is so great.

The need for teachers is becoming more and more serious and urgent. But it is a state of emergency that not all requirements can be met; that there are not enough people to fill all schools with teachers. Oh, how much more blessing could be bestowed if more people were willing to become instruments of blessing for our God!

What is to be done to remedy the need? - God is to be praised and thanked that, according to his mercy, he has awakened the dear Pastor Brunn in Germany for us, who with great zeal seeks to recruit and prepare young people for us, some of whom enter the local seminary and later the school ministry. We have received brave people through him and will also receive such people in the future, if we are grateful to God! But we would not be grateful at all if we only wanted to put our hands in our lap and leave the care of Rev. Brunn alone the care, how our seminary would be supplied just with older pupils! It is lovely and delicious to see how young men can be found in Germany who, out of love for the Lord, are willing to do our work for little pay. I say this, not because these young men are looking for wages at all, but because they are paid only a small wage, if one compares their income with that of the local tradesmen, farmers, etc. We, i.e., the congregations, have to pay them a small wage. We, i.e. the congregations of our synod, the individual fathers of the household, the young men, etc., - we consider it quite all right when others come and do our work for low wages, while we ourselves do not like to do it precisely because it earns only low wages, because we have the opportunity to earn more in another way! But this is certainly not in order! On the contrary, it is to be feared that the pursuit of temporal gain and carnal pleasure is one of the main reasons why within our great synod, in spite of the right doctrine, there are comparatively so few young people who would have love and courage enough to devote themselves to church offices, especially to the school ministry. In spite of the terrible judgments that God has brought upon our country, young and old alike unfortunately forget far too much about the nothingness of all earthly things and the glory of eternal life. With the great multitude of the world's children, they chase after honor, money and lust; they make it a sore point to attain them, and therefore pay no attention to the word of our God, nor to His judgments in the world, which powerfully indicate the end of all things. And what is gained when one has obtained what the erring and deceived heart desires? Nothing that could satisfy the deep and fierce desire of the soul in time and eternity! Nothing what is true-

makes happy! By attaining that, one has probably even lost the soul!

How few Christian parents, young men and boys "consider" that it is infinitely more blessed and glorious to work on the souls of men, of God's children, than otherwise to pursue a profession. It is true that all professions in which one can serve one's neighbor in truth are ordered by God; it is also true that not all people can be preachers and school teachers; but it is also true that the glory of such an office, in which one can work on souls, is very little recognized. A soul, the soul of a human being created for eternal life, is truly a more precious material than gold and precious stones, much more than iron, leather and the like. And what is worked out in a human soul on the basis of the divine word does not perish, like the work that belongs only to this world; but it remains in eternity and has an eternal heavenly reward. But many young people do not see this! On the one hand they see only profit and honor, on the other hand vain hardship and much work - work that has no great value among all worldly-minded people. So one soon decides in favor of the side on which money and goods, honor among men and good days are to be hoped for. Of course, it may well be that this or that person chooses church and school service for the same reasons; but there will be only a few of them compared to the large number of tradesmen, and they will usually soon find themselves disappointed.

The sense just described is unfortunately the prevailing one, especially among young people who have outgrown school. Why do the boys do it this way? - Is it any wonder that out of the large number of our young people, only a few are found who would like to become school teachers? - But is it not a very deplorable state of emergency that it is so? Can fathers and mothers, preachers and teachers say that they have done everything that could be done to plant a better sense, to plant a desire and love for church service? - What then do we do to awaken in our children from their youth a sense for church life, for congregational and synodal life, for parish or school ministry? - —

It does much, not only for the awakening of the Christian spirit in general, but also for the awakening of desire and love for service in the church in particular, when father and mother talk about parish and school teacher as delicious offices before and with their children; when they describe it to them as something glorious, to be able to serve God in the same, to win souls for him. If the desire arises in a God-fearing and gifted boy to take on such an office one day, it can be fulfilled much more easily here than in the old fatherland, in that it would be more difficult for him to take on such an office.

here are quite significantly less costs associated with it.

In a similar way, the teachers in the schools, the pastors in their sermons, in the confirmation lessons and during home visits can work for Christ's kingdom in this direction. If this is done faithfully to a certain extent, there will be no lack of students for our institutions. Here, too, the saying applies: Constant dripping wears away the stone! Repeated introductions and requests finally make hearts soft and willing. Therefore, I would like to urge all fathers who have suitable sons, all preachers and school teachers to pursue this cause of our Savior, to pursue it with zeal. The young people, for example, either do not read this idea and request at all, or they do not read it at all; therefore it is up to the old people to hold it up, to remind them, to remind them again and again. Only then can one count on success. If the Lord says that he who receives a prophet in the name of a prophet, i.e. as a servant and minister of God, shall receive a prophet's reward, then he who wins a man for the office of a pastor or a schoolmaster will certainly receive a similar reward. And we should be all the more merry to win workers for the Lord, as we can comfort all timid, fearful and stupid ones with the certain and constant help of the Lord and point them to the glorious reward of grace that is promised to teachers who point many to righteousness. How zealous were our recruiters a short time ago to gain a soldier for the army, should we not also be zealous to gain soldiers for the army of our God? - —

Of course, it is not enough to just ask any young people to choose the teaching profession. One has to take a good look at one's people! Not only piety of heart, but also at least some talent is necessary to be able to work with blessing. The former is of course the main thing! He who cannot say with Petro, "Thou knowest, Lord, that I love thee," is not fit to be a school teacher; he cannot feed Christ's lambs. Love for Christ and his lambs replaces much that is lacking in the intellect. - But it is good, very good, to first test the newly awakened for a while, to let them prove themselves in their attitude, whether their desire to become a teacher is really serious and well-founded, and not based on vanity, arrogance and convenience. Many a man has regretted the bargain he has hastily entered into; he has worked with reluctance and has finally withdrawn his hand from the plow, to the annoyance of many.

But also some talent must be there! If the powers of understanding are too weak; if the will is not strong enough to give hope for the necessary strength of character;

If they lack all aptitude for music, etc., such people should be left where they are and not forced into the teaching ministry. This should be done out of love for God and neighbor. There is nothing sadder to think of than a teacher who can only achieve the daily necessary preparation with the greatest difficulty; who must always work and groan and yet achieves nothing because God has denied him the necessary graces. He is a burden to himself, the school children and the community; he carries the office as a yoke and longs to leave it. It is unkind to appoint such untalented people as teachers. How can he teach others, who himself is not able to recognize a worldly or divine truth. No, if no brilliant talent is required to become a righteous school teacher, it must at least be

mediocre. God protect us from people who want to become teachers because they find schooling more convenient than other work, because they are too unskilled in their profession to get ahead, or because they are useless for anything else! We cannot use such people! But where there is someone to whom God has given the necessary gifts and who now wants to serve the Lord in the children; where there is someone who wants to risk life and limb; who wants to consider the disgrace of Christ as honor and does not want to look at the ingratitude of the wretches, let him be welcome. Let us work diligently to make him a useful servant, who will then also work with blessing.

Let no one stay away because he is poor. As certain as it is that wealthy parents are obliged to maintain their children in institutions themselves, without the help of others; and as certain as it is that whoever gives his heart to Christ will gladly sacrifice his possessions to him, if he has them; it is also certain that the poor have always found and will continue to find help and support. God makes many hearts willing to help poor students. We have had plenty in the past school year! In addition, the annual maintenance costs are only small: for about 24 dollars, food and fire are procured. If you are enough, sam and modest, you do not need much for clothing and other needs. It is a rule that each student has to bring his own bed (only the bedstead is provided), but if one does not have it, God will provide for it. He takes care of everything that is needed and leaves nothing to be desired!

May he, the faithful God, bless these lines on the hearts of many readers; may he make many fathers willing to appoint their sons to the exquisite office of a Christian school teacher; may he awaken young men and younger men to sacrifice themselves with joy to him who loves them above all else from eternity. Whoever would like to come, but is not yet able to do so, should use the time and try to train himself especially in singing and instrumental music.

(violin and piano); this will be of great advantage to him when he enters here. But whoever wants to come at the beginning of the new school year, should show this at the right time and not neglect to send the necessary certificates, at least certificates of morals and curriculum vitae. So then God be commanded.

J. C. W. Lindemann, Director of the Seminar.

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"Ask the Lord of the harvest to send laborers into his harvest."

How necessary it is that we all let ourselves be found in accordance with Christ's command in this request and fervently implore the Lord to send laborers into His great, wide harvest field here, will fall all the more upon the soul of the members of our synod when, in addition to the two calls that have already been made, they are urgently and rightly called for. This will fall all the more upon the souls of the members of our Synod, if now, in addition to the two calls which have already been made, and which are urgent and well to be heeded - on the part of our school teachers' seminary and on the part of our l. college in Fort Wayne - a true cry of distress is added on the part of our preachers' seminaries, especially our practical institution. And yet, how could, how could we remain silent when the facts speak so loudly? At the end of the academic year that has just passed, we have examined 13 students of the theoretical seminary and 11 of the practical seminary and released them into the ministry. There are still at least a dozen, some of them urgent, unfulfilled professions. It is to be expected that new demands will be placed on us daily; and if the Lord blesses the effectiveness of our travel preacher, who has just been chosen and equipped, according to His kind grace, and if he finds many larger congregations that will soon be supplied with their own preacher, then the number of vocations to be completed would increase significantly in a short time. And now, what forces are still at our disposal to meet all these requirements only to a certain extent? Six students remain in the theoretical seminary, but they will not have completed their course until a year later; eleven are now entering, but for a three-year course, the duration of which cannot be shortened. The practical institute still has 12 students, but five of them have just entered or have only recently entered, five others have been vicarious for a longer period of time in the past year and have yet to complete their studies. In addition, three are still in such vicarage positions, but one of them will not be able to return to the institution at all, the other two only after a longer period of time. It is true, as has already been reported, that this fall, our dear, gracious

Past. Brunn, but they will have to study for at least another year, and in some cases even longer. Our proseminar, however, for which the Lord, the kind God, gave us our own teacher last year, now has only three students, and to this day there are still no more students.

A new application has arrived. Then it is truly necessary to cry out to God with unity and fervor: Lord, have mercy on this great and bitter need of your poor church; look at the many souls, so dearly bought with your blood, who hunger for the bread of life and thirst for the living water, who are in danger of perishing or being killed by the ravening wolves in sheep's clothing, i.e., by the countless sects and swarming spirits of this unfortunate country. that is, to be scattered or devoured by the countless sects and swarming spirits of this unfortunate land, and yet send laborers, many, faithful, zealous laborers into your harvest! But let us consider this rightly. How could we sincerely make this request, how could we expect that it would be pleasing to God from our mouth and that he would be pleased to hear it, if we did not let ourselves be found in his obedience and did not, according to the duty of love incumbent upon us, do everything in our power to help this great need of our church, as much as is incumbent upon us? Therefore, you fathers of the house, whose hearts are moved by this and who would gladly join in this request, oh, examine and ask yourselves seriously whether you do not perhaps have one or the other among your own sons who, by his godliness and his gifts, is suitable for the service of the church. And if this should be the case, do not be preoccupied with flesh and blood, but consider that the Lord has given you your children to bring them up for the glory of his name and for the service of your neighbor, and give them back to him for the blessed service for which he wants to use them. And you young men, who receive testimony from your parents, teachers or pastors that you may be suitable for the service of the church, and are asked by them to place yourselves in such service, do not look for the fleshpots of Egypt, i.e., for those kinds of professions that are available to you here. Do not look to the fleshpots of Egypt, i.e., to such occupations that promise you easy, quick and great earthly gain, often at great risk to your immortal souls, which have been bought with the blood of Christ, but look to the Lord Christ, your one and only Savior, who has purchased you as his own with his blood and death and who, by grace alone, wants to make you worthy of becoming proclaimers of the glory of his glorious name and his bridegroom, and, in spite of all the hardships, privations and adversities that tend to accompany the direction of the church's preaching ministry, present yourselves to him. You will serve him gladly and with joy, in spite of all the hardships and adversities which accompany the ministry of preaching. And you teachers in the schools,

o Look diligently at the youth in your care and guidance, and if you discover among them gifts that are useful to the Lord for the service of His Church, o take them into special care at an early stage.

and kindle the love of Christ in their tender hearts with redoubled diligence and direct their minds early to the glorious calling to make people blessed as assistants of God, the Holy Spirit. But you in particular, you brothers in the ministry, who know the plight of the church before anyone else and who often, when calls come from your circle

If you have to painfully sympathize with the calls you receive to help and you are not able to help, since it is you who send us most of the heartbreaking cries of distress and help, please see to it that you do not fail in your holy duty in this play. See to it that you do not fail in your holy duty in this matter. Look at the youth of the L., who are entrusted to your care, and where you find gifts, which, coupled with the indispensable godliness, are suitable for the service of the church, then use all diligence and all good faith to win them for such blessed service, in which you yourselves stand by God's grace. But note well: not too young people are suitable for our practical institution, but those of a more mature - but not too old - age, since it is easier to see whether, with God's help, a firm Christian character, which is indispensable here, will develop or has already developed. Also, not only a certain godly sense is sufficient, as much as this must never be lacking, but you know it yourselves, a not insignificant degree of gifts of understanding, memory, speech, etc. is also necessary in order to be able to be trained with benefit for the service of the church. And surely it would not be in accordance with love if you were to send us such people without the slightest previous training, while and insofar as it would be in your power to take them first yourselves for some time into instruction and preparation. In short, for the sake of the love of Christ, do your best; indeed, in view of the great need of the church, let us all, all of us, put our hands earnestly to work and, according to the care of love that is commanded us, do our utmost that the same may be remedied and that, in the end, our

institutions may first be filled with a right crowd of godly, gifted pupils who are ruttin in the love of Christ. You see, in recent times we have been almost exclusively dependent on Bruun's Proseminar, through which the Lord has already given us so much help, for the success of our practical institution. Even of the elves who were recently examined, there were again seven from this institution. But I ask you, how long would it please the Lord to leave this institution to us and to bless it, if we were to put our hands in our laps here and consider it a foregone conclusion that God would have to send us help from Germany, while we neglected to use the help that was still available to us here. Therefore, let us, who have been so undeservedly, so richly, so graciously blessed by God with the right knowledge and pure doctrine, straighten our knees and raise our weary hands again and work diligently, because it is day before night comes, when no one can work. But he,

The faithful God and Savior, who loved us so much and gave Himself for us, who made us unworthy to live under Him in His kingdom and to serve Him and be His helpers in the building and spreading of His blessed kingdom, may He kindle by grace the fire of His divine love

May the hearts of all of us be inflamed with zeal to faithfully help to relieve this crying need of the church, as much as it is in us, and not to grow weary in the work to which he has ordained us and to cry out to him sincerely, unceasingly and fervently: Lord, send laborers, many, faithful, zealous laborers into your harvest, for the harvest is great, but the laborers are few.

Aftermath of the attack from the Yorkville community.

When the deliberate attack on the Yorkville congregation was published in No. 16 of the "Lutheraner" against Dr. St. and his faithful, those faithful declared that they had to take the whole failed attack on their shoulders. They themselves had allowed themselves to be seduced into the associated machinations by all kinds of lying ideas on the part of some members of the Yorkville community who had escaped the discipline of divine word. Ebrwürden St., however, as much as some things might speak against it, was nevertheless innocent in all forms, and they therefore asked that ibn be acquitted by some correction. Thereupon a correction was made, which changed the matter to the effect that not Dr. St., but only his parishioners had undertaken the assault. It goes without saying, however, that this correction, as far as it concerns Dr. St., refers only to the activities that have been perpetrated against the Yorkville community in recent times. Before that, however, the aforementioned doctor had already allowed himself to interfere in the affairs of the Yorkville community in a way that was not very honorable. Thus it was he who, already at the time of the founding of this congregation, not only raised many a lamentation about the Missourian intruder against his friends, but also himself incited his congregation members to see to it that the hymnal of the New York Synod, with its well-known errors, mutilations and beautiful rationalistic virtue songs, was introduced under all circumstances. Under his approval, as it has been admitted, and on his advice, his faithful came one fine day, packed like haggling Jews, with a few large bundles of these hymnals from St. Matthew's Church, in order to persuade the people here to accept them. The latter, however, politely thanked him for such an inconvenient attention and did not want to know anything about it, so that they were forced to return the two bundles of hymnals to their pastor in shame and without having achieved anything. From this fact, to say nothing of others, it is already sufficiently evident that the innocent doctor and his faithful allow themselves to be involved in activities in other congregations against preachers of other synods, which are a disgrace for the entire New York Synod. Under these circumstances, it is very stupid when the limited editor of the Lutheran Herald writes in No. 5

of his paper wants to interpret the correction given in the "Lutheran" in childish joy as a triumph for himself and his thereby pardoned doctor. Instead of providing himself, as well as his entire honorable community, with better rules of church order, his head has been destroyed, his black toes have gone mad, which is why he lets a bombastic trumpet blast sound in the Herald against the Yorkville Pfäfflein. But unfortunately it sounds very weak, when he then tries to save the innocence of his doctor, with whom he has already made many a deal, and the machinations of those Stohlm. The honest-minded find themselves guilty of this. Of course, an incomprehensible after-Lutheran does not find it unworthy and disgraceful when the vineyard of the Lord is stirred up by wild sows and the unity of the church is torn apart more and more by such activities as have come to light here. R.

To the ecclesiastical chronicle.

About the gymnastics clubs in America, the Reformirte Kirchenzeitung of July 6 gives some news that should be noted. It says among other things: The president of one of these societies said in a public speech in a well-known city: "We (Germans) come to this much-vaunted free country to enjoy freedom, and sieve! we find ourselves shamefully deceived! They want to gag and torture us with mucker laws! This must change. The task and purpose of the gymnasts is and shall be: to remodel these laws so that we may be and become what we are: free men." Another, in San Francisco in California, named Auftrmann, gave a speech as "first speaker" at a "May festival of the social gymnastics association" on Sunday morning, in which he said that the main task which the gymnasts had set themselves so far in America had been the "fight against slavery"; this had now come to an end; from now on they (the gymnasts) should exert all their body and soul forces for a second great and mighty enterprise. It is this, he said, "the combating of an internal enemy that gnaws like a worm at the life-mark of this nation. The enemy I am referring to is parochialism. The history of the world shows us by indisputable facts that everywhere where the clerics gained a predominant influence, states and peoples were ruined. The same is shown to the thinking man in the distance for the United States. The tendency to religiosity is the cancer in the American people, the rotten spots are the churches and houses of prayer, and the vermin are the parsons. The struggle with these elements is arduous and dangerous, but beneficial to humanity, and I declare here again that in this struggle against the influence of the parsons, the chief

The mission of gymnastics in America. - Yes, honored guests, we are taking a stand against all religions, may they have names and forms as they like. It is a hopeless error to believe that only the Muckerhum is dangerous, and I have been ashamed to read in the

German papers here calls for the formation of Christian and Protestant congregations, or whatever else they may call themselves. We Germans will completely lose our significance as the first cultural people on earth if we do not confront the religious madness of the great masses everywhere and try to fight it. This flirting with heaven has cost mankind the earth, and in this inclination to the supernatural, which Christianity has contributed not a little to nourish, rests the lever of all priestly influence and all priestly rule." - God is to be thanked if the enemies speak so clearly and say it straightforwardly that when they claim to be fighting against the "clergy," they mean all religion, all faith in God and in another world. More dangerous are the associations that do not say this aloud, but which are up to it in their leaders. O Christians, behold, the enemy is at work to tear even the last reason for the fear of God out of man's heart; let us then be all the more eager not only to preserve our treasure ourselves, but also to offer it to others. W.
[Walther]

The word "me". A clergyman, who already has a fat sinecure, has been trying for some time, albeit in vain, to increase his salary. On the fourth Sunday after Trinity, after a moving philosophical treatise, he lapsed into a serious blunder at the end of the sermon. At the words: "With what measure you measure, you will be measured again", he accidentally inserted the personal word "me". With a raised voice he therefore explained to his dear congregation: "With what measure you measure me, they will measure you again. The congregation understood the word mistake and answered him with ear tips. By the way, this story takes place in New York and is told by an ear witness. R.

A word to the "Lutheran" from the Rev. Brobst. The same refers to a note we took in No. 20 of the "Lutheran" of his quarrel with the editor of the "*American Lutheran*." With this we seem to have stepped on the foot of the I. man, and to such an extent that he talks of uncalled interference. Or should Mr. Past. Brobst really not recognize, even on calm reflection, what a vast difference there is between simple knowledge of a matter and interference in it? And with what does Mr. Past. Brobst deny us the profession of informing our readers about ecclesiastical matters dealt with in public journals in this country? After all

we print in his honor a reply to the "*American Lutheran*" in the same number of his "magazine".

But the whole of the above amounts to the fact that, according to Webster and Adler, he meant the word "revival" differently than the "Observer" and all revivalists understand it according to its historical meaning among them. Now Mr. Past. Brobst either does not know that such a thing is not appropriate under the present circumstances and that one must use the words as the opponent understands them, if one does not want to cause misunderstanding through one's own fault - and then he gives the enemy a bad nakedness; or he knew it and did it anyway - and that would not be honest. C.

"American Rationalist-Pastors." In the "Reformirte Kirchenzeitung" of June 15, a Mr. St. writes: "A friend reported to the writer of these lines that in a large city of the East a man keeps a beer saloon, on which hangs at the same time a sign with the inscription: 'Here is also promptly and cheaply baptized and copulated. We heard from another so-called pastor, who is the darling of all the world's children, that one Sunday he "baptized" 20 children in a beer saloon, some of whose fathers were already half drunk. "If I offered him 25 dollars, he would baptize my Newfoundland," remarked one American, of this man thrust out of the church and now doing business on his own." -As frightening as it is to hear of such ejectors who call themselves pastors and pretend to exercise the holy endowments of the Son of God for money, it is far more frightening to see that our German people have sunk so low that Germans allow themselves to be served by such incompetents. But it is always like this: the greater the grace that was offered to a people and which they trampled underfoot, the lower they fell. W. [Walther]

Freemasons. In a newspaper we read: "The Masonic Lodges in France, having long since thrown the Christian doctrines into the dustbin, have now put on the agenda of their meetings the question whether "the belief in God should not be deleted from their constitution? It would certainly not be a pity if the Free Masonic Lodges and all secret societies deleted the confession of God from their constitutions, for then people would sooner recognize who the Grand Master of all such lodges really is, namely not the dear God, but the devil, and then not so many ignorant and careless Christians would be lured into such secret societies.

Church News.

For nearly ten years I, the undersigned, had served as pastor to Stringtown, Cole Co, Mo, the Zions - congregation near Jefferson City and a preaching place on Honey Creek as a branch. Then a rotteria broke out in Stringtown, and.

This, as well as another calling that came to me at the same time, which I accepted all the more gladly because, at an advanced age, I was no longer able to cope with the difficulties of the locality, resulted in the Zion congregation becoming vacant through no fault of its own. After the same, in community with the like-minded at Honey! Creek and in Jefferson City, and had taken the necessary steps to reoccupy the vacant pastorate, it was visited several times by Prof. Crämer and provided with all spiritual assistance. I am witness to the kindness and gratitude with which the congregation remembers this. For on July 2 of this year (Vom. III. p. tr.) the congregation was given a new preacher, and I had the great pleasure of being able to ordain and introduce my successor in office, who was requested by the congregation and commissioned by the presidium of the western district of our synod. He is a pupil from Brunn's institution, which is well known and a friend of ours, Mr. Sandvoß from Erfurt, who continued his studies at Concordia Seminary in St. Louis and has just completed them. May the Lord make his connection with the congregation a friendly, blessed and lasting one. Text for the Introduction sermon 11 Thess. 5, 12. 13. Topic: How a Christian congregation should behave towards its preacher for the sake of the work he has to do among them.

Address of the dear officemate: R-ov. ^V. lumivc>88, k. O. ssossDr.8vn No.

N. Wege, pastor in Augusta, Mo.

Since it had been decided by the venerable synod that the district presidents should receive adjuncts because of the visitations entrusted to them, which necessarily take them away from their own congregation for a longer period of time, the dear Immanuel congregation in St. Louis asked for a pastor adjunct. Louis, in order to give the undersigned the opportunity to wait for his presidency, and to be well provided for even in the absence of their pastor, chose and appointed a pastor adjunct in the person of the candidate of theology, Friedrich Wilhelm Stellhorn, who had completed his studies here. The same was ordained on the 3rd Sunday n. He was solemnly ordained by the undersigned in the Immanuel Church with the participation of the pastor of the congregation, Professor Walthers, and committed to the confessions of the Lutheran Church.

On the 4th Sunday n. Tr., July 9, the examined candidate for the office of preacher, Mr. Franz Kleist, from Strelowhagen, Nangart County in Pomerania, was ordained by me as appointed pastor of the Lutheran congregation in Washington, Mo. with the assistance of Pastor Matuschka, was ordained by me and installed in his office. Not only the difficulty of being served from Neumelle by Pastor Matuschka, which was caused by the Missouri current in the winter time, but rather the growing congregation in an almost entire, shy town of about 2,000 inhabitants again required its own preacher.

May the Lord make both of these appointed servants of His work a great blessing, that through their faithful service His kingdom of grace in St. Lonis and in Washington may be preserved, built and increased.

I. F. Bünger.

On the 4th Sunday after Trinity, July 9, the 8tnä. tsteol. T. Johannes Große, who received his training for the holy ministry at the Concordia College and Seminary, was ordained. He received his training for the holy preaching ministry at Concordia College and Seminary, and after he had received and accepted a regular call as assistant preacher from my congregation, he was ordained by me in the midst of my congregation with the assistance of Pastors I. P. B yer and G. S. Löber by order of the honorable President of

the Western Districts Synod.

Likewise, on the 5th Sunday in Tr., July 16, the candidate duly called by the congregations in Bainbridge. St. Joseph and Royalton, Michigan, was ordinarily called. John Holiday, who was prepared for the sacred ministry at the practical theological seminary in St. Louis. In the midst of the congregation in Bainbridge and in the presence of representatives of the congregations in St. Joseph and Royalton, he was ordained by the undersigned on behalf of the Ebrw. president of the Northern District Synod and inducted into his office.

May the Lord of the Church bless the work of these servants of His. H. Miracles.

Chicago, Ill, July 26, 1865.

Addresses: Rev. P. St. Ors886,

No. 400 Huron St., Chicago, Ill.

Uev. "I. LwrtnZ, IVatorvliet, Lorion Oo., Niest.

Kirchweih - Festival.

Since the Lutheran congregation in Watertown, Wisc., has grown in number of members under God's blessing for some years, so that their old church became much too small, they felt compelled to build a new church. This new church, built in such meager times, we were allowed to solemnly consecrate to the service of God on the 2nd Sunday after Trinity. This day was indeed a real feast and celebration day. Already in the early morning the numerous guests gathered inside and outside the old church to attend the farewell service, where Pastor Multanowsky held the festive speech. Afterwards, the guests moved in an orderly procession to the new church, which, after being opened by Pastor Loci under the usual ceremonies, received three assembled people through its three spacious doors. Pastor Sirasen then said the consecration prayer, which was followed by the main service. Pastor Engelbert's sermon on the gospel of the feast was listened to with rapt attention and certainly accompanied by great blessings. In the afternoon, the undersigned preached again before a large crowd on the Epistle of the Feast of St. John.

The church, built in the Gothic style from a drawing by the Rev. Stephen, is an ornament to Watertown. It is the most beautiful and tasteful church of the place. Its steeple, with a half projection, of a height of 130 feet, makes a pleasing impression on the eye. The whole length of the church is about 100 feet, its width 45 feet. As soon as one enters the nave of this church, one sees that one is not in an American meeting house, but in a church. First, the eye rests with pleasure on the beautiful altar adorned with Gothic decorations. To the right is the pulpit, to the left the lectern, and in the center the baptismal font. A spacious cloister divides the lower pews. On three sides

In the front of the church there are arches, whose delicate columns also support the vaulted ceiling and the roof truss. The most beautiful decoration of this church is the pure preaching of the bright gospel. The most beautiful decoration of this church is the pure preaching of the Holy Gospel, which resounds here, and the right administration of the reverend sacraments. Praise God, the sheep of Christ who gather here must not languish, as a so-called president of the well-known Wisconsin Synod once wrote publicly to the world about this congregation and its preaching ministry, against his conscience, and has not yet repented of it; but they will find pure, full and healthy pasture. May the faithful God preserve the old truth to this new church all the time. Amen!

G. Link.

Mission Feast Celebration.

On[^]V. Sunday after Trinity, the Lutheran congregation at Dissen, Cape Girardeau Co, Mo, celebrated a "Misstonsfest". They had invited their neighboring congregations, some of which participated in large numbers, thus increasing the joy of the celebration. Prof. Crämer appeared at the request of the congregation, to the great joy of all those present. Otherwise, apart from Past. John and the sender, the pastors Köstering of Altenburg, Bergt of Paitzdvr and Döderlein of Jackson were present. Prof. Crämer had the kindness to preach the sermon for the morning. In a heartwarming manner, he inspired in the congregants, on the basis of the words Marc. 16, 15. and 16., desire and zeal for the glorious work of the mission to the Gentiles, as a duty to which, by Christ's command, not only the dear apostles, but all Christians are bound. In the afternoon, Rev. Köstering preached on inner mission based on the words of 1 Cor. 1, 9. At the request of the congregation, both sermons will be printed and will soon be published by A. Wiebusch and Son in St. Louis. May they find a wide distribution.

In addition to the rich spiritual refreshment, the physical refreshment was also not lacking; for two times the several hundred guests from near and far were fed and watered together at a well-covered table under the open sky.

The two collections brought \$43.00, half of which will be used for external mission, the other for internal mission.

This was the first mission festival in this region; but many of the participants will certainly have left it with the wish that the dear neighboring communities, as well as others, would follow this example and organize similar festivals at times, to stimulate fraternal fellowship and Christian zeal in the work of the mission inwardly and outwardly.

But praise be to the faithful God for the day of joy that we were able to celebrate again in peace and quiet in an area that has been "unsafe" for years due to warfare.

New Welles, Mo, July 12, 1865.

R. H. Biedermann, Past.

Luther's People's Library. 11th and 12th volume.

The dispatch of this volume begins in these days to all who have subscribed or paid for it. The content is: conclusion of the interpretation of the Sermon on the Mount, interpretation of the 118th, 127th and 147th Psalms and comprises 312 pages in total. The layout is the same as in the previous volumes.

Orders for all volumes published so far (1 to 12) can be dispatched immediately; only the method of dispatch should be specified, and if to be sent by private mail, the postage (Cts. pr. double volume) should be enclosed. If the volumes are to be sent by mail, please include the postage (12 Cts. per double volume).

Persons who want to deal with the distribution of this work will receive a worthwhile discount on the purchase of copies; copies will also be given on commission to persons who are sure of payment, and, if necessary, a four-month credit will be granted.

Finally, the announcement that the 13th and 14th volumes are already in progress and will appear in the fall of this year. It is not necessary to subscribe to this volume, but merely to send in orders when it appears.

Letters 2c. address directly to:

A. Wiebusch & Son.

Letterbox 3975, St. Louis, Mo.

The Middle District of the Synod of Missonri, Ohio, &c. states will hold its sessions this year at Cleveland, O., in the congregation of Mr. President Swan, August 16-22, at which time the truth of the Christian religion shall be acted upon.

Those arriving will want to report to the school house, behind the parish apartment, 98 Bolivar St., near the City Cemetery.

All synod members, including those brothers who otherwise intend to attend the proceedings, are requested to notify Praeses Schwan of their coming three weeks in advance, so that the necessary arrangements can be made regarding accommodations.

The preparation of parochial reports from Jan. 1, 1864, to then 1865, must not be missed by voting pastors. Tb. Wichmann, Secr.

The Eastern District of the Synod of Missouri, Ohio, et al. states.

Holds its sessions this year at Williamsburg, N. N-, at the congregation of the Rev. Weisel, from August 30 to September 5.

W. Keyl.

Conference - Display.

The Wisconsin Pastoral Conference will assemble, God willing, Tuesday morning, Aug. 22, to Thursday evening, Aug. 24, 1865, at the home of Rev. Ph. Wambsganß, at Mayville, Wis.

At Iron Ridge station, on the La Crosse railroad, the limbs coming by rail may dismount, from whence they are to be picked up.
W.

Synodal Report

of the Northern District, assembled at Milwaukee, Wisc. on June 14-20, 1865.

It is 63 pages long and contains, in addition to the excellent synodal address, the two extremely important papers: "The Doctrine of the Difference between the Old and New Testaments," and "The Doctrine of the Divine Inspiration of the Holy Scriptures. It has just left the press and is available at the price of 25 cents per copy from M. C. Barthel, St. Louis, Mo.

A. Crämer.

Display.

The still almost brand new organ of the Trinity Parish in St Louis, which was calculated for a new church at that time, but is much too small for the now soon to be completed new church, is offered for sale. It has 30 sounding stops and the price is 1400 dollars. For further information please contact

Fuerchtegott Schuricht, St. Louis, Mo.

Warning.

Everyone, especially every teacher at elementary schools, is hereby seriously warned against a certain subject named Franz Müller. He travels from place to place and makes it his alleged business to show school children all kinds of beautiful pictures through magnifying glasses attached to a small box in exchange for five to ten cents. However, this wretched man uses this alleged business to get the opportunity to commit sodomitic sins with boys to satisfy his shameful unchaste lust. That he did such things with boys, he himself admitted in court. The following may serve as a more detailed description of this man: He is somewhat below average height, according to his statement 30 years old and unmarried, pale and somewhat weak in appearance, wears a small beard (incl. moustache), and in his behavior towards others is refined and polite, although he shows more female than male character. In particular, it should be noted that he has various recommendations for his paintings, including one from Prof. Winkler at Martin Luther College.

May the gracious and merciful God control and prevent the terrible destruction that Satan has in mind with this instrument of his, and have mercy on the latter according to his great grace for the sake of Jesus Christ, his dear Son!

St. Louis, July 18, 1865.

I. O. Ulrich, teacher at the German Lutheran Immanuel School.

Changed address:

II. Iraclesüblor, Lebrer.

Box 240.

Uoelc Island, Ill.

Printed by A. Wiebusch & Son. St. Louis, Mo.

Volume 21, St. Louis, Monday, August 15, 1865, No. 24.
An old song about Matth. 7, 15-23.

The world is false, faithful God, It is full of prophets, Who want to kill the souls by mocking the true doctrine: There they boil poison of seduction, And there they pervert your scripture With human deeds and doctrines.

The sheep's dress now becomes very mean, One makes up its shortcomings.
The false teachers enter in the sanctity of angels; They pretend to heaven, and alas! yet open the gate To the abyss in hell.

When they are moved by simplicity, the wolf shows his claws; the poor sheep, which he tricks, loses its life, when it gets such pasture, where only poison and flour dew lies, so that it dies forever.

O JEsu, arm my mind with the prudence of the righteous, That I may be skillful and joyful to defend the truth; And if the wolf has sheep's clothing on, Then grant that I may know him by his evil fruits.

The grapes bear no thorn bush, The thistle no figs;
It is possible to produce non-good fruit from xxxx trees.
The evil discipline of false teachers is the fruit of a rotten tree that belongs in the fire.

Where one despises the word of the Lord and teaches the statutes of men, Where one seeks one's own honor and dishonors Christ's blood, Where one plays with the treasures of grace, Steals the salvation of poor souls: There, there are such fruits.

Oh, let me strike everything on your word, as the touchstone, And escape these wolves' soul murder with all seriousness.
Stand by your whole church, lest it be a dove that tears this beast.

New sects are always rising And new spirits of the sect, Oh, keep my course, My guide and my master, That no other way may please me, Than that which gives me light and truth Through thy spirit's teaching.

Let me also avoid false appearances in Christianity.
To be called a Christian and not to be is to disguise oneself as a sheep. He who only says, "Lord! And yet does not do your will, He bears rotten fruit.

Alas, there is a fire where rotten trees burn; And you will not know a hypocrite in that day. Therefore grant that all hypocrisy be banished very far from me, So I may not escape.

(Sent in by Pastor F. Sievers.)
Report on the mission among the
Indians.
(Continued and concluded.)

Missionary Mießler's station has not undergone any significant change in the past year. Also Miss. Mießler has had to work under aggravating circumstances. Some of his younger Indians went off to war; in addition, most of the families in Isabella County had been so severely affected by bad weather, night frosts and subsequent drought having destroyed almost all the seed of the preceding spring, that they were forced to leave their homes, one here and the other there, in search of a livelihood. A good part of the Indians were busily engaged in hunting, since the price of furs had risen very much, and money was absolutely necessary for the purchase of the precious flour. The reluctance of the Indians to live in the new county Isabella assigned to them is growing; the land is lower and by far not as healthy to live on as that of

Bethany; the hunting grounds are soon exhausted because so many Indians live crowded together in one area; the opportunity for fishing is small; the Indians are in all respects too much constricted by the white man's living. It seems, therefore, that after 1-1/2 years, when each of them has received his deed to the land allotted to him, they will have a great desire to sell it and move elsewhere. Should they, however, in the 1-1/2 years be more comfortable to work their farms, we would have better hope with regard to their supply with the preaching of the divine word and especially with regard to the instruction of their youth in school, since then their support money from the public coffers would cease and the government schools would have to be closed, the maintenance of which has so far been financed from their annual funds. They themselves would then be dependent on honest work and their children on us alone for schooling; they would then perhaps also learn to appreciate our labor of love among them more again. Until then, it seems most advisable for the missionary to visit them in smaller groups in their camps during the week and to gather them in larger groups in the house of God on Sundays, if possible. - In the last year, on the day of payment of their jubilee funds, it is said that the government of the United States concluded a treaty with the Michigan Indians for a period of ten years, in which it is stipulated that a trade school will be built and furnished for them at government expense, in which the Methodists would have taken the leading hand. It is also said that in this treaty it was included as a condition that the Indians should be subject to military service as citizens. Such a treaty would, of course, affect our hopes in many ways.

Church attendance was very sparse in the last year under the above-mentioned conditions; it was not uncommon for the missionary to have to make the long journey to church (10 miles) for nothing, since no people had turned up to participate in the service. In the beginning of this year, after a long absence, the Indians again appeared in greater numbers at their homes and a baptism took place. - Around the middle of May, the wife of Chief Nawgishig died after a long illness. Since her resettlement from Bethany to Isabella County, 5 children had preceded her into eternity. This and many other crosses had made her soul more accessible to the Gospel, and the missionary could say with joy and thanksgiving to God: "She has fallen asleep blessed and entered into her Lord's joy."

The sick Indian youth Philip, who was trained in Fort Wayne until 4 years ago, has recovered so far from his sick foot that he can now walk without crutches. He is improving and visited the missionary on horseback in the winter. Some of the letters sent to him by the synod members at Fort Wayne have been received.

He was very pleased with the many gifts of clothing, etc., but above all his face was transfigured when he heard that his Fort Wayne teachers still remembered him and were willing to take him back as a student when he had recovered.

Missionary Mießler's harvest in the fall of 1864 was very small and far from sufficient for the needs of the station; for the coming fall, however, the state of the fruits raises beautiful hopes. A young servant did the external work of the house until the middle of May of this year; the missionary was able to give him a good report. Unfortunately, however, he suddenly left without a permanent replacement. - Old Mr. Mießler, the missionary's aged father, who has lived with his son for years, likes to keep himself busy in the garden. - The former missionary farm in Bethany was leased out until now and brought in little. Unfortunately, during the last winter in broad daylight, that is, through no fault of the tenant, ten of our 16 mission sheep were torn apart by dogs prowling around. The forest land of Bethany, returned by the Indians who left, lies unused and is available for sale as soon as the Synod gives the order to do so. Whether the Indians will again desire to occupy the same is very doubtful and hardly to be expected. Therefore, one could have already proceeded to sell the land, but up to now the time did not seem suitable for this, since due to the times of war the full utilization of the land could not be achieved, whereas it was to be expected that after the end of the war, especially since the improvement of the roads, even the construction of a railroad in the vicinity of the land is in prospect, the price of the same would increase. In consideration of all this, the synodal assembly of 1864 decided to postpone the sale of the mission land once again. - In Bethany, the former church had to be torn down last summer, otherwise it would have collapsed. We can only think of it with melancholy, since this new destroyed church had in earlier times enclosed heartwarming gatherings of the former Bethanian congregation.

The horses needed for the mission farm in Bethany were purchased for \$255 in town orders payable within one year. Since it seemed reasonable to the inhabitants of the town that the missionary Mießler should also participate in the war contribution, he paid the sum of K94 for the recruitment of volunteers until last fall. If the recruitment of volunteers had not been made possible by the generous contributions of the few families in the township, Miss. Mießler might easily have met with the lot of having to join the army, as an examination before the provost marshal at Flint had shown that he was fit for service in spite of his infirmity.

The state of health in the missionary's family was not without temporary illnesses. Measles, which afflicted many Indian families, also returned to the mission house, but did not break out fully. The missionary praised the Lord for his merciful sparing and for the strengthening of his own health, which had been so weak in the past.

The construction of a new dwelling house for the missionary, long intended, has finally begun since the spring of 1865; the materials for it had long since been accumulated, and the purchase of flocks, which the missionary then had cut, have significantly

reduced the price of the boards; on the other hand, the wages of the workers are higher than in earlier times. - —

So much for the brief overview of our missions. If there seems to be little that could be done in recent times, the Lord has not given us more. It is enough for us to report what is the pure truth; we do not want to cover it up with a made-up presentation. - But thanks be to the Lord, who calls us, who according to the flesh would also like to report greater deeds, to humility; we want to implore faith and faithfulness in missionary work from Him. May He, the faithful, merciful God, bless all who have gladly been the caretakers of our mission; may He be praised and glorified for all the participation that He has obtained within and outside our synod for the poor heathens and their missionaries, also for the greater interest of many congregations in the missionary cause, which was made known at the mission festivals celebrated, as well as for the zealous work of some women's associations. The Lord take away from us all pusillanimity where it is necessary to do His holy work among the Gentiles and to proclaim His truth! He give us greater love for our poor chippeways, so that they may be lured with greater power of love to our Christian bliss! Amen.

Frankenlust, July 1865.

Ferdinand Sievers.

To which German people do you think our Lord Christ was first preached?

Pastor Rocholl answers this question in his writing "Christophorus" as follows:

"In old, old times, long before the birth of Christ, three German tribes, called Trokmer, Tolstobojer and Tectosagen, broke out from the Rhine, where they had their seats, and, as our ancestors invaded France or Italy much because of the good land and wine, migrated to Greece. There, where today the Turk has his rule, they have robbed, burned and burned much. Finally, they established a kingdom in a region called Thrace. But there they did not rest long, as they were a pugnacious people to whom the whole world was open, but, since there were still influxes from Germany, they crossed the sea to Asia under their commanders Leonar and Lothar. There in the mountains

have served for pay a powerful king of Bithynia, named Nicomedes, in the war. Instead of pay, he granted them many lands or a whole region. There they lived in Asia Minor, the German people, in the midst of Greeks. But they were called Gallic (as much as Frankish) Greeks, and their country Gallic-Greece, or in short: Galatia. This was a beautiful country with three respectable cities, e.g. Ancyra, which today is called Angora, and with a beautiful river. There they had fertile land, wine and oil trees and figs, and they always kept their German tribal customs, even though they came under the rule of the mighty Roman Empire. - But now the time came when they should have more than wine and oil and figs. For behold, the Savior of the world was born. When the German men in Galatia turned to where the sun was in the middle of the day, to the south, there was the holy promised land. And there the morning star rose, our dear Lord and Savior, a light for all poor Gentiles. And the blessed light for the Gentiles also shone into the Galatian mountains. For when our Lord sent the twelve holy messengers into all the world, they were not found wanting when he ascended into heaven and sent down the precious Holy Spirit for them. And there were the Christians at Antioch fasting and praying, and laying their hands on the dear apostle Paul, they sent him, and he went and preached. And when he went forth the second time, he took Silas with him, as it is written in the Acts of the Apostles, and there he came also unto our German men in Galatia. And his feet upon their mountains were acceptable unto them, as of a messenger preaching salvation unto them. And how blessed they were at the good word! Yes, if it had been possible, they would have plucked out their eyes and given them to their apostle Paul (Gal. 4:15.). So a few years after our Lord's death, when their fellow people in Germany were still running to the mountains, to Desenberg and Gudensberg, to idol altars, and through their endless forests no bell was ringing, and from their dark mountains no cross was looking - here in the foreign land in Galatia the crucified one had already looked at them. They were glad and praised him. And then Paul was again with our Galatians, and watered what had been planted. Then he wrote them a letter from the city of Ephesus, which went around the churches. And if you now read how the apostle begins in the letter to the Galatians: Paul an apostle (not of men, but through Jesus Christ and God the Father, who raised him from the dead) and all the brothers who are with me - to the churches in Galatia: Grace be with you, and peace.

from God the Father and our Lord JESU

Christ! - I say when you read this,

think: this is to our brothers after the

This is written to Germans, and these are the Germans who first received the precious sermon from all our people.

What happened to these German Christian communities later on? There is not much to report about that. But there lived a church teacher named Jerome almost 400 years after the apostle Paul, who had traveled a lot, been in Rome and Constantinople, and also in Galatia, and now spent his last days alone at the little manger of Christ in Bethlehem, over which the pious empress Helena had built a church; for he said: "Where God has given me his Son from heaven, in the same place I will send him my soul up to heaven. Enough, this man also wrote a paper on Paul's epistle to the Galatians, and in it he testifies that the Galatians speak Greek, to be sure, but besides that they also speak like the Trevirians, that is, German. And it is strange, when almost twelve hundred years after the birth of Christ our great emperor Frederick I made a military campaign to the Promised Land to wrest the Holy Sepulchre from the Turks - for they already had the supremacy there at that time - the Bavarians in the emperor's army, as is reported, still heard the Bojian or German language there in Galatia. And now? Yes, the Turk has long since pulled down the holy cross in all the countries there and put the crescent moon on the old Christian churches; and what St. John foresaw has happened: the holy lampstand has been pushed from its place, as a testimony against us."

By the way, Luther also knew this quite well. He writes in his great interpretation of Genesis: "Thus it is known that the Galatians are Germans; as it is said that they should still today use the German language as it is current in Saxony. (Walch, Tom. 1, 992.) In another place Luther writes: "There are some who think that we Germans are of Galatian origin; and it should not be far off, it should be quite accurate and guessed. For we Germans are almost of such a kind, and (if truth be told) it would be well to wish that our dear Germans were a little more brave and steadfast." (On Gal. 1, 6.) Luther wants to say that the Germans could rightly be called descendants of the Galatians because the Germans, like the Galatians once, "let themselves be turned away from Him who called them into the grace of Christ, to another gospel." Gal. 1, 6. W. [Walther]

To the ecclesiastical chronicle.

Röbbelen. This our I. brother and dear, hard-tested man of God, who is still severely depressed, closes his youngest son letter with the wish "that the Ver. Staa-
since the decisive victory of the government
and may the wounds of the war not ache and fester as long as those of my lungs. Let us show our gratitude to him by not only not tiring but becoming more and more ardent in our faithful, abundant support, of which he is so much in need in his sad situation.

C.

Union. In the paper of the "United Brethren in Christ" of July 26, in the "Happy Messenger", the editor says that some claim that several of the small communities are as similar to each other as one egg to another, therefore they should unite with each other into one church. To this he replies: "That the shell of the eggs should be broken in order to bring about a union, we are not prepared to admit. Several such eggs broken and the contents of the shells mixed together would make a good cake, but it would have to be baked and eaten as soon as possible, or the tooth of mold would soon gnaw away at it. The broken shells would be of no use, and where would the rest be?" W. [Walther]

The now several position of the church and its institutions in Missouri. In the new Constitution of this State, which took effect July 4 of this year, it is stated, among other things, Article 1. 8 12. 13. as follows: "No religious corporation shall be established in this state, unless a church or religious cooperative or congregation shall incorporate itself in accordance with the general laws of the state relating thereto, for the sole purpose of acquiring, using and disposing of no more land than is necessary for the erection of a house of worship, a parsonage and burying ground, to have such land and the buildings thereon managed by administrators elected by the congregation concerned. but the land acquired by any such corporation for church, parsonage and burial ground shall never exceed five acres in the country or one acre in the city. All donations, gifts or grants of land made to a priest, preacher or teacher of the gospel or head of a religious sect, denomination or religious order, as such, or for the maintenance, benefit or administration of a priest, preacher, teacher of the people, as such, or a religious sect, likewise gifts

bequeathed to religious orders or denominations (ecclesiastical communities), any gift or sale of property, movable or immovable, for inheritance or for taking possession after the death of the seller or donor, for the support, use or benefit of a priest, preacher or popular teacher,

as such, or of any religious sect, order, or denomination, shall **now be null and void**; but such gifts, sales, or grants of land to any church, religious communion, or denomination, or to any person or persons entrusted with the management of any church, religious communion, or congregation, whether incorporated or not, shall be excepted, made for the use thereof within the limits of the clause preceding this article." - Hereafter, no more may be given to, or purchased, taken possession of, and used by, any church or congregation or synod in Missouri than One acre of land in the city and five acres in the country, and that only for the erection of a house of worship, a parsonage, and a churchyard. Any other gift or bequest made to them, any other acquisition by purchase, and any further use thereof, shall henceforth be unlawful, prohibited, delinquent, and subject to confiscation in Missouri. A further disadvantage, which the church in Missouri incurs by the new constitution, is that by the same all church property is subjected to high taxes. For example, Article 11, Section 16 states: "Neither real nor personal property shall be exempt from taxation, except that which is used exclusively for public schools, which belongs to the United States, this state, counties, or any municipality in this state." - As a result, the Union Baptist Church in Montgomery County, Mo. has already published the following resolutions in the local *Missouri Republican*, June 22: "The prospects of political affairs in our state being such as to threaten the religious privileges of our churches, which are guaranteed to us by the Constitution of the United States, be it resolved that we cordially invite the churches and preachers of the Bear Creek Baptist Association to assemble at Mount Pleasant Church, High Hill, in Montgomery Co, Mo., on the Friday preceding the 5th Sunday in July of this year, to meet, plead for the guidance of divine providence, and confer together as to the best procedure to be observed under the present circumstances. Further resolved, that we recommend to all our sister-associations and all other religious cooperatives to assemble for similar purposes. Thus done by order of the Union Church this 17th day of June, 1865, and subscribed in their behalf by the Elders R. S. Duncan, Moderator, the Elders Joseph Nicholls. - A. C. Hudson, principal clerk."

W. [Walther]

Please.

From Mr. Past. C. Gross at Richmond, Va. a letter has arrived to his mother, who resides near Collinsville, telling us of The same shows how miserable its situation is. From this it is clear how miserable its situation is. During the siege, the poverty was so oppressive that at last there was nothing left to eat but bread, potatoes and wheat coffee, and at most a bite of meat once a week. Flour cost 1200 to 1400 dollars a barrel shortly before the capture of Richmond, and so did everything else in proportion. Clothing was just as prohibitively expensive; Pastor Groß made do with a soldier's suit, which he had dyed black. The number of parishioners had dwindled from 38 to 21, since the pressure was so severe that many fled to the north. Nevertheless, the dear congregation did not lose heart. "Although" - writes Pastor Groß - "these few had only very little, some had no earnings at all, they did everything to provide me with the necessary necessities." They have completely refurbished a two-story parsonage with five rooms, a cellar and a kitchen with two rooms, had it wallpapered and painted from top to bottom, inside and out. They have also recently appointed a school teacher from the seminary in Addison. God bless the dear brothers who have passed this difficult test so faithfully, and let the great tribulation now be followed by a time of refreshment!

As it stands now, Father Groß says: "What we had in money, we have lost everything. I had nothing and the congregation had nothing of northern money, and so the hardship afterwards was almost as great as before; for work and business still falter, and there is little money in circulation." Mr. Past. Groß had to hold school himself for two years. Due to work, privations and a nervous fever, from which he suffered in the fall, his strength has been consumed; he is in need of recuperation. These circumstances speak for themselves and certainly call for a brotherly helping hand.

The gifts can be sent to the respective district treasurers for immediate disposal. H. Fick.

The Thebaic Legion and its general Mauritius.

Before the Christian Church recovered from the many severe persecutions of the previous centuries under the Emperor Constantine the Great in the 4th century, it had to endure a particularly severe final persecution under the Emperor Diocletian. This was a man of fine prudence, who was not at all bad at raising the Roman Empire, which had fallen under the rule of his crude predecessors, to some extent. But in the Christian church history his name has no good sound. For after him the last great persecution of Christians at the end of the third and beginning of the fourth century is called the Diocletianic. Although it gave him his

Although the two co-rulers Galerius and Maximianus may have preceded him in cruelty against the hated Christians, the first responsibility for the atrocities committed against the Christians at that time falls on him as the supreme ruler of the empire.

And now let me tell the rest in the words of the old bishop Eucherius of Lyon (died around 433), who gives the most detailed account of the story that happened in St. Maurice.

"Emperor Maximianus, whom Diocletianus had last accepted as his co-regent, a wicked man and a great persecutor of Christians, went to France to suppress a rebellion and sedition that had arisen there. In order to make his army stronger, several

regiments of Christians, called the Thebaic Legion, consisting of 6666 loyal, experienced and brave soldiers, joined them. When he came with them to Octodurum (now Martigny or Martinach) and wanted to sacrifice to the gods there, he had his army assembled and ordered them, under heavy penalty, to swear to him at the altars of their gods that they would all fight with one accord against their enemies and persecute the Christians as enemies of their gods. As soon as the Theban legion got a little wind of this, it withdrew and went to Agaunum, which is both an amusing and, because of the large mountains and surrounding rocks, a very solid place, eight (Roman) miles away from the previous one, and today is called St. Moritz by Mauritius, the commander of the legion, in order both to escape this ungodly and unlawful order and to refresh itself because of the long march it had endured. When the emperor inspected the army, which was about to swear, he missed the legion and in his anger sent officers after it to urge it to do the same. The legion asked what it was that they should do. When they heard from the envoys and messengers that all the soldiers had sacrificed and taken the oath reported earlier, and that the emperor had ordered them to return quickly and do the same, the most distinguished leaders of the legion answered gently and meekly, saying that they had left Octodurum for the very reason that they had heard that they were to be forced to sacrifice by force: They were Christians and did not want to defile themselves at the altars of the devils; they were only bound to worship the living God and to observe that religion which they had maintained in the Orient down to the last drop of blood. They would be a legion, but they would not be able to come back to him and commit such a great sin by his command.

"With this response, the sent out

The soldiers left again and told the emperor that they were not willing to obey his orders. The emperor was furiously enraged by this and made his mood known thus: "So, my soldiers want to turn a deaf ear to my royal order and the sacred customs of my religion. Are my soldiers so intent on throwing my royal order and the sacred customs of my religion to the wind? If they had only despised me and the imperial majesty, I would have wanted to take public revenge, but in this way they despise and insult heaven at the same time, and the Roman religion is mocked as much as I myself. Well then, let the rebellious soldiers know that I want to avenge not only myself but also the insult done to my gods. Let my loyal soldiers be made up quickly and, as the fatal lot falls, let them kill the tenth man at a time, so that by such deaths those who are to die first may learn how sharply Marimianus can avenge himself both for himself and for the sake of his gods. Herewith the order was given, which was immediately sent to those who were to acquire and carry it out. It was immediately made public and the tenth man was sentenced to death, who then with full joy presented their necks to their tormentors, and there was no dispute among them in this case, except only as to who should first endure this glorious death.

"When this was over, the legion was ordered to return to its place with the army, whereupon Mauritius, as general of the legion, called the people to his side and addressed them thus: "Faithful brothers and soldiers, I rejoice with all my heart over your bravery and great courage, that the Emperor's order for love of religion has had no effect on you; you have seen how your brothers and soldiers have endured a quiet death with a joyful spirit. Oh, how full of fear I was! For I always thought that because you were armed, you would have prevented their blessed death, as could easily have happened, under the pretext of protecting your brothers. Behold, I stand here in the midst of the dead corpses of my faithful brothers and soldiers, whom the cruel torturer has torn from my side. I am splattered with the blood of these martyrs and my clothes are still stained with the blood of these saints. And shall I doubt to follow their death, since I rejoice and wonder so much at their example? Shall I ask what the emperor commands me to do, who, like me, is subject to the law of nature and mortality? I remember that we once swore this soldier's oath that we wanted to defend the common being (the empire) with the utmost danger of our lives; we let ourselves go that far with the emperor, even if we had not been promised a heavenly kingdom in return. But if we have now achieved this out of a mere and bad soldier-What should we do, dear ones, when Christ promises so much to those who accept Him and fight for Him? Oh, let us therefore willingly lay down our lives in this most noble death! Let us bear witness to a true heroism and unharmed faith! Methinks I see already these holy souls standing before the judgment seat of Christ, whom the emperor's servant has hounded out of their bodies here. This is the true honor that will richly reward and replace our short lifetime with a blessed eternity. Let us unanimously say again to the Emperor the following answer through his emissaries: We, great Emperor, confess and admit that we are your soldiers and have taken up arms for the protection of the Empire; we have also never lost sight of our duty, left our station, or otherwise behaved in such a way that anyone could accuse us of fear or timidity; We would have no hesitation in obeying your command even now, if the commandments of Christianity, in which we have been brought up, did not forbid us the worship of devils and forbid that we should not worship at the unclean altars of the gods. We can see that you would like to defile us with unclean worship or to frighten and make us fearful with your decimation; but ah, only refrain from asking and inquiring about us, but rather know that we are all Christians together. We must indeed confess that our bodies are subject to your power and authority; but we keep our souls entirely for Christ, the author and beatifier of them.""

"No sooner had this been said and unanimously agreed upon by the whole legion, than it was immediately brought before the Emperor, who was greatly annoyed by this courageous decision and therefore ordered another decimation, which was immediately carried out, with the order that the rest should return to Octodurum, as had been ordered before. Thereupon a certain Ensign, named Ersuperius, took his ensign in his hand and made the following speech to them: "Here, my faithful brethren, you see that I carry this ensign for the preservation of worldly prosperity: but these are not the arms to which I now call you; this is not the battle to which I encourage your courage and valor for this time. We must undertake another kind of fencing. These swords of ours do not make a path for us to the heavenly kingdom. We need an unchangeable mind, an unconquerable protection, and we must keep our faith and loyalty, which we once pledged to God, to the very last. Let the cruel commanders always go and present and deliver this newspaper to their bloodthirsty master: We, O emperor, are your soldiers; but we are also in addition, as we freely and publicly confess, servants of God. We are bound to serve you in war, but we must serve Him with innocence. From you we have received wages and salaries for our toil and labor; but from God we have received life and our being. We cannot obey the emperor in such a way that we should deny God, who is the author not only of our life but also of yours, whether you believe it or not. It does not come from a despair, great emperor, which otherwise tends to afflict one most violently in great adversities, that we are so courageously disposed against you; you see, we do have weapons with us; but we do not fight against you with them, but would rather die than overcome you, and are more willing to suffer death innocently than to live in rebellion and vengeance. But if you think you want to torment and torture us any longer, well, we are also willing to do so. We are Christians and therefore we cannot persecute our persecutors. You yourselves must admit indisputably that this legion has with it a right, insurmountable

heroism. We may lay down our arms, and your officers will find our army completely naked and disarmed; but our breast still remains steadfastly armed with a true faith. Kill us and even trample on us with your feet, we nevertheless still offer our necks to the sword of the executioners, and these things are all the more pleasant to us, because by despising your fits we only gain the eternal crown the more swiftly."

"When Maximianus heard this and almost doubted that he would be able to break their resistance, he ordered his entire army to meet them and execute them, which they did immediately, without regard to years or persons, slaughtering their bodies and stripping them naked, since the emperor had decreed that anyone who killed one of the legion should have and receive everything that he found with him. And so they had to die with the sword in their fist, since they could have preserved their lives by the strength of their weapons, especially because they had placed themselves in such an advantageous place, or at least sold them at a very high price.

"I (Eucherius) have narrated this story so diligently, because all and every circumstance in it is so very thought-provoking, and because it contains in itself a quite immense sample of Christian duty and submission, the like of which, according to the example of our Savior, will probably never have been in the world."

This is the story, dear reader, as told by the old Eucherius. It is possible that the wording of the speeches and the strength of the legion can be agreed with him; but the actual fact of the story - it happened in September of the year 302 - and the place where it happened - the Rhône Valley - is not clear.

Bishop Brochmann.

This is the story of the Lutheran bishop in Denmark named Brochmann. He had been a very charitable man. When his son died in London and the news came to him in Denmark, he knelt down with his wife and made a vow that henceforth nothing from all the income of his diocese should be saved, but everything should be given to the poor. From then on, he always had a crowd of poor children at his table, and he made a gift of 7000 thalers to a hospital alone. When he lay on his deathbed in 1652 and had to suffer a lot of pain, his wife was surprised at his composure. Then he said in great joy: "I find so much heavenly joy and sweetness in my heart that I cannot possibly express it to you. I rest in God's bosom, I lie in God's arms, I am carried by the angels, comforted by His Spirit, and shone upon by the light of His countenance." And now that he feels that it is time to say goodbye, he closes his own eyelids! He never opens them again.

There it is, what is granted to the lovers of Jesus, just as we wish it once, when we ask with the pious Valerius Herberger:

Counsel me according to your heart, O Jesus, Son of God!
I shall endure pain, Help me, Lord Christ, from it. Shorten all my suffering, Strengthen my stupid courage, Let me depart blessed, Put me in your inheritance.

Is there such a thing as a devil?

Yesterday I had to think again of the first Prussian traveling preacher Brennecke, who once met an old forester on his journey in an inn. The forester soon realized that he was sitting with a devout man, and therefore asked him: "Mr. Pastor, is there a devil?" "Is there a God, Mr. Forester?" was the counter-question. The forester opened the window, and because he still had something of the smell of the green field about him and had not yet become stiff and dull behind the forest fine and punishment registers 2c., he still knew the language of nature and said: "You see, you only need to look at everything outside, then you already know that there is a God." "Now look inside yourself, and you will find that there is a devil," replied the pastor.

(Sunday Messenger.)

Do you also believe a devil?

This question happened once to bookseller Frommann from an enlightened gentleman. Frommann answered: I didn't believe in it before, but since 1848 I believe in it, because otherwise it would be inexplicable to me what I have experienced there from otherwise reasonable and righteous people. - "Well, then, I suppose you know his grandmother?" continued the questioner. "Certainly," was the answer, "that's Mrs. Hochmuth!" (Freimund.)

Church News.

The Lutheran congregation in Jacksonville, Ill., having been happily delivered from a preacher against whom the Missouri Synod had publicly warned all congregations, has appealed to our Synod for a righteous preacher of the Word of God and has now received one. The candidate for the office of preacher, Mr. Franz Lehmann, who had completed his studies at the theological seminary in St. Louis and had passed his exams, received a regular appointment from the congregation in Jacksonville. After accepting it, Candidate Lehmann was ordained by the undersigned on the 7th Sunday after Trinity, July 30, and inducted into his office. May in the beautiful, large city of Jacksonville, in which the prosperous state institutions of Illinois, several colleges and many churches are located, also a Lutheran congregation, beautiful in faith and confession, in love and harmony, and large in number of members, arise through God's help and blessing. I. F. Bünger.

Address: ksv. lisbmnnn,

ssneksonvills, NorZun Oo., III.

After Mr. Th. Grüber, until then pastor at the congregation in California, Moniteau Co., Mo., had received a regular appointment from the congregation not far from Hampton and had accepted it with the approval of his former congregation, he was installed in his office by order of the district president, I. F. Bünger, by the undersigned in the midst of the congregation on Sunday Trinitatis.

May the faithful Archpastor, Jesus Christ, make him a blessing for many and let the church grow and prosper under his care.

C. A. Menn i ck e.

Address: 4^li. Oruder,

Unmpton,

Uoelr Hlunä Oo., III.

Having received a proper call from a number of Lutherans in and around Marshalltown, Iowa, and having accepted it with the consent of his former congregation, Rev. Doescher was installed in his new office by the undersigned on April 30, by order of the venerable Mr. Praeses Buenger.

Marshalltown, a town on the mountain, adorns its beautiful and fertile surroundings and thus outwardly corresponds to his profession as a beacon of the gospel. Pastor Döscher already has four preaching points in the area and will soon need help.

May God grant that the power of the gospel may come alive among the many Germans in and around Marshalltown, so that here too many souls may be enlightened and God's holy city, the church, may be built.

Fort Dodge, Iowa, on August 2, 1865.

G. Endres.

After Mr. Hermann Sieving, formerly a student at our practical theological institute in St. Louis, passed his exams, he was appointed by two congregations, which were formerly served from here, as their preacher and pastor. By order of the Reverend President of the Western District, he was hereupon ordained on the 5th Sunday after Trinity. J. da- bier by the undersigned solemnly ordained, and on the following Sunday introduced to his congregations.

May the Lord be with him in grace and let him bear much fruit for eternal life.

His address is: Usv. Horwann LievinA, 80oor, ^Vooäkorä Oo., III.

Peoria, August 8, 1865.

Paul Heid, Lutheran Pastor.

Church dedications.

On the fourth Sunday after Trinity, we in my congregation at Wellsville, Alleghany Co., State of New York, had a day of real joy, in that we dedicated our new little church to the service of the Triune God. It is a frame building, 22 feet wide, 40 feet long, 18 feet high, with a gallery, altar, pulpit and vestry. Many guests from my congregations in Olean and Alleghany added to our festive joy; on the other hand, we were very sorry that none of the pastors who had promised to come could be present. In the morning, the undersigned preached on Ps. 26, 6-8, and in the afternoon on the Gospel of the Consecration of the Church, Luc. 19, 1-10.

The Lord also wants this little church to continue to be a planting place of His heaven.

Olean, July 24, 1865.

G. C. Engelder.

On the first Wednesday after Pentecost, the Immanuel Lutheran congregation at Dundee, Ill, celebrated the joyous day of the dedication of their new church building.

Since a few words about the place and development of the community might be more interesting to the readers than a precise and so often read description of the usual festivities with all side circumstances, the former may be preferred here.

Dundee is hidden in the fertile Forriver Valley, about 50 miles northwest of Chicago by rail. The already mentioned shallow river divides the town of about 3000 inhabitants into two almost equal parts; the western part rises gradually, the eastern part is enclosed by a high undulating mountain range. Looking down from these heights, the groups of houses lie low below. This side is mostly inhabited by Germans.

The congregation here dates from the time when the spiritual tramps were still in full power. For a number of years, they found a convenient stopping place here, and no matter how various and different they were from each other, they all had in common, first, to establish themselves by means of the name "Lutheran" and, second, to systematically plunder the community for a year. It was therefore an easy task for the lurking hawks to take over a large part of this torn and desolate congregation, who until recently could not keep their thieving nature in check. The active missionary zeal of our Chicago preachers succeeded in gaining a foothold here some years ago, and Mr. Pr. G. Löber, then assistant preacher, served them.

But how significantly the tenants had corrupted it was shown by the fact that unexpectedly a tramp, who possessed a good mouthpiece and offered his services for a mockery, was able to establish himself and was again allowed to go about his business for a year, until he had to leave in disgrace. Hereupon Mr. Past. W. Bartling, at that time preacher at Elk Grove, took care of the same, after whose removal Past. Richmann, until two years ago the undersigned received a calling, since which time a considerable number of new immigrants, especially from Pomerania, have increased the congregation.

If we rightly think of the Kirchweihfest of a congregation in joy, then in view of the past we have high cause to be allowed to do the same. Thanks be to our Immanuel for the fulfillment of what we so ardently desired, namely to have a house where his Ekke dwells; for what we so desperately needed, namely a house where God's counsel for our blessedness is proclaimed to us without interruption or affection; for what he so undeservedly and abundantly granted us, a spacious and respectable house of worship. It is 60 by 38 feet, built of white bricks, windows and door in gothic style. The lower part serves as a school locale. The festive service began with hymn no. 336. The undersigned said the consecration prayer, Mr. Past. Richmann held the festive sermon on Gen. 28, 10-22. Topic: How does this become a holy place and a gate of heaven? Mr. Past. H. Schmidt performed the altar service. In the evening, Rev. M. Zucker preached on the first Pentecostal Apostle, and Rev. Löber gave the blessing.

Besides the mentioned I. Amtsbrüder were present, Messrs. Past. Friedrich and Heitmüller were present, also the members of our neighboring parishes, especially from Schaumburg, had come in large numbers.

But as we had to recognize and confess that if the Lord does not build the house, we build it in vain, so may He Himself, as the faithful guardian, protect it; may He above all not let the bright light of the pure Word go out in the lighthouse erected among us, as it seems to us now, but give it strength to dispel the darkness of error, so that it may serve to save many a still erring soul.

A. H. Burckhardt, Pastor loci.

Ordinations.

Pursuant to the authority received from the Honorable Presidency of the Northern District to order ordinations and installations in Wisconsin and Minnesota, I ordained in the midst of the respective congregations, committing to the common symbols

1. assisted by the Rev. Engelbert of Racine, for the newly formed Lutheran congregation at Waterford, Racine County, Mr. Candidate Eduard Georgii, on the 23d day of July v. v. p. I.Hnit. VI;

2. under assistance of Mr. Pastor Steinbach dahier for his former branch parish at Howelsroad, about 6 miles from here, Mr. Candidat Georg Präger on July 30, D. D. p. I'rinit. VII;

3. with the assistance of Messrs. Pastors Steinbach of here and Ruff of Mequon Mr. Candidate August Crull as Pastor Adjunctus for my congregation on August 6 v. v. p. Print. VIII.

All ordinands had received their theological preparation at our Concordia in St. Louis and passed their exams there.

Thus, our large northwestern field of work has been tilled with three more workers, whose number, by the way, will be increased by two more in these days. The Lord of the harvest is praised for this increase! Crown the work of these younger brethren with blessings, make them more faithful and true, so that their increase in all things may be manifest, let the congregations concerned and all our congregations here become more and more grateful for the increasing gift of the Word, and further hear our prayer in grace for the sending of righteous laborers into the field of the Northwest, which is still in need of many of them and is expanding with the present strong immigration!

Milwaukee, Wisc. the 7th of August, 1865.

Friedrich Lochner, d. Z. Vicepräses of the northern district.

Addresses:

Rsv. 'Länarä ClsorZü,

IVaterkorä, Raoino Oo., >Vis.

Rsv. CleorZ kroßer,

oare ob' Rev. U'. Lteiudaeü,

No. 397 Hosä 8t.,

IVi8.

Rsv. ^UAN8t Orull,

ears ok Hov. N. I^oekner, No. 424 Oslur 8t., Uiln'uukso, ^18.

The Eastern District of the Synod of Missouri, Ohio et al. states.

Holds its sessions this year, God willing, from Aug. 30 to Sept. 5 incl. at Williamsburgh, N. N-, in the congregation of the Rev. Ckr. Weisel. The latter at the same time requests all the Synodicals, as well as any guests, to give him notice of their coming three weeks before. His address is:

Htzv. Oür. Weisel,

1338tr , usar Orabam I_ve.

The subjects of the discussion are two papers. The first contains a compilation of the reports sent in by all the individual pastors on the subjects on which the sermons are based, on the practice of the catechism, on home services, on the ecclesiastical and

moral condition of their congregations, on the articles of doctrine that are particularly important in our time, on inner mission and on the condition of the congregational schools. The second paper answers the question: How can we make use of Dr. Luther's exhortations and warnings concerning the future in our time?

The pastors are asked to bring their fully executed parochial reports. Hugo Hanser, Secr.

The dear brethren who come to New York by way of New Jersey, there board the omnibus which goes through Greenwich St. (the third street from the water) to the Grand St. Ferry; by this ferry get to Williamsburgh. Once there, board the Grand St. Cars and go to Graham Av., turn right, go two streets to the church and parsonage.

Conference - Display.

God willing, the Minnesota Pastoral Conference will gather Sept. 22-25 in Waconia, Carver Co. at the home of Mr. Past. Horst.

H. Grupe.

To the message.

Since the military hospitals are becoming more and more empty, I ask the dear brothers to turn their gifts to other more urgent needs. Next I will report on the total income and expenditure.

Th. Brohm.

Display.

Messrs. Siemon and Br. have informed me that they have sent a number of copies of Ruthhardt's explanation of the use of his vocabulary and are offering a bound copy at the price of 70 cents. This vocabulary is in use at our Gymnasium in Serta and Quinta; the explanation or instruction gives the teacher a complete insight into the layout of the elementary book and therefore forms an excellent aid for those who want to train boys in the elements of the Latin language according to that textbook. I therefore hope that this publication will be welcome by many brothers. G. Alex. Saxer.

Warning.

(To the Pastors of the Lutheran Synod of Missouri, Ohio, &c. St.)

A certain Heinr. Herm. Masemann, a shoemaker by trade, coming from the Kingdom of Hanover, who had been a member of the Lutheran St. Paul's congregation in Plattville, Wisconsin, for a number of years, was de-communicated because of apparent hypocrisy and, after an unsuccessful attempt to join the local apostate group belonging to the Wisconsin Synod, went over to the Old School Presbyterian sect. He now intends to leave here to try his salvation in a Missourian congregation. The clergy of the Missouri Synod are hereby kindly warned against this troubled head and impenitent hypocrite.

Plattville, Graut Co, Wis, Aug 7, 1865.

Jul. Striker, pastor in the Iowa Synod.

St. John's Parish in Aurora,

Steele Co, Minnesota.

! Should anyone have the inclination to settle in the ! Near this now rapidly blossoming community to settle down, he wants to please himself to

LuebriuA,

Ries k. 0-, Vlivussota.

and he will gladly give more detailed information about the conditions there. It should also be noted that the congregation has now received its own preacher from St. Louis. L.

Gustav König's Lutherbild.

We have just received a new consignment of G. König's Luther picture, and, since the state of the gold is now different, we can sell them for \$2.00 each.

A. F. Siemon & Bro.

Fort Wayne, Ind.

(Receipt and thanks.

For poor students (speciell die Brunn'schen) received through Past. Biedermann, collected on Mr. C. Wallmann's baptism of children \$1,20. Deßgl. by Past. Fick from a member of his congregation 50 Cts.

For the incoming Brunn'schen Zöglinge by Past. Hügli in Detroit by Mr. C. Bieth \$2, by Mr. Ch. Dittmer \$1. By Past. Claus here by Mr. H. Beimer \$1. C. F. W. Walther.

For the seminary household: By Past. Gräbner from W. Hagemann \$1; from Gottl. Mertz from Past. Lehmann's Gem. z Bush. Aepfel; by Hrn. Grieser from Past. Koren's Gem. 150 dollars; by Mr. Schneller from Pastor Claus's Gem. \$2; by gardener Breihahn from Past. Hamann's Gem. 1 barrel of cabbage, 1 Bush. Potatoes, 4 Bush. Tomatoes, H Bush. Apples, z Bush. Cucumbers, H Bu. Onions.

For poor students: by Past. Sandvoß, Collecte of his Zions - Gemeinde for the newly arriving Brunn'schen Zöglinge \$4,50. A. Crämer.

For poor children: From the Women's Association of the Three United Churches in Milwaukee 1 dozen shirts. Shirts, 1 dozen. Towels, 1 dozen. Covers, H dozen. Sheets.

For PH. Scholz by J. Schmidt and H. Schultheiß each \$1; Mrs. M. Polster 50 Cts.

For the budget: By Past. L. Lochner from sr. Gem. \$8. by Past. Scholz by J. Reimers, W- Meier each \$1. Jgfr. L. u. M. RaSzin and Mrs. V. Meier each 50Cts.

G. Alex. Sarer.

The following further gifts of love for our church building are acknowledged with heartfelt thanks:

From Past. Ströckfuß' Gem., Okaw P. O., Ill., \$16,10 " " Franke's " by I. F. Günther 42,25

"" Hamann's	" in Carondelet, Mo.,	25,40
"" C. Frick's"	in Indianapolis	21
"" Dr. Sihler's"	in Fort Wayne	44. 92

On behalf of the community

Fort Dodge, Iowa, Aug. 2, 1865. G. Endres, Past.

To have received through Mr. I. H. Bergmann under June 15, 1865, the sum of one hundred thalers of gold in kind gifts of love and sympathy, testifies with heartfelt thanks

Müllheim, July 6, 1865, K. Röbbelen.

Received

For the Lutheran Hospital in St. Louis: From Mrs. Elisabeth Frey in Echester \$2. Mrs. Past. Gräber zu Pilot Knob Thank-offering for happy delivery \$10. Thank-offering from Mr. Justinus Heising in St. Louis \$2. From Mrs. Dankmeier in Venedy, Ill, \$5. Thank-offering from Mrs. Laudel in Carondelet \$1. Widowed. Mrs. Welker in Neu Melle, Mo, \$1.50. From the Woman's Club in Echester, Ill, for MuskitobarS by Mrs. D. Gilster \$10. N N. in Wyandotte, Mich. \$2. F. W. Koch, Bloomington, Ill, \$5. Past. Berges Gem., Coll. \$9.

For the orphanage in St. Louis: Coll. from I. Dobler in New York on the commemoration day of his wedding. Wedding \$5.50. Bon the soldier Brunning \$1. Coll. on Küh- neckes child's baptism in Carondelet \$3.50. Kuhlcnbeck Sr. in TollinSville \$5. Kaiser in St. Louis \$5. F. W. Koch, Bloomington, Ill, \$5. L. E. E. Bertram, Kassirer.

Received in -er Raffé Eastern District: To the Synodical treasury: From the congreg. in Eden \$8.75. For the General Pres.: Collected by C. Winter in Baltimore \$19.57. For poor students: Washington congregation, for Fort Wayne \$5.02. From the little Lange in Baltimore \$1.24. Ges. on I. Wilder- mulh's baptism of a child \$4.35. Ges. auf C. Mook's wedding \$6,63. for inner mission: Mr. Nuppel's in Baltimore \$40,55. community in Olean \$5. community in Port Richmond \$14. Mr. Wirdemann \$1. for the college fund: community in New York \$10. gcs. of G. Meyer and I. Brill \$9,95. for teachers' salaries: Gem. Johannisbnrg \$3.84. Gem.inRain- ham \$5.30. For Past. Röbbelen: From Mr. Past. Wyneken \$5. Mrs. Hascrodt from the savings fund of her deceased son Georg, gold and silver \$3, premium \$1.50, total \$4.50. For the seminary building in Ad- dison: Gem. in Alleghany \$5. Mrs. Wiedemann \$2. F. Reimers, thank-offering for happy delivery of sr. To the College " Annex at Fort Wayne: Congregation at Strattonport \$9. Congregation at Washington \$18,19. To the College House Keeps Fund at Ft. Wayne: Congregation at Johannisburg \$1,36. Congregation at Mar- tinsville \$2,15. Joachim Behm \$2. Ges. of Mr. Rnppel at Baltimore \$44,33. Ges. of Mr. Burrmann \$1. Congregation at Olean \$5. Congregation at Eden \$7.86. Congregation at Boston, 4th Coll. \$5.39. For the Hospital in St. Louis: On the wedding of Mr. C. Berens' ges. \$12.75. H. Sieck in Baltimore \$10. Mr. Past. Keyl Sr. \$5. For military hospitals: from Baltimore \$1. For the support of sick preachers: From Mrs. E., Olean, \$2.

I. Birken er.

No. 92 William Str.

Received in Raffé of the middle district : To the synodal treasury: By Past. Sautert from G. Bippus u. Chr. Lettermaun each \$1. By Past. Seuel of the women's association sr. Gem. \$15. Past. Lehnor's Gem. \$4,63, by himself \$1. Past Hörnicke's Gem. in Defiance Co. \$5. Whose Gem. in Williams Co. \$3,55. By dcns. of Christ. Neidhardt \$2. by Past. Detzcr by Mrs. Dannenberg \$1. past. Schumann's gem. in De Kalb Co. \$10.84. Whose Gem. in Kcondallville \$8,55 and \$4.75. Past. Tramm's Gem. in, Pentecost Coll. \$6,30.

On the college household at Ft. Wayne: Past. Wyncken's Gem., 2nd ed. \$42.15. Further, subsequently \$4.

To the seminary budget in Addtson: By Past. Wyneken gcs. on Schierbaum's wedding \$10. By dens. from Fr. Horsch 50 Cts., from Wittwe Thiele \$1.

On the construction of the college dormitory in F t. Wayne: Past. Geyer's Gem. in Carlinville \$10. Past. Trautmann's Gem. \$35. Past. Schwankovsky's Gem. in Cumberland \$10. by Past. Lehnor, by himself \$1, Nicolaus and Peter Baumann and Fr. Busch each \$1, Th. Baumann and Adam Weimann each 75 Cts. Past. Jox's Gem. \$16.51. Past. Schumann's Gem. in De Kalb Co. \$13, in Kcondallville \$9.

For inner mission: Past. Seufel's St. Johannesgem. \$12.20. Past. Sihler's Gem., in mission hours ges. \$20,51. Past. Lehner's Gem. \$2.

For Mr. Dir. Saxer'S substitutes from Past. Geyer's Gem. \$4. Fr. Stutz in Washington \$5. Past. Stephan's Gem. \$4 470 Gem. in Adrian \$8. By Past. Nützel of various members s. Gem. \$14.

For heathen mission: Through Past. Seuel of the Frauenverein sr. Gem. \$15. Past. Bode's Gem. \$6,88. Past. Klinkenberg's Gem. coll. \$20. Past. Harter's Gem. at Lithopolis \$9. Past Tramm'S Gem. missionary festival coll. \$25.05. Mr. Herpoltzheimer \$1.50.

For sick pastors: Past. Bauer's Gem. \$5. Deßgl. \$5 for military hospitals.

For poor students: Heinrich Elligsen \$2. Past. Schwankovsky'S Gem. \$12. by Past. Sauer by W. Siefker, Herm. Albring, G. Hehmann, H. Schepman" each \$1, W. Schepmann 75 Cts, Marie Albring 50Ct.

For the traveling preacher: Johann Wesel \$2.

For teacher salaries: Past. Kühle'S Gem. an der Clifty \$3.45. By the same of F. Baurichter \$1. Past. Nützel'S Gem. \$20.

For the orphanage in St. Louis: Past. Brackhage'S Gem. \$8. by dens. of N. N. \$1.

To the pastor's and teacher's widtvenKasse: Teacher Röcker \$2.

To the Nassau Mission: Through Past. Hörnicke by Fr. Grub as a thank offering for recovery from serious illness \$5.

For Pastor Röbbelen: Past. Schumann's Gem. in Kcondallville \$8,67. By Past. Nützet \$5.

Fort Wayne, July 11, 1865, Conr. Bonnet.

Entered in the race Western Districts:

For college debt repaymentS" cashier's office in S t. L o u i s: By Mr. I. Meiner in New York \$4,25; by Mr. Bonnet in Fort Wayne, 89,59. By Mrs. Mgd. Muller in Chicago, thank offering \$5. Mrs. A. Conzelmann, New Orleans, thank offering for happy delivery \$10.

To the synodal "treasury westl. districts: Bon the teachers: D. Hölscher, St. Charles Co., Mo. and Jung in Collinsville, each \$1. Of the pastors: Fruits' not, Ottawa, Ill, and Friedrich, Lake Zurich, Ill, each \$1. Past. Biedermann'S Gein" New Wells, Mo.", \$4.25. Past. Wagner'S Gem, Pleasant Ridge, Ill, \$25. past. Lchmann'S Gem., Manchester Road, St. Louis Co, Mo, \$6. By the same of H. Loehr \$5. Past. Birkmann'S Immanuelsgem. at Waterloo, Ill, \$3.75. Whose cross- gem. there \$5.95. Past. Heiv'S Gem. at Peoria, Ill, \$>1.60. Past. Baumgart'S Gem., Venedy, Ill, out of the bell bag \$46.26. Past. Hoppe's ZionSgem. of, New Orleans, \$24.50.

To the College-Unter haltS-Kasse: From N. N. by Past. Schaller, St. Louis, \$17.50. Collecte by Past. Biltz's Gem, Lafayette Co, Mo, \$16.

For Prof. Biewend: By Pastor Richmann at C. Biesterfeld's baptism of children, Schaumburg, Ill, ges. \$8. Past. Hoppe's Zionsgrm., New Orleans, \$3,9-°.

To the Synodal-MissionS-Kasse: Pastor Löber's Gem., Thornton Station, Ill, Collecte \$19. By H. Richter's children there § 1. Past. Ottesen through Rev. Lochner in Milwaukee \$15. Bichemann Sr, Venedy, Ill, \$5. Mrs. Spilker through Past. Claus, St. Louis, 50 CtS. Past. Hoppe's Zionsgem. of New Orleans, \$4.

For inner mission: Past. Loeber's Gem., Thornton Station, Ill, Collecte \$19. Büning, Carondelet, Mo., \$2. N. N. by Past. Schaller, St. Louis, \$10. by Past. Jüngel collected in Cooper Co, Mo: at Fr. Diehl's wedding \$2.50; on a child's baptism \$5.50. H. Beimer by Past. Clans, St. Louis, \$1. Past. Eirich's Gem., Ehester, Ill, sent in missionary hours \$12.75. H. Stünkel, Lafayette Co, Mo, as a thank offering \$5. By Rev. Biltz of there, at Jos. Maring's wedding s. \$9.75. by W. Walke, St. Louis, \$5. by Rev. Claus that. \$2,50.

To Brunn's Seminary: Br. Deuser, Carondelet, Mo., 75 Cts. Bon an unnamed, through Past. Claus in St. Louis \$3.

To the college budget at Ft. Wayne: H. Beimer through Past. Claus, St. Louis, \$1.

For poor students: Mrs. Schroeder and Mrs. Schmeisser, Franklin Co, Mo, 50 CtS each. H. Hemme v. da §1.

For the travel fund of Brunn's pupils: Past. Risinger, Pekin, Ill, as a thank offering for recovery ss seriously ill child §10. Mrs. Landel, Ca- rondelet, Mo., §1. By Past. Biltz, Lafayette Co, Mo, given at H. Lampe's wedding §10.

For poor college students at Ft. Wayne: From the Women's Club at Past. Hamann'S Gem., Carondelet, Mo., \$30.

For Pastor Röbbelen: Mrs. Pastor Popp, Warsaw, Ill, as a thank-offering §3. From an unnamed person by Rev. Claus, St.^Louis, Mo., 50 CtS.

For wounded soldiers: By Pastor Risinger, Pekin, Ill, §1. Ph. Walk from there §1.

On school seminary construction in Addison: Past. Hoppe's Zion Parish, New Orleans, §3.50.

For Director Saxer^S Substitutes: Past. Fick'S Gem. in Collinsville §13.40.

E. Noschke.

Changed addresses:

Rov. ^V. Ltollkoro,

158 I3tk 8t., bc:Uv. L oair,

8r. IEI8, No.

Rsv. I'. Hoist, ^VaskiliAtou, No.

los. druder, Oonooräia, I^t'u^otto 6o., No.

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